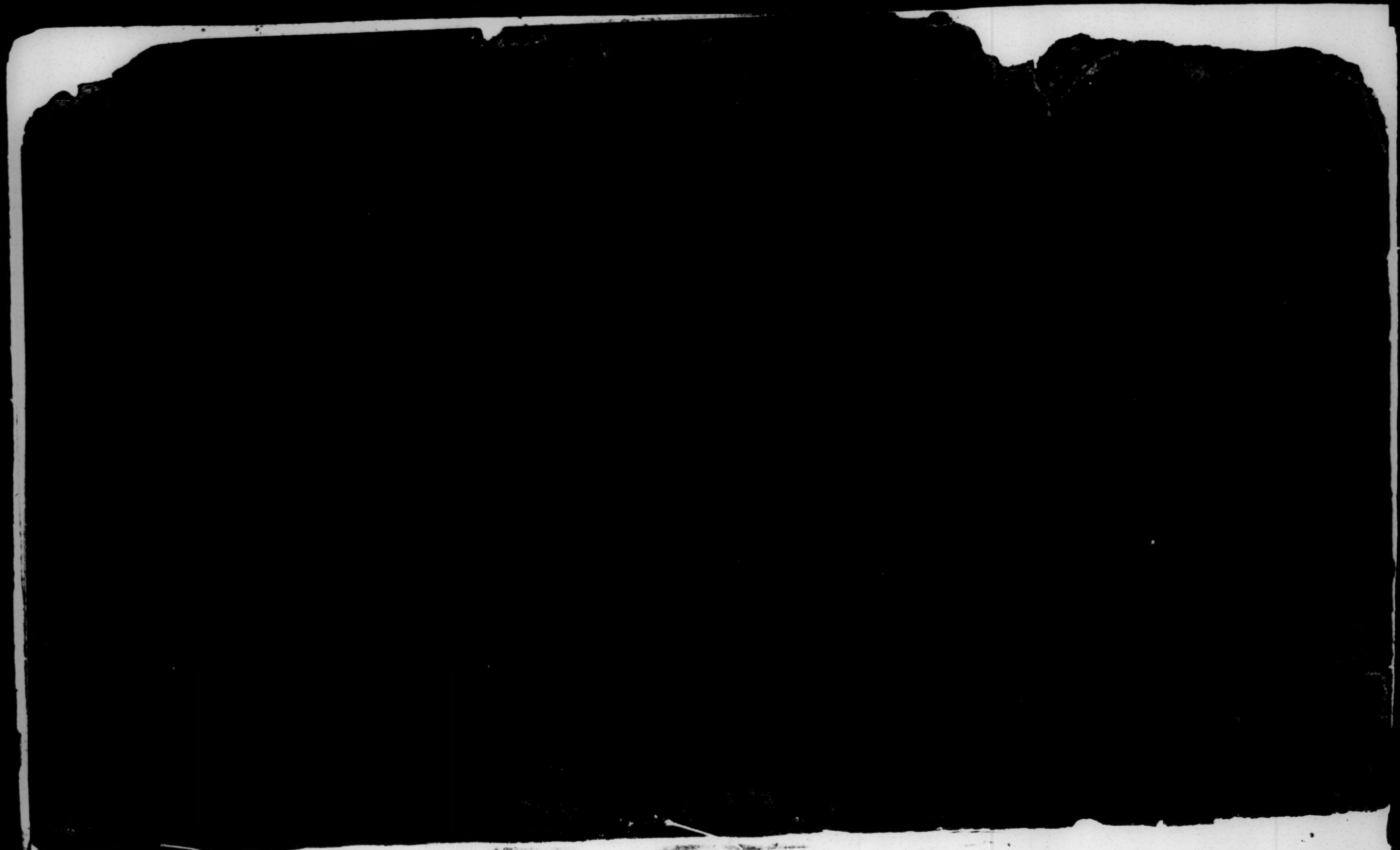

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THE

Athenian Oracle:

Being an ENTIRE

COLLECTION

Of all the VALUABLE

QUESTIONS

AND

ANSWERS

IN THE

Old *ATHENIAN Mercuries.*

Intermix'd with many CASES in *Divinity, Hiſtory, Philoſophy, Mathematicks, Love, Poetry,* never before *Publiſhed.*

To which is Added,

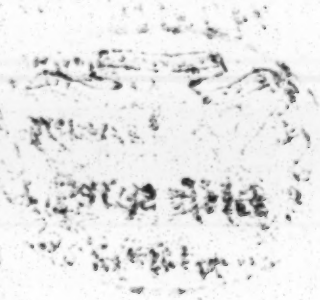
An *Alphabetical Table* for the ſpeedy *finding* of any *QUESTIONS.*

Vol. II.

By a *Member* of the **Athenian** *SOCIETY.*

LONDON,

Printed, for **Andrew Bell,** at the *Croſs-Keys* and *Bible,* in *Cornhil,* near *Stocks Market,* 1703.



TO THE

Athenian SOCIETY.

THE Warmth your Beams produc'd, you muſt excuſe;
Your Commendation firſt in ſpir'd my Muſe:
Your friendly Praiſe ſupports her feeble Wing:
You both invite, and teach her how to ſing.
And while by Art your charming Numbers move,
Her Wood-wild *Notes inſtruct her to improve.*
Cenſure, in this Attempt, can only ſay,
That I my Debt of Thanks too poorly pay;
That from your Bounty I my Tribute raiſe,
And but return the Product of your Praiſe.
Yet Mortals thus to Sacred Altars go,
With Preſents which the Gods did firſt beſtow.
We treat them from the Stores which they diſpenſe
Not to Requite, but ſhow our grateful Senſe.
To ſing your Toils, let abler Bards *aſpire;*
While I at diſtance ſilently admire,
How much oblig'd your Country is to you,
If Wit, and Learning, here, thoſe Charms renew,
That Art's Admirers once to Athens *drew.*
If thither Conqu'ring Rome *for Knowledge ſought,*
What Miracles have you for Britain *wrought!*
Who Athens *home to us, at your own Charge have brought!*
Aſpiring Lewis's *ſelf muſt yield to you,*
In that ſole Praiſe which he can call his Due.
Tranſlated Learning France *too dearly buys,*
Which cheaply your Compendious Book ſupplies.
This Diff'rence too, your Preference ſecures,
His Aim was Glory, Publick Good was Yours.
For while you move the various Orbs of Wit,
Conceal'd the great Intelligences ſit.

N. Tate

Atticæ SOCIETATI.

DOcta cohors, Muſis & Apolline nata ſecundis,
Per quam Cecropiis vita reſurgit avis,
Cujus luce novum noſtra decus additur Urbi,
Viſit, arctoas mitior aura plagis,
Eja age naturæ penetralia pande latentis,
Invitam excutiens, quà licet uſq; Deam,
Fortia languenti præbe medicamina mundo,
Phœbeumq; tuo lumine redde diem.
Lux divina Sophi Titania lumina vincit,
Et penetrat terras, & ſuper aſtra volat.
Quin pergis victuram in ſæcula promere chartam,
Quin Sophiæ ſequeris liberioris iter?
Ingens reſtat adhuc meſſis, novus ordo laborum:
Auxiliatrices ſperat Apollo manus.
Barbariem, moreſq; feros manus Attica ademit,
Nec ſubigenda tibi monſtra minora manent.

P. Motteux.

The ſame in *Engliſh.*

TO THE

Athenian SOCIETY.

SOns of the Muſes, at whoſe welcome Birth
Auſpicious Phœbus cher'd the drooping Earth,
By whom once more old Learned Athens lives,
Our great Metropolis new Fame receives,
And a more gentle Air our Northern Climes revives,
Go on, deſcend to Natures deepeſt Cell,
The gloomy Night that veils the baſhful Dame diſpel:
Help a whole World which doth your Aid implore,
And ſcat'ring Beams of Light our golden days reſtore.
Learning's diviner Rays the Sun's out-vye,
And pierce the Globe, and range the loftieſt Skie.
In never-dying Lines your Task renew,
Through Learning's boundleſs Sea your courſe purſue;
Vaſt undiſcover'd Region's wait for you.
The mighty Work much Art, much Toyl demands,
And even Apollo *wants aſſiſting Hands.*
In diſmal ſhades the ancient World did ſtray,
Till Athens *Wiſdom did its Light diſplay;*
Athens once more muſt change our Darkneſs into Day.

P. Motteux.

TO

TO THE
Athenian SOCIETY.

ERe Science was, or Learning had a Name,
Dilated Memory recorded Fame:
'Twas long before Forgetfulneſs *was born,*
Or Wit could find out Ignorance to ſcorn:
When Men could back Six hundred years relate,
And ſtill purſu'd their very diſtant Fate.
Deeds ſooner far than Men did dye,
And long-protracted Life forgat Mortality;
Wide as the Heaven their Thoughts did roul
To Actions great as the extenſive Soul,
Letters *and*Books, *the Helps We uſe*
To keep expiring Senſe alive,
Needleſs to Them, *who could at once peruſe,*
In their unbounded Knowledge all was known;
Who had with Time *their Race begun*
And ſtill liv'd on as if they'd Time it ſelf ſurvive.
Nature beſtow'd her youthful Store *ſo well,*
That none could want, and therefore none excel,
And ſo impartially *adorn'd the Mind,*
That equal Knowledge did inform Mankind.

Thus when our Fathers (toucht with Guilt)
That huge ſtupendious Stair-caſe built,
We mock indeed the fruitleſs Enterprize,
Succeſſleſs Actions never paſs for Wiſe:
But was the Dreadful Pile in being, 'twould ſhow
To what degree that untaught Age *did know,*
Who Nature's Poize *unequally divide,*
And turn'd the Globe into a Pyramide,
While Heaven ſeem'd more to apprehend it, than deride.

Strange unconth Dialects *from Heaven ſucceed,*
And Univerſal Clouds of Jargon *ſpread:*
Confuſions here in horrid Squadrons joyn;
And here King Ignorance *began his Reign;*
Old Knowledge *hither bore Imperial Sway,*
But found a ſtrange, a ſenſible Decay:
And tho' the Old Monarch *ſeem'd to keep the Throne,*
The Tyrant Ignorance *manag'd as his own.*
Two Thouſand years the Uſurper had-prevail'd,
And on his Darling Sloth *the Crown entail'd;*

While the old drooping Monarch *saw his Fate,*
But wanted Power to save his ruin'd State.
Two Sons he had, Youths of Angelic Birth,
That promis'd fair, to reinform the Earth,
Wisdom *and* Learning, *Twins of blooming Hope,*
That sink his Fear, and all his Comforts prop.
Of all his numerous Progeny, these alone
Remain the Hopes of his declining Throne;
The rest opposing his approaching Fate,
Sunk in the Ruins of their Father's State.
But these the Darlings of the Parents Age,
He timely rescued from the Tyrant's Rage;
For these he car'd; for these to Heaven he pray'd,
To Latium *one, and one to* Greece *convey'd,*
Inspir'd by Instinct, with a mutual Rage,
Eternal Wars with Ignorance they wage;
From Athens *one, and one from* Rome *inspire*
The gladsome World with their own Genial Fire;
So Form *did* Chaos, *Light the Dark expel,*
As Athens Rome, *and* Rome *the World excel:*
The Usurping Troops, *by their own Guilt subdu'd,*
Fled from th' approaching dawn, while none pursu'd.
The enlighten'd World new Altars gladly raise,
And form new Triumphs to the Victor's Praise.
Wisdom, *and* Learning, *aged with Renown,*
Enjoy unenvy'd an Eternal Crown;
Their Empire to the World's Extreams *extend,*
And Viceroys *to remoter Kingdoms send;*
Their faithful Agents through the World disperse,
And these we sing in our immortal Verse;
These now we sing, and willing Trophies raise,
To their just Value, and their Master's Praise.

D. F.

TO

TO THE
Athenian SOCIETY.

When the Myſterious Nothing *firſt was hurld*
Into a Chaos, *thence into a* World,
By that great Fiat, (*greater much by far*
Than the ſtrait Bounds of ancient Maxims were,
Which ſaid, From Nothing Nothing can appear)
Methinks in that great Work, that mighty Change,
I ſaw the Immaterial Beings *range,*
And crowd towards the Sight, as Mortals gaze
At ſome unknown prodigious Comet's blaze;
But when they ſaw the ſweet, the lovely Face,
And curious Harmony the Wonder *grace,*
Their Admiration loſt it ſelf in Praiſe.
Thus meaner We, *whoſe low and humble Birth*
Derives its Half at leaſt from Native Earth,
When firſt the ſpreading Fame, the Rumour run,
That Athens *had another World begun,*
And clear'd the gloomy ſhades of Ignorance,
And form'd new ſparkling Orbs——————
This ſoon employ'd each Tongue; all Ears and Eyes
Were full of Athens, *and the Enterprize.*
But when the ſearching Age began to find
The greater Aim, the Good *that was deſign'd,*
Chang'd into Act, and cultivate Mankind;
The deep Amazement pall'd, and in its room
Deſerv'd Encomiums crowd, and bring their Off'rings home.

D. T.

TO

TO THE
Athenian SOCIETY.

SOON as our fetter'd *Souls from Time are free,*
All things in Heaven, juſt as they are, we ſee:
No dark Conjecture, *no obſcure* Suppoſe
Confounds the Knowledge of each hidden *Cauſe;*
But eaſie Nature's beautious Form appears
Diſrob'd of the thick Veil, which here ſhe wears,
The Chain of Cauſes, *and their* Order *ſhine,*
And clearly ſhew they're fram'd by Hands Divine.
Ye Great Unknown, *this* You *have aim'd at* Now:
And tho' coy *Nature flies our ſearching View,*
Whilſt clouded Reaſon's coop'd *within this* Cage,
Yet you have thus far bleſs'd this happy Age;
Whate'er the ſearching Study of the Wiſe
In things Divine, and Natural, yet *have found;*
Whate'er from your own *Obſervations riſe,*
From your ſublime Retreat, *you ſcatter all around.*
The MANY, *who long dead in Ign'rance lay,*
Now Speak, *and* Think, *reviv'd by your* bright Day.
Before, they had a meer Promethean *Frame,*
Till you inform'd their Souls with the Cœleſtial Flame.
Go on———*Learning, and ſolid Truth advance,*
They're Noble Subjects, *for ſuch Noble Pens:*
Let your Oppoſers *Trifling* Jeſts purſue,
They write for MINUTES, but for AGES You.

Charles Richardſon.

THE

THE Athenian ORACLE.

VOL. II.

Q. GEntlemen, *What think you of the Opinion of* Des Cartes *concerning the Pulse of the Arteries, that they are caused by the Pulsation of the Heart, driving the Blood through them in manner of a Wane?*

A. We think it not to be the Cause; for the Arteries are found to consist of a Quadruple Coat, the third of which is made up of Annular or Orbicular carneous Fibres to a good thickness, and is of a Muscular Nature; which after every Pulse of the Heart, do contract the Vessel *successively* with incredible Celerity, and so by a kind of Peristaltick Motion impelling the Blood onwards to the Capillary Extremities, and thro' the Muscles with great force and swiftness. For the proof of our Assertion,

1. He instanceth the Experiment of a *Lovain* Physician, which will make it not to be a bare conjecture: He slit the Artery, and thrust into it a Pipe so big as to fill the Cavity of it, and cast a strait ligatur upon that part of the Artery, which contain'd the Pipe: Now when the Artery is close bound to the Pipe; notwithstanding the Blood hath free passage thro' the Cavity of the pipe, yet will not the Artery beat below the ligature, but take off the ligature, 'twill beat immediately. And lest it should be Objected to this Experiment, that the the Reason, why, when bound, it did not beat, might be, because the current of the Blood being straitned by the pipe, when beneath the pipe it came to have more Liberty, it was not sufficient to stretch the Coat of the Artery, and so cause a pulse, but might when the ligature was taken off, flow between the enclosed Tube, and the Coat of the Artery; therefore he adds another which clearly evinces it.

2. He straitned the Artery till he made the sides almost meet; thereby lessening the passage for the blood, the Vessel will continue still to beat below the compression.

The first of these Experiments was tryed by *Gallen*, who was of the Opinion we here Assert, the first who observ'd the third Coat of an Artery to be a Muscular Body compoled of Annular Fibres;

was Dr. *Willis*, much more might be ſaid for it.

Q. 2. *Pray what is the Reaſon of the Difficulty of determining the height of the Atmoſphere, ſince at firſt ſight it appears ſo very eaſie; a Pillar of Air, equal to the height of the Atmoſphere, being equipondrant to* 30 *Inches of Quickſilver, and the proportion of Air to Quickſilver being known by Mr.* Boyle's *Experiments to be as* 1 *to* 14000 *very near?*

A. In Anſwer to which you muſt take Notice, that the proportion above mention'd is of the weight of our Air near the Earth, whichis in a very compreſs'dState. Had the Experiment been made upon the top of a Mountain,three or four miles high, there would have been a far leſs proportion between the Air and Quickſilver. Now if a Cubical foot of Air near the Earth, and a Cubical foot near the top of the Atmoſphere had been of the ſame weight, the the heighth of the Atmoſphere would be eaſily determined by multiplying 14000 by 30, and it gives you the beighth of it in Inches, which reduced into miles, is $6\frac{1106}{1760}$ miles: But becauſe the Air, when deſtitute, of its preſſure; has by Mr. *Boyle*'s Experiments dilated it ſelf ſo as to take up above 150 times its former ſpace; therefore 'tis plain, that as the Air comes to have its preſſure leſſen'd, as it does, the more remote it is from the Earth,therefore it expands it ſelf proportionably; which is the Reaſon of the difficulty of determining its true height.

Q. *Pray Gentlemen, what is the Cauſe of Suction?*

A. We Anſwer, the Cauſe of the riſing of Water by Suction, is the preſſure of the Atmoſphere; for let us imagine the end of a Syringe to be placed in theWater, let the Sucker be drawn up,there is then a ſpace in the bottom of the Cavity devoid of Air: Now all the Water without the Sucker is preſs'd upon by the weight of the Atmoſphere, exceptthat ſpace which is directly under the end of the Syringe; the Water being thus preſs'd, does endeavour to free it ſelf, which it does by riſing up in the Syringe, it finding there the leaſt reſiſtance. That it is the preſſure of the Atmoſphere, is evident from hence,that all the Suction in the World will not raiſe Water higher than 34 or 35 Feet, which is equal to the weight of a Tube of Mercury of the ſame Diameter of about 29 or 30 Inches, which is exactly equipondrant to a Pillar of Air equal to the height of the Atmoſphere.

Q. *I have heard it often affirm'd, that a ſquare inch of Air is able by it's ſpring to perform the ſame Effects that the weight of the Atmoſphere doth, which ſeeming a Paradox to me, I deſire if you think it true, to illuſtrate it to me by ſome experiment, you being, without doubt, converſant in things of that Nature?*

A. We will illuſtrate this two ways: 1. From the Nature of the thing it ſelf. 2. Experiment.

1. Granting the Air to be a ſpringy body, which your Queſtion doth not deſire us to prove,let us conſider a ſquare inch of Air in its compreſt ſtate near our Earth, that which preſſeth againſt it of all ſides is the ambient Air: Now 'tis evident, that the ſpring of the Square inch of Air preſſeth as much againſt the ambient, as the ambient againſt it; if it doth not

not, it muſt preſs either more or leſs; not more, becauſe then the ſquare inch would be Expanded, and ſo take up more room, till the preſſure of each was equal to each other; not leſs, for then the ſquare inch muſt be leſſen'd in its dimenſions, therefore it preſſeth equal.

2. We propoſe this Experiment, tryed by Mr. *Boyle*: He took a Glaſs Bottle able to contain about a quart of water, and fill'd it about half full of Mercury, then putting into the Neck of this Bottle a Tube of above 30 Inches long, open at both ends, the lower Orifice being immers'd in the ſtagnant Mercury, he then fill'd up the ſpace between the mouth of the Bottle, and the Glaſs Tube with good cement, ſo that the Air included in the Bottle could no way get out of the Bottle; and having placed this Bottle and Tube in a Receiver, as the Air in the Receiver was more and more exhauſted, (and by conſequence the preſſure of the Air taken from that part of the Mercury that was encloſed in the Tube) the Mercury did proportionably riſe, till the Receiver being well Exhauſted, the Mercury attain'd the height of 29 Inches $\frac{3}{8}$, which was but $\frac{1}{8}$ ſhort of the height of the Mercury in another Tube, the Ciſtern of which was preſt upon by the Atmoſphere. That this was done by the Spring of the Air, is evident; for the weight of ſo much Air as was impriſon'd in the Bottle, would not amount to above a Grain. If you ask, What is the Reaſon that the ſpring of the Air did not raiſe the Mercury in the Tube placed in the Receiver ſo high as that in the open Air by one 8*th*? We Anſwer, The Reaſons is, becauſe as the Mercury is forc'd out of the Bottle into the Tube, the Air within the Bottle acquires more Liberty, and ſo is expanded, and by conſequence ſomewhat weaker in its ſpring. The Reaſon why we inſtance in a quantity of Air ſo much bigger than a ſquare inch you may underſtand from the foregoing words, for the Quickſilver riſing would cauſe that little quantity of Air to be expanded too much for to raiſe the Mercury to the height above mention'd.

Q. *It has been obſerved by many Seamen, particularly by my ſelf the laſt time I went to the* Weſt-Indies, *that if a Bottle having nothing elſe in it but Air be ſtopt up with a very ſtrong, cloſe, big Cork, yet upon letting it down ſo many Fathoms deep, when I drew up the Bottle I found the Cork within the Bottle. I deſire to know the Reaſon of it?*

A. We have already ſpoken upon this Head, but having had ſome new Propoſals about Water being let down, ſtopt with a Cork in a Bottle. We ſhall conſider it once more, and under one, Anſwer both Phenomena's. Firſt as to Air, It is to be remarkt that the Air where we breathe is in a certain compreſs'd State, and much cloſer and condenſe than what it is towards the top of the Atmoſphere, or even upon high Mountains as the *Pike of Teneriff*, *Mount Caucaſus*, &c. becauſe the Weight of the ſuperimpending Atmoſphere lyes hard upon the lower parts, as ſuch as have read Mr. *Boyle*'s Experiments upon the *Weight and Spring of the Air*, are ſufficiently ſatisfied in. But to return from this digreſſion, Suppoſe the Air that is in the Bottle before it is

corkt up, bears only ſo much Weight as a Column of the Air to the top of the Atmoſphere impreſſes upon it, and when the Cork is put in, ſuppoſe alſo that the Air, in the Bottle preſſes juſt ſo hard againſt the Cork as the Air without; now if this Bottle be let down into the Water, which is a much cloſer Element than Air (a ſmall Tube of Water being in Proportion to the Weight of the Air as 1000 (near) to 1) it follows that ſince there is a Compreſſure in Water (its Nature conſider'd) as in the Air, the Water that is on the outſide the Cork, as it is let deeper and deeper, will ſtill preſs harder and harder upon the Cork, and the Air within the Bottle being only capable of repreſſing or reſiſting according to the force which it had when above Water, is at length over-power'd by the External Preſſure of the Water, and ſo the Cork is forced in. But as for the other Conſideration, (ſuggeſted by a Gentleman of our Acquaintance) *viz. Whether a Bottle fill'd with Water, that is Quantity for Quantity lighter than other Water*, (as ſome ſuch there is) *and this Water be ſtopt in with a Cork, and let down into the Sea any depth whatever, whether the External Water which muſt preſs upon the Cork more or leſs, according to the Depth and Gravitation of the ſupernatural Waters, will force the Cork into the Water in the Bottle which being but in a ſmall compreſs'd State, will be able to make little reſiſtance?* To this we alſo Anſwer, That many Experiments ſhow that Water cannot be poſſibly put into a leſſer room than it is by any Force or Violence, nor dilated by any Methods (We mean whilſt it remains Water) altho' Air (as Mr. *Boyle* tells you he has done it) may be expanded and dilated in above 150 times its room, and in this compreſs'd State that it is in at the bottom of the Atmoſphere, it may be yet contracted into a much leſſer room; our Experiments have given us Inſtances of its Contraction into 20 times a leſſer ſpace, ſo that there is little relation (in this Caſe at leaſt) betwixt Water and Air, and therefore we may very poſitively aſſert, that Water in the Condition we find it, Corkt up, and let down even to the Center of the Earth, would make as much reſiſtance againſt the Cork internally, as the circumambient Water would Externally; and by conſequence the Cork would not be drove or impell'd in the Bottle, as in the Caſe of Air.

Q. *What is the Reaſon that when you lay a Leaf of a Tree over any hollow place, ſuppoſe the fore part of your Hand half graſpt, and with the other Hand ſtrike upon the Leaf, it ſhall break with a Noiſe like a Pot-gun?*

A. When the Leaf is laid upon the place, it is equally compreſs'd on every ſide, and the Air above it preſſes juſt as hard upon it as the Air under it does againſt it, but when with the hollow of your other Hand you violently ſtrike againſt the Leaf, the Air that is contain'd in the hollow of your Hand preſſes harder againſt the upper part of the Leaf than the Air under it does againſt it; and therefore this giving way, that breaks thro' the Leaf: As for the Noiſe, it is only the brisk agitation of the Air put into a violent Motion, which ſtriking ſmartly againſt the Drum of the Air, gives what we call the Perception of Sound or Hearing.

And

And here, by the by, we shall prevent some who might possibly be troubled to desire an Answer to this Question, *When a Bottle has all the Air exhausted out of it, if you clap your Hand upon it, will it suck your Hand so hard as to break it?* To this also we Answer, That indeed it has been an Opinion which has rul'd for some thousand Years, that Suction was only caus'd by that Occult Quality call'd *Fuga Vacui*, or Natures abhorrence of a Vacuum; but now 'tis demonstrably evident, that 'tis only the Pressure of the Atmosphere, as in the mention'd Instance, when the Air is drawn, out of the Bottle, and there is nothing within left to resist the hand that is clapt upon the mouth of the Bottle; therefore the Pressure is wholly from without: Whether it will press the Hand so hard as to break a Hole thro' it, We know not, having had no great Mind to make the Experiment, tho' 'tis evident that the strongest Bladder will not resist the External Pressure of the Air, and 'tis this Act that is falsly call'd Suction, there being no such thing in Nature.

Gentlemen,

Q. I Came in a very mean Condition to a small Garison in Their Majesties Dominions, where I became a Servant to the Lieutenant, who was a Housekeeper, and a Person of good Influence and Power in that Place. After some times Continuance in this Service (by my Masters Encouragement and Consent) I Married my Fellow Servant, but the Ceremony was perform'd, tho by a Minister, yet very indecently, not in the Church, but in a mean Room in my Masters House. Being thus Married, I found my Wife with Child, and understood it to be by my Master, which however, for his Honour, and my own Reputation, I conceal'd and own'd the Child, and liv'd with the Woman at least 7 or 8 Years, in which time I had 3 Children by her, who I know are my own, neither after my Marriage was the Woman ever false either to my Bed or Interest, but very Loving, Obsequious and Industrious. My Master in order to make me amends for taking such crack'd Ware off of his Hands, helpt me into some Posts of good Advantage to me, whereby I was enabled to live handsomely, and sav'd Money: But my Master dying about 2 Years ago; I fell deeply in Love with a Mans Daughter of the Place, who I do acknowledge has had a base Child before I became acquainted with her, but she is now very constant to me, and loves me (I believe) with much Ardency and Sincerity; with this Woman I keep Company, and have laid my self under the Sacred Obligation of a solemn Oath, to be true and constant to her, as she has likewise reciprocally done to me: Yet however, tho' I have relinquisht my former Wife, I resolve (if my Ability continues) to maintain her and her Children, and accordingly do so. Now since I am censur'd for these my Actions by some People, I desire your Answer to these following Questions:

Q. 1. *Whether my Marriage was lawfully good as to the Ceremony part of it, since it was disorderly and indecently performed in my Masters House, and without Banes, or previous License?*

Q. 2. *Whether it was lawful as to the real part of it, ſince I found the Woman that was joyn'd to me with Child by another Man, which Chriſt himſelf has thought Cauſe enough for a Divorce?*

Q. 3. *Whether on this Impediment (notwithſtanding my continuance with this Woman for 7 or 8 Years, and having Children by her) I may not juſtly leave her, and marry another?*

Q. 4. *Whether according to the Law of Conſcience (matters of Divorce being ſo tedious and chargeable (not to ſay worſe) that I am not able to procced in the dilatory way of* Drs. Commons.) *I may not live with this Woman (as my real Wife in the ſight of God) with whom I keep Company?*

Q. 5. *Whether if in your Judgment I do live in a ſinful ſtate with this Woman, my Oath will not be Charg'd upon me, if I ſhould endeavour to break off with her?*

Q. 6. *If it be a Sin, I beg you deal honeſtly by me, in laying before me plainly and effectually the Conſequences of it?*

Gentlemen, *I have been as juſt on all ſides in ſtating my Caſe as poſſibly I could with brevity. I deſire your ſpeedy Anſwer, being your,* &c.

A. 1. In this Caſe, the Law (and with great Reaſons for it) ſays, *That it ought not to be done, but when it is done, it is of force.* We want not Inſtances, and ſome of no mean Perſons, that have been Married by their Coachman, Servants, nay Friends, *&c.* that have contrary to their Expectation oblig'd themſelves in too near and ſtrict a tye to get clear again; 'tis indeed unhandſome, and contrary to the Advice and Cuſtom of the Church to Marry ſecretly, but the manner of it being Political, the Law takes Cognizance of it; but as for the Matter of Fact when once done, God Almighty who is invoked as a Witneſs, and who himſelf was the firſt Inſtitutor of this Sacred Union, is as certain a Witneſs when done ſecretly, and ſomething irregularly, as if all the World ſtood by, and were conſulted in the form and manner of it; therefore there's no doubt but the Marriage is valid, and will be ſo eſteem'd when the *great Witneſs* of it decides it at the Day of Judgment, if it be put off till then.

A. 2. 'Tis true Whoredom and Adultery do *ipſo facto*, diſſolve the Marrriage Knot, becauſe thereby the Union, or *Oneneſs* of Man and Wife is broken, and a third, fourth, fifth, *&c.* Perſon aſſum'd into the Alliance; and therefore our Saviour, who paſs'd by all other little pretences of Divorce, which the hard-hearted Jews were permitted under the Moſaick Inſtitution, does yet retain this as a ſufficient Cauſe. But Adultery being a breach of a Marriage Contract, does preſuppoſe a Contract, for there can be no breach of *what is not*; therefore this is not your Caſe. By your own Confeſſion ſhe has been a good Wife to you, true to your Bed and Intereſt ſince ſhe was yours, therefore from the Nature and Sate of the firſt Anſwer, ſhe being your lawful Wife before God, and in the Eye of the Law, is not by any poſterior act of hers become otherwiſe. 'Tis true indeed, you were unhandſomely dealt with at firſt, and the Trick that was put upon you, was owing to your own Indiſcretion

tion and Folly, that could not see through the Disguise and Pretences; But your Wife has made you amends by a Vertuous and good Carriage; whereas if you had Marry'd another, that had come without a stain or blemish into your Arms, she perhaps might have dealt worse by you afterwards: So that as the World goes, We think you happier in a Wife than you are aware of, for how much think you wou'd you mend your Choice, by taking one that has been a Whore (by your own Confession) and either is intentionally or actually so now, instead of one that was so, and is now reclaim'd, and become Vertuous?

A. 3. The Negative of this Question is proved by the two preceding Answers.

A. 4. No, by no means, as you will answer it at the Day of Judgment; and since you pretend to deal plainly with us, and to want our Advice, remember, that we have told you, that it will be Adultery in you; for *Whoremongers and Adulterers God will judge*: Do not deceive your self, you can't proceed in such Resolutions, and be saved.

A. 5. You have an Answer to this in the last; but what can you promise your self? Will any Brutal Enjoyments, or blinded Passions, of which you will one day have another Estimate, countervail the loss of your Reputation, the Wounds of your Conscience, the Injury you do your lawful Wife, and the unhappy Expectation you will carry about of just Retributions hereafter: Certainly you have quitted your pretensions to Reason and Religion, if you can any longer hesitate what you ought to do.

A. 6. We have dealt by you as you have desir'd, and do further Declare, that whatever Vows you have made to this second Woman are void, since you have no more power to do it, than to dispose of your Neighbours Possessions by a Deed of Gift. We advise you to go home, beg your Wifes Pardon, admonish the other Woman of her Sin, and by a better Life shew the Evidence of your Repentance towards God and the World, which you have injur'd by your Example.

Q. *Pray*, Gentlemen, *What is the Reason of the Cohesion of two well Polisht pieces of Glass or Marble.*

A. We Answer, 'tis the Pressure of Atmosphere, which pressing hard upon the Obverted Planes of the Glass or Marble, and there being no Air between to resist the External Pressure, there must necessarily follow a Cohesion which Cohesion is so strong, as has been Experimented in two Circular Pieces of black Marble, not three Inches Diameter, that a Weight of 80 Pounds fastened to the under Marble was but sufficient to separate them. That it is the Pressure of the Atmosphere will be demonstrable, if you consider the Experiment made by Mr. *Boyl*, who placed a couple of well Polisht Marbles with a Pound Weight hanging at the undermost of them into a Receiver, and when they were suspended at the Cap of it, and the Air drawn out, the Marbles fell asunder, there being no Air to Presupon them as afore.

Q. *What Reasons can you give me to prove the Circulation of the Blood?*

A. 'Tis evident that there is a Circulation from hence, there being a continual reciprocation of the Pulſe, and by conſequence a conſtant expulſion of Blood from the Heart into the Arteries, and as conſtant an Influx into it out of the *Cava*, and ſeeing the Cava from whence the Supply is never drawn dry, nor on the other Hand the Arteries, never unduly ſwell'd by their continual Reception of the Blood from the Heart, it neceſſarily follows that this Motion proceeds Circularly, *viz.* That the Blood is conſtantly driven from the Heart into the Arteries, out of theſe into Parts to be nouriſhed, from whence it is reſorbed by the Capillary Veins, which conduct it back through the larger into the Cava, and ſo to the Heart again. It may be invincibly proved from theſe Reaſons.

1. From the great quantity of Blood that is driven out of the Heart into the Arteries at every Pulſe: for though the Ancients that knew not this Circulation, imagin'd that only a Drop or two was expell'd by every Syſtole (which they were neceſſitated to ſuppoſe, to avoid the great Diſtenſion the Arteries muſt be lyable to, if any conſiderable quantity iſſued into them, yet it is demonſtrable that there muſt needs an Ounce or more be driven in them each time; (for granting that there is no other way for any Liquor to paſs from the Stomach to the Kidneys but through the Heart, a long with the Blood) ſeeing if a Man drink three Pints of *Drink*, it will paſs through him in half an Hour, yea more of *Tunbridge* Water in that ſpace. And ſeeing Secondly, that there is commonly as much Blood as Serum, that flows to the Kidneys (the Blood returning back by the Emulgent Veins) it is clear that by the two Emulgents (which are none of the largeſt Arteries) there muſt paſs in half an Hours time, ſix Pounds of Liquor, all which muſt come from the Heart, and how much more then may we conceive to be driven through all the other Arteries that run through the whole Body.

2. Our ſecond Argument to prove it may be taken from the Valves into the Veins, which are ſo fram'd that Blood may freely flow through them out of the leſſer Veins into the greater (and ſo into the *Vena Cava)* but on the contrary will not paſs from the greater into the leſs; for if one blow into the *Cava* through a Pipe, there will no Wind paſs into the ſmaller Veins; but on the contrary, when the leſſer Veins are blown, the Air immediately has admittance into the larger, and ſo into the Cava.

3. Laſtly, 'tis clear from the Ligature in Blood-letting, for whether you Lett Blood in the Arm or Foot, the Fillet is always tyed above the intended Orifice, and then the Vein below the Ligature will preſently grow tumid, but above it will almoſt diſappear, which muſt needs be from hence, that the Blood being driven from along the Arteries towards the Extream Parts, returns from thence by the Veins, and aſcends upwards, which coming to the Ligature finds its paſſage ſtopt, and ſo ſwells the Vein below the Ligature, and ſpurts out as ſoon as the Orifice is made; but when the Fillet is looſed again, the

the Blood regains its wonted Channel.

SIRS,

Q. READing over in the Countrey your First Volume, I met with your Noble Queſtion about the Weather-glaſs; I like your Notion very well, of comparing it to a Ballance, and no doubt the aſcending and deſcending of the Mercury is cauſed by the different weight of the Air: But I pray, *Gentlemen*, give me leave to ſend you my Thoughts about ſome particulars in your Anſwer to that Noble Queſtion; And firſt, You ſay, *the Quickſilver being once in the Tube, and of a very cloſe Body, it keeps the Air from getting betwixt it and the top of the Tube, when it ſubſides, and by this means there's no Column of Air to weigh the Quickſilver down beſides its own Natural Gravity*; theſe are your words. *Now if there be no Air between the Mercury and the top of the Tube: Query, How will you avoid a Vacuum?* I have often put the Mercury into the Tube, and when 'tis full, claping my Finger cloſe to the end of the Tube, ſo that no Mercury can get out, and turning it topſy turvy, no Mercury ſubſides; but while I ſlip the Tube into the Ciſtern, tho' with all the quickneſs and care imaginabie, ſome of the Mercury falls out, and undoubtedly Air gets in, as may be ſeen by the bubling up of the Quickſilver. Next, as to the difficulty you propoſe, *viz.* Why does the Quickſilver fall low when the Air is full of Rain and Clouds, and therefore apparently ſhould be the heavier? This indeed is a very good Objection, and here pray excuſe me if I think you have raiſed the Devil of an Objection, and cannot lay him again; for whereas your buſineſs here was to prove the Air lighter, you take a deal of pains to prove it heavier, which confirms the Objection: Your words are theſe, *Theſe Vapours being added to the weight of the Air, muſt neceſſarily make the Atmoſphere heavier*, &c. Now, I ſay, you ſhould prove the quite contrary, for if the Air mixt with (or under) Vapours, preſſes heavier on the Ciſtern, the Mercury inſtead of deſcending, would undoubtedly aſcend. You afterwards urge the Objection again much to the ſame purpoſe, and I think your Anſwer is altogether foreign to it.

Now *Sirs*, till you make your Anſwer to this Queſtion ſomewhat clearer, pray take my Thoughts, *viz.* I take the riſing and falling of the Mercury to be cauſed one of theſe two ways: 1. I ſay there is Air from the top of the *Mercury* to the top of the Tube; and why may not the circumambient Air have an influence (thro' Pores, *&c.*) on the Air within the Tube, as we find it has on our Corns, and broken bones, which one would think were as much defended from the Weather as the Air within the Tube, (this by the way might be a Query to you. How come my Corns, broken Bones, *&c.* to be moſt painful againſt wet Weather?) 2. But my next and moſt probable Conjecture about the riſing and falling of the Mercury is this, *viz.* I take it, that the Air cannot well exert it ſelf when intermixt with Vapours, ſo weighs leſs heavy then on the Ciſtern, than in dry and

and clear Weather; the Air ſeems to be ſomewhat born up by the Vapours, as a Stone is leſs heavy in Water than out of it: and that the Air is intermixt with moiſt Vapours near the ground, is evident, from Marbles becoming at ſuch times very wet. This, *Sirs*, I ſubmit to your better Judgments, being a

Well wiſher to your Society, &c.

Pray Oblige me and the publick with your ſecond Thoughts on this Subject.

SIR,

A. We ſhall according to your deſire make ſome further Conſiderations on the noble Phenomenon of the *Quickſilver*'s ariſing and falling according to the different preſſure of the *Atmoſphere*. We ſhall examine and clear all the Difficulties you have brought, eſpecially that Devil (as you call it) of an Objection, which in yonr Opinion can't be laid again, now 'tis once conjur'd up. We can't ha' while to conſult that place and Volume you have cited, but taking it for granted what you ſay, We affirm in Anſwer to your firſt Objection, (or rather Query) that we do aſſert a Vacuum, *all things weighing according to their matter, and not their bulk*, as you may be ſatisfi'd to a demonſtration, if you conſult Mr. *Newtons Nova Principia Philoſophiæ Mathematica*. Poſſibly we have not expreſs'd our ſelves ſo clearly before, as to the ſubſiding of the *Quickſilver*; we have in our firſt Volume prov'd that a Cubick Inch of Air in a Compreſs'd State, that is here near the Earth, is able to counterpoize or reſiſt by its Spring as much as a whole Column of Air, which is as high as the Atmoſphere: And we could ſhow here, if it was not too great a Digreſſion, that a Cubick Inch of Air here near the face of the Earth, if it were taken up as high as the fix'd Stars, would expand into a Bulk many times as big as this Globe of the Earth, provided the Air encreaſes in expanſion proportionably to what we find in going up to the top of a Hill. A Football being but a little more than half blown, in a Valley will grow hard and turgid by ſuch time as you come upon any high Hill. And if you pleaſe to try, you will find a very conſiderable alteration in your Weather glaſs in going with it to the top of any common Steeple. You ſay, *you have often put the Mercury into a Tube, and then clapping your Finger cloſe, it will not ſubſide*: This touches not our Aſſertion, for by *ſubſiding* we mean no more than deſcending as a Natural Ballance, when the other ſide that ſhould counterpoize it, is too light; and not any ſimple Gravitation, without reſpect to the Ballance of the Air: But you proceed and ſay, *That the Mercury does not ſubſide, tho' you turn it topſy turvy, when your Thumb ſtops the lower end of the Tube, yet whilſt you put it into the Ciſtern, tho' with all the imaginable ſpeed it ſubſides ſo faſt, that ſome of it, will fall out.* This is very true, and its impoſſible it ſhould do otherwiſe, for when you put the Quickſilver into the Tube, the Air is to be conſider'd as in a certain compreſs'd ſtate, which with its elaſticity or ſpringineſs, as we ſaid before, does, with that little that there is in the Tube preſs as much upon the Quickſilver as a whole Column of the Atmoſphere, and

nd therefore thrufts up the Mer-ury, and holds it in the top of he Glaſs; but when you take way your Thumb, you are to onſider, that that very Air that as in the Tube does in its own ompreſs'd ſtate preſs as much pon the Air under the Tube, that is, when you turn the mouth f the Tube downwards) as the Air beneath it does preſs againſt ;but when the additional weight f the Quickſilver does alſo preſs pon the Air beneath it, that Air gives place, and let's the Quickſilver, being heavier, ſub-ide. As to what you talk of the ubling of the Quickſilver, its nothing but the ſubtle and finer Air that is in its pores, finding no reſiſtance above in the Vacuum, (betwixt the Mercury and the top of the Tube,) does expand it ſelf, and get out to fill that place. The ike Obſervation was made by Mr. *Boyle*, when he endeavour'd o raiſe the Waters as high as the Atmoſphere would permit him by a Pump, all the top ſtood of a Froth for a conſiderable depth: Now as to your formidable Ob-jection, which you ſuppoſe we ra-ther made ſtronger by proving juſt the contrary to what we ſhould, you ſay the Caſe was this, *Why does the Quickſilver fall low, when the Air is full of Rain and Clouds?* to which you ſay our An-ſwer was, That the Vapours be-ing added to the Weight of the Atmoſphere, muſt neceſſarily make it heavier, *&c.* Indeed *Sir*, this is an Anſwer indeed, if we ſaid no more; We have not that Volume by us at preſent, but we very well remember that we did ſay as previous to what follow'd, which if you pleaſe take over a-gain, and if poſſible in more in-telligible Terms: Suppoſe then that We had very lately abun-dance of Rain and Clouds, and that the Mercury was at the low-eſt pitch, and conſequently the Air extreamly light, now you find that as the Vapours aſcend and the Air grows heavier, the Quickſilver which lyes upon the oppoſite Ballance aſcends. Sup-poſe alſo the Air is now grown cloſe, and the Clouds being cruſht and juſtled one againſt another, are too heavy to bear up any lon-ger, now at this time your Mer-cury is at the higheſt, and muſt remain ſo till the Air is lighter: Suppoſe yet further, that the Air inſtead of being ſo thin a fluid as it is, was a great ſtagnant Water, covering Hills, Valleys, *&c.* ſome Miles high, there's no body can doubt from the daily Examples we ſee of leſſer Quantities, but that the Surface of it would be even at the top, and conſequently would make an equal Preſſure every where; now if it could be ſo Con-triv'd, that a vaſt *Hiatus* or Gulph ſhould be made in the Earth, the Water that would fall down into that place, would not be only that which was juſt over it, but it would come from all parts round however diſtant from it, becauſe the Preſſure failing there would receive its ſupply from the Circumjacent Parts, which would have a leſs and leſs Preſſure upon it. 'Tis the ſame caſe with the Air; for being Condens'd, and falling down, ſuppoſe at *York*, that which is here at *London* alſo Con-denſing and gathering into thick Clouds, and becoming more ſen-ſible by how much nearer they are to the Earth, does alſo abate of its Preſſure, the Top of the Atmoſphere running towards *York*

to

to ſupply that place which is leſs preſs'd. This is the true and proper Reaſon why the Quickſilver which is at ſuch an height in the Tube, ſhould in a few hours time ſubſide ſo very conſiderably, tho' there falls no Rain at all in our Country; but if it rains with us, every ſingle Shower does take from the Preſſure of the Atmoſphere, as ſo much Rain would weigh, were it meaſur'd in a Ballance. Now ſince 'tis plain that every Countrey in the World is but like a Spot which one may cover with their Finger in reſpect of the whole Globe, its above a Million of odds but that it may begin to Rain in another place before it does in our own Countrey, and conſequently the Mercury will ſubſide before any falls with us, notwithſtanding the Air is all the time blackning and growing thick with Clouds, even over our Heads; and you muſt obſerve that contrary to the common ſuggeſtion, the Air may not poſſibly be heavier for being full of Clouds, (nay, it's impoſſible it ſhould, without new addition of Vapours) no more than a great Fleece of Wool ſhould be ſaid to be heavier when very looſe and expanded, than when cruſht together and put into a leſſer and more condens'd Bulk; but if ever it ſhould happen that our Country or Province ſhould be the firſt place where the Rain ſhould begin to fall, the Quickſilver would not ſubſide till ſome Rain had fallen; ſo that 'tis neither the preſence or abſence of Clouds that cauſes the Quickſilver to fall or ariſe, but actual ſhowers to eaſe it, or the addition of actual Exhalations to preſs more upon it: So that 'tis only a Wordy, Noiſy Objection, to ſay that the Quickſilver falls lower when the Air is full of Rain and Clouds, becauſe full of Rain and Clouds; but it falls lower becauſe it rains ſomewhere or other; and the Clouds gathering over us, are only Signs of ſuch Rain.

To your two Obſervations at the laſt, we think they are both defective: As to the firſt, we deny any Air is at the top of the Tube, unleſs ſome that is ſo refin'd, as would come into the Millionth part of a Pin's Head, perhaps as fine as the Atmoſphere, a thouſand Miles high, which can't properly be call'd Air, nor influenc'd by the circumambient Air about it, which can't come at it. As for your Corns, *&c.* 'tis a little too Unphiloſophical in this place, and may have Anſwer elſewhere. For the ſecond, *viz.* The Air's intermixing it ſelf with Vapours, 'tis wholly unintelligible, and you ſhou'd have made a diſtinction betwixt Air and Vapour, and how *exerting* or not *exerting* helps on with the Gravity, is as dark: If you pleaſe to Conſider on it, you may have other Thoughts on it, which is all at preſent from

ATHENS.

Q. *I being a Lover of Angling, have (from Experience therein) made theſe following Obſervations, Viz.* The Fiſh will very rarely, bite when the Wind blows at Eaſt, and be perceived to be Sickiſh, but will bite beſt when at Weſt, and comparatively when at North or South, and that the Anglers Succeſs does not depend ſo much upon Heat or cold, or any other alteration of the Weather, (unleſs to Extremity) as upon the

ſitting

ſitting and alteration of the Wind: Theſe Obſervations I have found to be ſo true, that when the Wind has been Weſterly in a Morning, I have gone out, and in one hour have had more ſport, than (upon the Winds turning Eaſterly) I have had all day after, tho' I could perceive no other alteration of the Weather as to Heat, Cold, or the like. The River I have moſt experience in, is the *Nein* in *Northamptonſhire*, which runs with a mild Current North-eaſt, and the Fiſh Pike.——*Now I deſire to know the Reaſon thereof, what Influence the Wind has upon the Bodies of Fiſh in the water, and why the Eaſt and Weſt have ſo different Effects?*

A. This is a very true Obſervation, to our own Knowledge, only we never found the Fiſh Sicker at ſuch times: 'Tis certain that there is Air in Water, and alſo that this Air participates of the ſame Quality as that which preſſes upon the ſurface of Water: But why the Eaſt is more unpleaſant than the Weſt-Wind, We Anſwer, that there's ſome certain place where there are Mines, Marſhes, *&c.* which ſend forth noxious Exhalations, which being agitated and driven, may come to all other places. But it may poſſibly be Objected, that if there be any ſuch place upon the Globe of the Earth, it can't be Eaſtward to all other places, ſince every place having its different Meridian, it ſeems alſo, that the Eaſtern part of the Globe to one place may be Northern to another. To this We Anſwer briefly, That the Word *Zephir*, or Weſt-wind, has ſuch an Import, as argues that the Grecians had the ſame Notion of it that we have, as alſo the Latins or Romans had the ſame, which ſhows that the ſame Eaſtwind is Eaſtward to all places that lye under the Equator; and if you allow Latitude to the Wind, then alſo to all places that lye under Circles parallel to the Equator: As alſo a North or South Wind is North or South to all places, whether parallel or not to the firſt Meridian, which will be more evident, if you conſider the Globe a little.

Q. *In what ſpace of time do you think the whole Maſs of Blood Circulates through the Body!*

A. 'Tis probable in much ſhorter time than many have imagin'd; for ſuppoſing the Heart makes 2000 Pulſes in an Hour (which is the leaſt Number any ſpeak of, and We have known the Experiment made, and found it to be near 4000) and at every Pulſe there is expell'd an Ounce of Blood, which We may well ſuppoſe, ſeeing the Ventricles are Capacious enough to contain twice as much, and that is probable (both that they are fill'd near full in the Diaſtole, and that they are near if not quite emptied by the ſtrong Conſtriction of the Heart in the Syſtole) ſeeing the whole Maſs uſually exceeds not 24 Pounds, it will be Circulated ſix or ſeven times over through the Heart in the ſpace of an Hour, and ſo much the oftener by how much the Blood comes ſhort of the ſuppoſed quantity, or the Pulſe either Naturally or by Pulſe either Natural or by a Feaver or Violent Motion, is rendered more frequent.

Q. *How*

Q. *How the Blood can Circulate in an Arm or Leg that is Cut off? Since according to the Hypotheſis of Circulation, it ſeems that the Blood that paſſes along the Arteries being hindred, muſt either return the ſame way, or ſtagnate and ſwell up the part?*

A. This Objection would be formidable, were it not that there are ſeveral ſmall Ramifications paſſing from the larger Trunks of the Arteries to the Extream Parts, by which We'll ſolve this Problem; for let us imagine an Arm or Leg Cut off, there will be no need to ſay that either it muſt ſtagnate or return the ſame way, ſince it may eaſily proceed to the Extream Parts, by the means of the aforeſaid Ramifications; which Blood being got into the Extream parts, is reſorb'd by the Capillary Veins, *&c.* and ſo the Circulation continued. But to this you may Object, that it may ſo happen that between the Section of the larger Trunk of the Artery and the ſmaller Ramifications, there may be ſome ſmall ſpace to which the former Solution will not do. We Anſwer, in that Caſe though ſuch a ſmall part ſhould ſtagnate, yet it would not be very prejudicial to the Body, it being impoſſible to corrupt it, being as conſtantly impregnated by Spirits from the Heart as the reſt of the Blood is, it being the Nature of fluid Bodies that are homogenious to mix one with the other; and it may in ſuch a Caſe ſomewhat ſwell that ſmall part, and ſo cauſe that Pain which is frequently felt in thoſe Parts.

Every Body's Oracle.

Being reſolv'd to try for once whether 'tis poſſible to pleaſe all our Cuſtomers in this dead time of Trade, *We preſent 'em here with an Oracle the reſult of all our* Studies *who are in or near the Town, conſiſting of* Divinity, Poetry, Metaphyſicks, Phyſicks, Mathematicks, Hiſtory, Love, Politicks, Oeconomicks, *and to reach yet further,* Viſions *and* Revelations; *and if all this don't pleaſe ye, We muſt e'en deſpair of doing it.*

Q. DIVINITY.] *What's Blaſphemy? What Puniſhment does it deſerve, and whether the* Athenians *are not guilty of it in that Anſwer of theirs to the Queſtion, Where goes the Wind? To which they Reply in another Diſtick,*

Man knows not whence it (comes, nor where it goes,
If he that ſends it *knows*, he (only *knows*?

A. All know that *Blaſphemy*'s an æquivocal word, and us'd in the Holy Scriptures either with relation to *God* or *Man*, tho' the ſame Deſcription will include both *Senſes*, its general ſignification being a *Contumelious injurious Speech concerning any Perſon or Thing.* Thus *Naboth* was accus'd, tho' unjuſtly, by thoſe who coveted his *Patrimony*, for *Blaſphemimg God and the King:* And thus St. *Stephen*, for *blaſphemous* Words againſt *Moſes* and againſt *God*, or as they explain 'em afterward's, againſt that *Holy Place* (the *Temple*) and the *Law.* Under this Deſcription of Blaſphemy, that

that 'tis *Contemptuous abuſive Language*, will not fall any modeſt Objection, which a Man may *privately* make for the ſatisfaction of his own Mind, tho' againſt either a *Natural* or *revealed Truth*, but it rather implies *Obſtinacy*, *Perverſeneſs*, and a certain malicious daring Pride and Preſumption that carries with it the *viſible brand of Hell*, whether it relates to *God* himſelf, or thoſe Declarations of his Will which he has made to *Mankind*.

For the Puniſhment thereof, ſome Chriſtian Nations yet follow the ſtrictneſs of the old Jewiſh Law, and make it no leſs than *Death*; which indeed We think it well deſerves, the *Brows* of thoſe who are guilty, being ſo harden'd, that a *Brand* will hardly make an *Impreſſion* there, or if it did, wou'd wear off again, or however is not ſufficient to deter ill Men from it. We ſay, We think the *Blaſphemer* deſerves *Death*, were it only from the miſchief he does to *Humane Society*, and Civil *Order*, becauſe he ſtrikes at the *root* and *bond* of all *Government*, which is the *reverence* and *belief* of a *God*, as the Atheiſts themſelves confeſs.

And this being Our Opinion of Blaſphemy, 'tis very unlikely we ſhou'd our ſelves be guilty of ſo black a *Sin*. Nor will any Man, who if he thinks at all does not think at *hap-hazard*, charge us with it from that Anſwer in our Oracle, the meaning of the Diſtick being plain enough to any *Man*, or *Child* either, who has but read 3*d*. St. *John* 8 v. where our Saviour who is *God*, ſays expreſly, *The Wind bloweth where it liſteth, and thou heareſt the ſound thereof* (true of every Man certainly as well as *Nicodemus*) *but thou knoweſt not whence it cometh, nor whither it goeth*——But We forgive the Queriſt this miſtake, as charitably believing, it proceeded from meer *weakneſs*, not from *malice*.

Q. METAPHYSICKS] *Is Evil* quid poſitivum, *or has it ny poſitive real Being*?

A. There may be ſomething in the diſtinction between *Phyſical* or *Moral*, and *Metaphyſical Evil*; the two former conſidering the *Action* or *Agent*, together with the *Anomy* of the *Action*, the latter only is pure abſtracted *Anomy* or *Aberration* from the Rule of *right* or *good*. The very Eſſence of *Evil* ſeems to us to conſiſt in ſomething purely privative, tho' We confeſs it ſticks ſo cloſe to ſome Actions, which muſt be own'd *poſitive* and *real*, that they can't without great difficulty be ſeparated from one another, tho' this We muſt do, and that preciſively, as far as a *mental preciſion*, becauſe otherwiſe this frightful Conſequence will be plain in view, and we think unavoidable, that God really concurs with *very Sin*, and therefore is an *Acceſſary* in it, tho' We can ſcarce go ſo far as ſome *Nicer Diſtinguiſhers*, who think he does *Phyſically predetermine* every individual action, without being guilty of the *Anomy* or *irregularity* of that *Action*.

Q. *Of* LOVE.] *What's* Love?

A. Love, and you'll know; but leſt you ſhould ſay that's like bidding you taſte Ratsbane, to try whether 'tis poyſon; We'll give you the beſt Deſcription we can of that *Paſſion*, which We have ſome Reaſon to know. *True Love* then, taking it in the reſtrain'd ſenſe in which we ſuppoſe 'twas intended,

intended, for a Paſſion between *different Sexes*, may we think, be thus tolerably deſcrib'd——'Tis a mixture of *Friendſhip* and *Deſire*, bounded by the Rules of *Honour* and *Virtue*: There muſt be Friendſhip in't, which may be call'd the Spirit or *Soul of Love*, as *Deſire* the *material part*, and *Honour*, if you pleaſe, that which binds both together, and makes the *Vital Union*. We are forc'd to diſſent from a late Ingenious Author as to the Notion of Friendſhip, which we can't fix as he does, in an abſolute *agreement of Sentiments*, becauſe then there cou'd be no ſuch thing as Friendſhip in the World, there being no *two Perſons* whoſe Sentiments in every thing agree exactly with each other. We therefore rather chooſe to fix it in a likeneſs of Sentiments, and perfect *agreement* of *Wills*, which agreement indeed may partly proceed from *ſympathy* of *Thoughts*, but partly too from many outward Accidents: However, let it come whence it will, it produces *Eſteem*, which whether juſt or *ill grounded*, is of the Eſſence of Friendſhip, which retains its Name, if *pure*, between Perſons of the ſame *Sex*; but if mix'd either with *Intereſt* or *Deſire*, has a worſe *Title*. If between different Sexes, but ſtill *pure*, which undoubtedly is poſſible, then We think it ought to be call'd Platonick Love; tho' this, only Love in an æquivocal or Analogical, not a proper Senſe, being as far from this *true Love* we are deſcribing on one ſide, as *Criminal Deſire* is on the other: Yet ſome *Deſire* there muſt be, as an ingredient of *proper Love*, tho' We're as far from thinking that's *all* of it, as that 'tis none of it. Without this, Friendſhip is cold; this makes it ſtronger and warmer, *Love* being a medium between *pure Friendſhip* and *perfect Deſire*; 'tis *warm* enough to keep *Friendſhip* from an *Ague*, but not ſo furiouſly *hot* as to ſet all on *Fire* They manage matters ſo between 'em, that the *ſweet melts the ſtrong*; and from this agreeable mixture or Harmony, eſpecially where, reciprocal, reſult the *tendereſt*, *nobleſt Pleaſure* that's purely *humane*, and both of 'em being very active *Principles*, produce ſuch an Ardour of *pleaſing*, as puſhes on the Lover to *great actions*, and often helps him to perform ſuch things as before ſeem'd *impoſſible*. But yet ſtill we hold it *Eſſential* to true *Love*, that it keep within the *Bounds* of *Honour* and *Virtue*, and that there is ſuch Loves, We are certain; but if it breaks thoſe bounds, it loſes ſo fair a Name; our Language has a much *worſe* for it, and it degenerates into *Luſt*, the very ſound of which a *Civil Ear* can ſcarce endure; and this it does as oft as either the *Object* or other *Circumſtances* thereof are *unlawful*. We know there are a great many Men in the World would make Love nothing elſe; they wou'd turn the *God* into *Satyr*, pretty little *Cupid* into a foul *Priapus*; but all they can mean by't is *fairly owning* that *their Love* is nothing elſe, and conſequently won't believe there's *any other*, becauſe they have no *Notion* of it, taking *Woman* in general, the whole *Sex* We mean, as the *Object* of their *Deſires*: At which rate they outdo the *Great Turk* himſelf; for his *Love*, as they call it, is confin'd perhaps to a *few hundred*, but their *Seraglio* is all the *World*, and

and a *Bull* muſt unavoidably be as *true* a *Lover* as they, when he divides his *Courtſhip* among the whole *Herds* of the *Milkie Mothers* ——Nor can We think any Lady will entertain a *Spark* of this *Principle* in her Service, unleſs ſhe has the *Ambition* of paſſing for *Paſiphae*'s Rival.

Q. HISTORY.] *I've read in ſome* Old Author, *tho' his Name at preſent I can't* remember, '*That* 'Nero *was a* better Man *than* Ju-'lius *or* Auguſtus, *or* Trajan, *or* 'Adrian. *I confeſs 'twas ſome* ſur-'prize *to me, becauſe I always took theſe Perſons, or at leaſt moſt of 'em, for pretty honeſt* Heathens: *Pray your* Opinion *in this Matter?*

A. Now have you, We dare lay any ſmall Wager, been reading *Lampridius*, or ſome *lewd-ill-natur'd Wretch* or other, who'd fain perſwade People there's no ſuch thing as *Vertue* in the World, on purpoſe that he himſelf mayn't be hooted at as he paſſes the Streets, or bought up and Sold for a Monſter. We are not for ſtaining Paper with ſuch Nauſeous Stories and Forreign Vices as will ſhock a Modeſt *Engliſh man* to ſee or hear 'em, nor ſhall for that reaſon repeat what ſome Authors have left on Record of thoſe great Perſons, only aſſuring the Queriſt, that thoſe who repreſent 'em ſo *black*, are not themſelves of the moſt indiſputable *Credit*, there being few who wou'd ſpeak againſt *Auguſtus* but ſuch as were fit Champions to defend *Nero* in his foulest Actions: Not but that we really think that Prince deſerves as many Panegyricks for thoſe Noble Acts of his——*Firing* Rome, *Lying* with his *Mother*, and then *Murdering* and *ripping* her up, *Kicking* his *Wives* down *Stairs* when great with *Child* (there's his *Love* to *Woman*, which ſome think may be ſo eaſily forgiven him) and above all barbarouſly Butchering and Tormenting the Chriſtians, beginning the *Firſt Perſecution* againſt 'em; We ſay, for theſe things he really deſerves as many Panegyricks as ever *Lewis the Great* did for Actions much of the ſame Nature, and which have been ſo abundantly ſtrow'd in his Way by his Slaves and Idolaters: And tho' it's true that great Prince, *Nero* We mean, had not for want of *Children* that right done to his Memory that he deſerv'd, the envious *Senate* only Voting him a Parricide, and Mankind's Common Enemy; yet who knows but after Ages may produce ſome *great Spirit*, whom *Sympathy* and *Juſtice* may prompt to ſet his *Character* in a *better Light*, and thereby at once immortalize his *own Name*, and that of his *Illuſtrious Heroe?*

Q. *My Parents dying in my Infancy, left me to the Care of Friends for my Education, which they have diſcharg'd indifferently well, but now I'm of Age, they grow weary of me, and I find I muſt look to my ſelf. I'm yet not* old *nor* ugly, *if my* Glaſs *or my* Eyes *don't deceive me, and have ſeveral Pretenders—— The moſt eager a good honeſt Tradeſman, who is well ſettled in the World, tho' I find not overſtock'd with ſenſe: Another a Sparkiſh Fellow, that ſays he's an Author, nay, a Poet too, as I find to my Sorrow, for he generally peſters me once a day with ſome* doleful Sonnet *or other——Theſe two by way of* Matrimony; *but there's a third more furious than both, a rich Old graceleſs piece of Quality, that whenever he ſees me is ready to devour*

me, and promiſes me a conſiderable ſettlement if I'll conſent to be his ——I muſt ſpeedily reſolve upon one thing or other, and therefore deſire your Advice as ſoon as poſſible?

A.——And thou ſhalt have it, poor Creature, and that as diſintereſted as if we Our ſelves were none of us *Authors*. To begin then, for Luck's ſake, with your *Scribbling Lover*: We find, Madam, you Write a very good Hand, and an indifferent Style, and may for theſe Reaſons be a *proper Help-meet* for ſuch a ſort of a *Mortal*, which We tell you, that you may know the worſt beforehand, and not to be deceiv'd, for you muſt e'ne prepare to Authorize with him, becauſe one *poor Author*, without ſomething elſe to live upon, can never maintain a Family, unleſs he gets no other Children but *Odes* and *Epigrams*. For your old Letcher of *Quality*, who you fairly enough imply, tho not plainly expreſs it, wou'd ſo fain have you his,—— ſpeak out——WHORE, We hope there's no great need to Adviſe you againſt him——Look but upon the very *Word*, the glorious *Title* you muſt wear, and ſee how you like it, how *proud* you'd be if *ſaluted* by it, eſpecially if Mr. *Mob* ſhou'd do you that *Honour*? And if even the *Name* be ſo little deſirable, can the *Thing* it ſelf be more? If you wou'd not then be that *loſt abandon'd thing* which few of your Sex are very fond of being thought, much leſs *nam'd*, then ſee you keep clear of this lewd Old Spark, who'd ſo fain *fall on* without any Grace, and never ſell your *Soul* and *Body* to the Devil, and this Old Broker of his, for a few *years purchaſe*: But if there be a neceſſity of your entering into the *Nooſe*, our ſage Advice is clearly for the honeſt *Tradeſman*, who'll maintain you anſwerably to his and your *Quality*, and if he han't perhaps as much *Senſe* as ſome of his Neighbours, you'll not like that ſo ill *after Marriage* as you do *before*, ſince you'll find he'll make the more Obedient Husband——and ſo, *well may ye do together.*

Q. *Why does the Moon appear ſo much bigger near the Horizon, than in her approach toward the Mid-Heaven?*

A. 'Tis not the *Moon* only, but the *Sun* too, and all the other Planets and Stars which appear in this manner. The Reaſon generally given, is, That when in the *Vertical Point* they are ſeen without *refraction*, becauſe by their direct Rays they then penetrate and diſſipate the *Vapours*, which may be true of the Sun, but can't hold in the Moon, and other Stars and Planets, whoſe *Rays* having no *heat*, or none that's ſenſible, can never *diſſipate*, tho' they may *penetrate* the *Vapours* underneath. The true Reaſon why all the Planets and Stars, nay any other Light, appear thus larger when ſeen near the *Earth*, than when higher in the *Air*, is, we ſay from the *larger Refraction*, which any Object muſt have where 'tis ſeen thro' a *thicker Medium*; as is plain in a piece of Money ſeen thro' a Baſin of Water, which not only appears *higher* than it wou'd without the Water, but looks *larger* and more *glaring* than when 'tis viewed only thro' an *airy Medium*: And the ſame thing the *Divers* experience, as any one may who'll but venture his *Head* under Water.

To

To prove that 'tis nothing but *Refraction* makes the difference, let any obſerve the riſing or ſetting of the *Sun*, *Moon*, or any Star, and they'll find they appear not near ſo large when they ſet clear, as when the *Air* is thick with *Vapours*. Now when we look upon 'em in the *Mid heaven*, even there too they appear larger in miſty Weather than at other times, as may very frequently be obſerv'd of the *Sun*, eſpecially here in *London*, and in Winter-time, when he has not ſtrength enough to diſſipate all the *fuliginous matter* that draws from this *great City*: But be the Air how it will, the Planets muſt appear thro' more *Vapours* juſt at their Riſe, than at other times, or when they are *Vertical*. becauſe when Riſing the *Vapours* that are then exhaling from the Surface of the Earth between the *Light* and our *Eye*, muſt needs ſeem much thicker, being ſeen *ſide-ways*, than thoſe which only riſe *ſtrait* up where we ſtand, which is the Reaſon that we may often ſee a Miſt at a diſtance, a few yards from us, but none juſt round about us, becauſe we ſee more of the Miſt, more *Vapours* one behind another, when we look at ſome diſtance, than when our *Eye* takes in a leſs *Compaſs* of *Earth* and *Air*. And to put this yet further beyond diſpute, when the Moon appears thus large, order it ſo as to look upon it juſt over the edge of ſome Hill, very near your Eye, and it ſhan't then ſeem ſo large, becauſe the Hill intercepts many of the *refracted* Rays, and ſuffers little more but the *direct Species* to be tranſmitted to your *Eye*, the caſe being then much the ſame as when 'tis *Vertical*.

Q. *Why does the* Moon *appear* red *and* large *to the* Naked Eye *when near the* Horizon, *and* little *and* pale *when it approaches the* Mid-heaven, *and yet quite contrary when look'd upon thro' a* Teleſcope, *namely*, ſmall *and* white *near the Horizon, and more* large *and* reddiſh *when remov'd farther from it?*

A. Here are a great many Queſtions in one, to ſome of which we think we can return a reaſonable Anſwer, others we doubt are too hard, and ſhall be well pleaſed if the Learned wou'd give us their Judgments upon 'em not being aſham'd to own, we are yet in the dark in many things relating to *Refraction*, which as Mr. *Boyl* himſelf acknowledges, is one of the moſt difficult parts of all *Phyſicks*.

Why the *Moon* looks larger near the Horizon when view'd by the Naked Eye, and leſs when in the *Mid-Heaven*, we have already accounted, and from that Anſwer we think may alſo be drawn a probable Solution of the *contrary Phœnomenon*, when 'tis view'd thro' a *Teleſcope*. It may appear ſmaller near the *Horizon* than it does to the *naked Eye*, for the ſame Reaſon that it does ſo to the *naked Eye* when look'd upon over the edge of a Hill near the *Eye*, or thro any Tube, tho' without Glaſſes, becauſe the Glaſs takes in but a ſmall part of the *Earth*, or *Heaven*, without moſt of thoſe *refracted Beams* which ſtrike the *naked Eye*: And beſides, the *Refraction* muſt needs be *broken* and *alter'd*, by receiving a new ſort of mould or turn in its paſſage through the Glaſſes. Now for the *Redneſs* of the Moon (and Sun and Stars too, as before) when view'd by the Naked Eye near

the *Horizon*, *Red* is but a *darker Yellow*, as *Yellow* ſeems a *deeper White*, *White Jeſſamin Flowers*, when they Wither, turning *Yellow*, and then *Red*, and *Madder* much the ſame——and ſo in Light Colour'd Hair. This *Yellow* or *Gold-Colour* ſeems the proper *Colour* of *Light*, a *deeper* of this is *Orange-Colour*, a deeper yet *Red*, yet more intenſe will be *Purple*, and ſo 'till perfectly *Opake*, of a dark or dead Colour, as any may with Pleaſure obſerve in the *Clouds* of a *Summer-Evening* (if we ſhou'd ever happen to have any more *Fair Weather.*) Thus *Red* is next to *Yellow* in a Natural *Rain-bow*, and in the *Priſm* too, unleſs we are miſtaken—and Mr. *Boyl* himſelf aſſerts in his Book of Colours *p.*289. That ſome ſorts of *Red* ſeem to be little elſe than heighten'd *Yellow*, and *Yellow* but a *diluted Red*: Add to this what any Man's common Obſervation furniſhes him with, and which we think comes very near the preſent Caſe, that the *Light of the Sun*, when it ſhines thro' the *Smoak* into the Tops of *Climneys*, appears very *Red*: Thus the appearing *Redneſs* of the *Moon* is only owing to the *Vapours* which fill the *Air*, thro' which the *Yellow Species* are *tranſmitted*, and by caſting the different Colours of a Priſm one upon another, the ſame may, we doubt, not be effected: Which *Redneſs* may not appear thro' the *Teleſcope* for much the ſame Reaſons that it appears not of the ſame *Bulk*, becauſe the Species are tranſmitted more *direct*, without ſo much *Refraction* at leaſt may be untinig'd or *New ring'd* in the Glaſſes.

Thus far then we are advanc'd, and think we may have given a tolerable Account of the propos'd Phœnomena, but the following we muſt own have more difficulty, which however We'll *gueſs* at, and leave others to *reject* or *embrace* our *Thoughts* according as they like 'em, not having our ſelves the Advantage of very good *Teleſcopes* for making Obſervations.

The Queſtion remaining is—— Why the *Moon* looks *large* and *reddiſh* in a Teleſcope, when near the *Mid-Heaven!* Firſt, for the *Redneſs*, This in our *Obſervations* has appear'd moſt remarkable near the *indented Edges* of the *Half* or *Quarter Moon*, not that 'tis only *Red*, for it rather appear'd of all *Colours*, Purple, Red, Blewiſh, Green, Silver, the moſt like *Mother-of-Pearl* of any thing we can compare't to. We muſt further Premiſe, that different *Poſitions* alter the *Refraction*, as Mr. *Boyl* Obſerves, and Proves from the common Inſtance of *Motes* in the *Sun*; which if we look upon 'em one way, are hardly of any *Colour*; if another, they appear very luminous and glorious—— We may add, very like the Moon it ſelf as we have deſcrib'd it, Green, Red, Gold-colour'd, *&c.* ſuppoſing the *Surface* of the *Moon unequal*, as none deny, it may ſeem that where theſe *Colours* appear, there are ſome *Mountains* or *Inequalities* whereon the *Suns Rays* are *terminated*, and reflect the Light in a different manner from the other parts of the *Moon*: Or the *Shades* of theſe *Mountains* might turn the *Yellow darker*, and make it *Red*, as Mr. *Boyl*'s Experiment of the *Carots* and *Velvet*, the *Carots* having a viſibly deeper, darker, more *reddiſh Colour*, when the *Points obverted* to the *Eye*, and drinking

drinking in the Light—but the miſchief is, theſe *Mountains* muſt caſt their *ſhadow* backward, *from* our *ſight*, and therefore ſome may think this *Redneſs* rather comes from the *Shades* of ſome vaſt *Pits* or *Valleys*: However we rather ſtill incline to the *Mountains*, becauſe on our *Earth*, when the *Sun*'s *Reflection* is ſeen at a diſtance againſt *High Mountains*, eſpecially when near ſetting, it appears *Purple* and *Red*, whereas the Plains between are *Yellow*, which *Places* may ſeem to the *Man* in the *Moon* juſt as his *Countrey* does to *us*. This for the *Redneſs*, the *Largeneſs* is ſtill more difficult, tho' it ſeems owing to the *Glaſſes*; for if we look either on *Moon* or *Sun* thro' a *Pin-hole*, they are little *enough*; but ſtill why they ſhou'd not appear *as large* at leaſt, when *near* the *Horizon*, we'll thank him that can ſend us any *probable Reaſon*.

Dublin, March 22. 169⅔.

SIRS,

Q. SEveral Months are now paſt ſince I gave you the trouble of a few Lines, but having heard nothing from you, I conclude they came not to your Hands, and therefore ſend this Paper on the ſame Errand, to acquaint you, that having in your *Athenian* Oracle, Vol. I. affirmed, that ſeveral Inſects are bred of Putrefaction, and can be ſo produc'd by ſome Perſons, notwithſtanding what *Redi* has obſerv'd to the contrary: You are deſired to let us know what Inſects theſe are, and how they may be ſo produc'd. We are by manifold Experience induc'd to favour the contrary Opinion, and have not hitherto met with any Experiment or Obſervation ſo concluſive, but that we may juſtly doubt of the reality of æquivocal Generation; for we have not been ſo happy as to obſerve any Inſects produc'd, where we might not rationally ſuppoſe (if not evidently demonſtrate) Eggs from the proper Parent to have been depoſited. Theſe things are not mention'd out of any ſiniſter or quarrelſome Deſign, but really for the ſake of Truth, and the Advancement of Knowledge: And hence, if you pleaſe, you may take occaſion to give the *(Engliſh)* World an Account of the Generation of Inſects——And ſeeing I am fallen on the Conſideration of ſmall Animals, it may not be impertinent to give you the following Relation. Some time ſince my Curioſity led me, among other Anatomick Subjects, to diſſect a Female Mouſe, whoſe Abdomen as ſoon as I had laid open, I was ſurpriz'd to find the *Cyſtis fellea* ſo much larger than is uſed in ſuch Animals, and ſo deeply colour'd, for it equal'd in bigneſs a large Hazel Nut, and was of a deep Orange colour: When I open'd it, a Lemmon colour'd Worm at leaſt ſix inches long expos'd it ſelf to my view. About an inch and a half at the head, was flat on the ſides, ſharp above and below, and as the Worm lay in a prone ſituation, the Superior and ſharp part of the Head appeared much higher than any other part of the Body. The reſt of the Body was round, but a little depreſs'd on the back, thickeſt at the ſetting on of the Head, and thence decreaſing gradually to the Tail, which was

ſharp. The frame of the whole Body ſeem'd to be a chain of Muſcles, not exactly annular, (as in the Earth-worm) but making on the back an obtuſe Angle —In feeling it was rough along the back from the Tail toward the Head. By its ſeveral Complications it fill'd the whole Cavity of the Bladder, in which there was ſcarce a drop of Bile. The Mouſe was very fat, and with Young, and all the other *Viſera*, as far as I could diſcern, in their Natural tone.——*Among the various little Animals found in the Bodies of greater, I remember not to have ſeen or read of any like the above deſcrib'd Worm, and therefore deſire to know whether any of your Society have met with any ſuch, and what you call it, together with an Account of your Opinion of its Generation, which will be very acceptable unto.*

Your humble Servant.

A. We have in a late Advertiſement deſir'd the World to take Notice, that ſome things have been put into the Paper without our Aſſent or Knowledge, and we have taken Orders to prevent it for the future. 'Tis our unanimous and ſetled Opinion, that there is no ſuch a thing as Equivocal Generation in Nature, but that all Creatures whatever, Inſects or others, proceed by a Natural Generation, for ſo far as we could ever yet make any Tryals, or read of (a late) We find it confirm'd. 'Tis true indeed, there are ſome Inſtances, which tho' they may be found out hereafter, we are able to give no Account of at preſent, as the production of Worms that are found in Humane Bodies, of which Phyſicians relate ſo very ſtrange and different Shapes, and ſome of 'em ſome yards long, and what is yet more obſervable, very often but one of a Kind, and the Inſtance in the Queſtion may for its Curioſity come in for a ſhare of Admiration amongſt the reſt; how, or from what External Parents theſe ſhou'd be produc'd, when we find none ſuch but in Bodies, is a little ſurprizing, ſince 'tis demonſtrable, that the Entrails of Bodies are not their Natural Reſidence, conſider'd purely as Bodies, for they are unnatural to the Body, becauſe they tend to the deſtruction of it, as alſo they are not in all Bodies. We ſhould be extreamly Oblig'd by any that has or hereafter ſhall make any New Diſcoveries upon this Head, if they would be pleaſed to ſend them in to us; which we would gratefully acknowledge, and publiſh to the World.

Q. *Whether the Revolution of the Created Univerſe, conſider'd as one entire Globe or Sphere, and carrying with it all the Æther and Planetary Bodies included in that Sphere in* 24 *hours, can any more be reputed a violent Motion, than the Revolution of a leſſer Sphere in the ſame ſpace of time? It being ſtill the ſame motion, whether the Globe be ſuppos'd to be extended to a greater, or contracted to a leſſer Superficies?*

A. We ſay 'tis Abſurd to conſider the whole created Univerſe as one Globe, ſince the thouſand millionth part has not the ſame Revolution. 'Tis evident that the Sun is 200 times bigger than the Earth; as alſo, that the fixed Stars (or thoſe we call ſuch, becauſe they uſually keep the ſame diſtance in their motions) alſo are 1000 times bigger; & 'tis more than barely

barely probable, that every one of them turn round upon their own Axis as ſo many Worlds: 'Tis demonſtrable that the Sun does ſo, by the ſpots which have been perceiv'd to move over its Disk from one ſide to the other, and after ſuch a time re-appear in the place where they firſt began, finiſhing this Revolution in about 25¼ days; the ſame has alſo been obſerv'd as to the Revolution of Saturn and Jupiter upon their Axis: Beſides, the Stars are ſo far from conſpiring to help on with One Univerſal Motion of the whole Created World, that they are far from a regular Motion among themſelves, as alſo in reſpect to the moſt conſiderable parts of it; for inſtance, the fixed Stars themſelves, keep not always the ſame diſtance from the Equinoctial point, but move unequally, ſometimes ſwifter, and ſometimes ſlower. The Star called *Spica Virginis*, which *Timocharis* obſerv'd not long after the Death of *Alexander the Great* went before the point of the Autumnal Equinox eight degrees. And *Hyparchus* 200 Years after obſerv'd, that it went before the Point of the Autumnal Equinox ſix degrees: And 260 Years after that, *Ptolomy* obſerv'd it to be not much more than 3 deg. and 'tis obſerv'd at this time to follow the ſame point 18 deg. by which Inſtance a Natural Revolution of the whole Univerſe as one Globe, is very abſurd and impoſſible; and therefore if we conſider the particular parts themſelves, the *Copernicans* do not reaſonably ſuggeſt, that the Motion of the Earth upon its own Axis once in 24 Hours, is much more probable than the Motion of the fixt Stars about it; which being at almoſt ſuch an Infinite diſtance from it, muſt to finiſh their Circuit move about a hundred thouſand Miles in a Minute.

Q. *What's the Reaſon that if you apply the contrary Poles of two Loadſtones together, they will meet, but if you put the North or South Poles of each together, they will turn from one another?*

A. Some *Dutch* Mariners who ſearching a Way to the *Eaſt-Indies* thro' the Northern Ocean, have come very nigh the Pole, ſay that the Compaſs there was uſeleſs, in as much as the Needle was indifferent to point towards any part of the Heavens, the reaſon of which is probably this, That the ſubtile Matter which moves parallel to the Axis of the Earth, falling then perpendicularly upon the Needle, has no greater Power to turn it one way than another: It is experienc'd, that if you place a Loadſtone in a little Boat, juſt ſo big as to keep it floating, that it may the eaſier be mov'd, and then apply another Loadſtone to this which ſwims, it will have the Effect mentioned in the Queſtion; For Anſwer to which, there are, according to *Deſcartes*, certain Pores in the Loadſtone which are *Strait*, or winding like a Screw, and thoſe of the one Pole are twiſted contrary to thoſe of the other, that alſo within theſe Pores there is a certain Downineſs which like the Briſtles of a Hog do incline all one way, *viz.* thoſe of the Northern Pores towards the South, and thoſe of the Southern Pores towards the North, hindering thereby any thing to enter the contrary way; now when the North Pole of the one is turned towards the North,

Pole of the other, the ſubtile Matter which entereth at the South Pole of the one having paſſed thro' the ſame, and going out of the North Pole, meets there the South Pole of the other Loadſtone, whoſe Pores being twiſted the ſame way with thoſe out of which it juſt came before, and having the aforeſaid Down included the ſame way, do freely admit theſe ſubtile Particles, which by their Motion expelling all the interjacent Air which hindred the freedom of their paſſages, force theſe by the two Stones to approach together, after the ſame manner as Iron ſeems to be atracted. But when the Poles, both North, or both South, are turned towards each other, the ſubtile *matter* which enters in at the one Pole (ſuppoſe the North of one Stone) when it comes to go out of the South Pole of the ſame Stone, meets there with the contrary Pole of the other Stone, whoſe Pores are twiſted the contrary way, and have alſo the ſaid Down inclined ſo as to hinder their Entrance, the other Stone does inſtead of making its approach nearer to it, puſh and thruſt it farther. But there may be Occaſion to ſpeak more of the Nature of Loadſtones very ſpeedily.

Q. *I have when the* Thames *was froze maintain'd an Argument with a Certain Gentleman, againſt the vulgar and receiv'd Opinion, that the* Thames *firſt freezes at the bottom, I could not by all the Arguments I brought from Philoſophy or Right Reaſon convince him to the contrary; at laſt our Diſpute ended with referring our ſelves to you as Judges: Pray,* Gentlemen, *let us hear your Opinion in this Caſe as ſoon as poſſible,, and you will Oblige yours* &c.

A. All Experience ſhows that Water never freezes in the bottom 'till all above it be froze, for the Cauſes of Freezing is the Nitroſity of the Air. Fiſhes retire to the deepeſt places in Rivers in Winter-time, to avoid the Cold, and every Swimmer will tell you, that Water expos'd to the Air, is always different in its Temperature from that which is deeper: The beginning of Freezing is at the Edges of Veſſels, and ſides of Rivers.

Q. *You are deſired in as ſerious a manner as poſſible, before the next Faſt-day to reſolve this Queſtion: Whether ſuch Thoughts, Words, Actions, or Recreations as are ſinful on a Sabbath-day. becauſe 'tis a Sabbath, be not alſo ſinful on a Faſt-day becauſe 'tis a Faſt, that is, on ſuch a Faſt as lawful Authority has now called us to?—— Or thus: Whether we may uſe any Trade or Recreation on any part of theſe Faſt-days, any more than if it were a Lords-day, or Chriſtian Sabath? In your Anſwer you are deſired to explain theſe Scriptures,* Levit. 23. *from* 26. *to* 33. Iſaiah 58. 13, 14. *and on comparing 'em, to give your Judgment whether the chief Drift of this in* Iſaiah *be a weekly Sabbath or a faſting Sabbath, becauſe that Faſt in* Leviticus *is alſo call'd a Sabbath?*

A. That this *approaching Faſt is* indicted by Lawful Authority, none can deny but thoſe who dont deſerve its *protection*, nay, ſuch as are for the moſt part equally *Traytors* to the Kings of Earth and Heaven. That theſe *monthly Faſts* are

are not *Fanatical*, or owing their riſe to the *late times*, as ſome of the ſame *wiſe men* wou'd perſwaded us, who wou'd follow the Example of thoſe they hate, and reject a good thing meerly becauſe it has been made uſe of by thoſe who don't pleaſe 'em, as is plain to any who can but think as far back as *K. Charles* I. who firſt commanded theſe *ſtated Faſts*, and that for the very ſame Cauſe they were renewed by the preſent Government, the Reduction of *Ireland*, as may be ſeen in *Cox*'s Excellent Hiſtory.

To the Pinch of the preſent Queſtion Whether ſuch *Thoughts*, *Words* or *Recreation* as are ſinful on a Sabbath, becauſe 'tis a Sabbath, be not alſo ſinful on a Faſt-day, becauſe 'tis a Faſt? *&c.* We think in ſome ſenſe it not only holds, but even yet more, we mean that ſome *Thoughts*, *Words* and *Actions* may be lawful on an ordinary Sabbath-day which are not ſo on a Faſt: For Example, *moderate feaſting*, and ſuch a *ſober cheerfulneſs* as is not inconſiſtent with the Holineſs of the Day: (for Holy we muſt believe it, and think thoſe at leaſt as Criminal who wou'd unhallow *Time*, as thoſe who do the like with *Place*) But in a Faſt-day we are to afflict both our Souls and our Bodies, by ſuch a degree of Abſtinence as will beſt fit us for the higheſt Acts of Devotion. And the Conſequence is yet ſtronger, that ſtill much leſs ought we to uſe any Trade, *&c.* becauſe the whole Day is by that Authority, which has at leaſt *Place* and even all *Time* too, except a ſeventh part, at its diſpoſal in Religious Matters, ſtrictly and ſolemnly ſet apart, conſecrated and devoted to Gods Service, to invoke his *Pity* and *Pardon*, of which he knows we have but too much need, it being perfect *Sacriledge*, and a robbing of God, to diſpoſe of this *Sacred Time* to any other uſe. Not that we here wou'd affirm, that any *Time* of mans *Deſtination* and *Appropriation* to Divine Worſhip is equally Sacred with that of Gods own immediate Appointment: However the *Obligation* is even here ſo ſtrong, as none but a deſperate Man will attempt to break thro' it, ſince Faſting being in it ſelf a *Duty*, where Circumſtances require it, 'twou'd be very hard if it ſhou'd be thought leſs a Duty, where Authority has enjoyn'd it. Some diſpute, its true, there may be about the *Time*, *Extent* or *Duration* of this Faſt, when it ought to end, whether with the *Day*, at *Sunſet*, or immediately after *Evening Service*. It ſeems to us, by the general practice of *Good men*, both of our own Communion, and others, that 'tis clos'd at *Evening Service*, after which moſt Perſons are u'd to take ſome ſort of light *Refection*. But for the way of Faſting obſerv'd by many Families, only to go to Church in the Morning, come home again to Dinner, and to play in the Afternoon, 'tis ſuch a pleaſant ſort of an *Abſtinence*, that verily if 'twere not for the Name on't, People might as well not Faſt at all; it being ſuch an *Expedient* as we dare ſay never enter'd into the Head of the *Primitive Chriſtians*; and we'd fain know what they cou'd do more on other *Holidays*, unleſs they carried their meat to Church, and feaſted even while there, like ſome of the Ancients. A true *Religious Faſt*, is in Our Opinion, a total abſtinence from

from meat and drink as far as conſiſts with the preſent ſtate of our Bodies, in order to humble our Souls before God with the utmoſt intention of Mind, and favour of Devotion, thereby to avert his fear'd or threatn'd Anger. But we wiſh the true *Reaſon* why we have ſo little true Faſting, and People are ſo little in *earneſt* therein, be not becauſe they think Almighty God is not in *earneſt* in his *Judgments*, but that he'll forgive and ſave without *Repentance*, and do *all*, tho' we do *nothing*; wherein we heartily wiſh we may'n't ſoon find our ſelves *fatally miſtaken*; whereas on the contrary, we believe there hardly ever was any Nation, *Turk*, Jew, Chriſtian or Heathen, that by ſolemn faſting attempted to Atone Heaven, and divert a Temporal or National *Calamity*, but they obtain'd what they deſir'd—*Nineveh* is famous, we might give others nearer home (but don't deſign to foreſtall Peoples going to Church by our Penny Sermon) one we can't omit, which ſeems to us very remarkable, and 'twas what happen'd in our own Age, but a few Years ſince: When the *Turks* were in the *loweſt Condition*, after their Loſs at *Vienna*, and as we remember, the Long *Run* Prince *Lewis* had amongſt 'em as far as *Niſſa*, when their Affairs ſeem'd at the *loweſt Ebb* that perhaps they've e'er bin ſince the *Ottoman* Family aſcended the Throne, they indicted one of the moſt *ſolemn Faſts* we've read of, throwing themſelves on the ground in vaſt numbers, and invoking the mercy of Heaven on themſelves and their Empire, the Grand Signior himſelf in Perſon aſſiſting in it; and whether this was in vain, all *Chriſtendom* may ſince witneſs, that Empire making an unexpected ſtand, and clearing is ſelf again when it ſeem'd at the very brink of Ruine.

For the Texts in the Queſtion, 'tis plain the former, *Levit.* 23. from 26. to 32. relate to a Religious Faſt, the Rules of which are *v.* 28. 29, 30. *Ye ſhall do no Work in that ſame day, for 'tis a day of Attonement: Whatſoever Soul it be that ſhall not be afflicted in that day, whatſoever Soul it be that doth any Work in that day, will I deſtroy from among his People*: (What then do thoſe Wretches deſerve, who impudently and preſumptuouſly ſpend this Day, like the Lord's Day it ſelf, in feaſting and carouſing, in a publick and avow'd oppoſition to the Laws of God and Man; but the former will find 'em out, if the latter either can't, or the baſeneſs of Officers let's 'em eſcape unpuniſhed; for that ſuch Monſters there have been, we are *morally certain*, and don't much doubt but there will be in the approaching Faſt, as well as others: But if they will *Damn* themſelves let it be by themſelves: We have no reaſon I'm ſure to follow their Example, the only accidental *Good* they do being to provoke Heaven to ſink yet lower their *abandon'd Cauſe* and them.) We believe all honeſt *Williamites* will forgive this long zealous Parentheſis, for which there's ſo much Reaſon. We go on and diſmiſs this in *Levit.* after we have obſerv'd with the Queriſt, that this Faſt is call'd a *Sabbath*, & that twice following in the 32. *v.* *It ſhall be to you a Sabbath of reſt*: And agen, *Ye ſhall celebrate your Sabbath*. And it's as plain, that in the other place, *Iſa.* 58. The

Sabbath

Sabbath there, to the obſervation whereof ſo many great *Bleſſings* are promis'd, is no other but a Faſt; and accordingly that Chapter is often appointed by our Church for the *firſt Leſſon* on days of Faſting and Humiliation, which it does *properly*, and that this *Sabbath* was no other than a *Faſt* (tho' We confeſs *We* learnt that *Notion* firſt from our *Queriſt*) We think is very plain, to any Man who reads the whole with *Application* ——to inſtance in one or two places——that a *Faſt* is ſpoken of in this Chapter, appears, among others, from the 3*d. v.* in the very Terms, *Wherefore have we Faſted, ſay they*? That this *Faſt* was the ſame with the *Sabbath* mention'd in the 2 laſt *Verſes*, appears not only from the drift of the whole, &c. but clearly from an Expreſſion twice repeated in *v.* 13 which 'tis granted treats of a Sabbath; 'tis that of *doing thy Pleaſure*, and *finding thy own Pleaſure*; which if they do not on the *Sabbath*, Bleſſings are Promis'd 'em——but *v.* 3. is the ſelf-ſame *Phraſe*, 'In the 'Day of your *Faſt* you find *Pleaſure*, as well as exact all your *Labours*——which finding Pleaſure is oppos'd to that Affliction both of Soul and Body requir'd on ſuch a Solemnity. And now, if there's any need on't, We beg the *Reader's Pardon* for having been ſome thing *long*, but we hope not *tedious*, on ſo *weighty* an *Occaſion*.

Q. from a Lady.] *There is a Difficulty in St.* John 20. *which I cannot reſolve, nor have all the Commentators I have met with, ſatisfy'd me in it, and that is, concerning the Manner of our Saviours's appearing to his Diſciples*, the Doors being ſhut. *We know he had a* real, *not a* fantaſtical *Body, from St.* Luke 24. 39. *where he bids his Diſciples handle and ſee him, for Spirit had not* Fleſh *and* Bones *as he had. How is it then, that having a* real Body *he appear'd after the manner of a* Spirit; *for methinks there is an* Emphaſis *laid on thoſe Words* [the *Doors* being ſhut.] *Do* glorified Bodies *then obtain the Nature of Spirits, and become* penetrable *by other Bodies*?——*Excuſe me, I've read no Metaphyſics, if I ſhou'dn't expreſs my ſelf in ſo proper Terms, I hope you'll make a ſhift to underſtand my meaning.*

A. Nature and *good Genius* are better *Metaphyſitians* than *Thomas* or *Suarez*, nor have you any need, *Madam*, of an Excuſe for what needs not, nor eaſily can be mended. To your Queſtion——tho' We have formerly taken ſome Notice of it from another Hand, you urge it ſo much cloſer, that we think it worth the while once more to conſider it. 'Tis agreed by all but a few *hair-brain'd Hereticks*, that our Saviour's Bleſſed *Body* was not *fantaſtical*, but *real*, both *before* and *after* his *Reſurrection*: But the main of the difficulty ſeems to lye here, Whether it might not have ſome *Properties* uſually aſcrib'd to *Spirits*, which other *Bodies* have not, nay, which perhaps that it ſelf had not, uſually at leaſt before the *Reſurrection*? Particularly, whether on our Saviour's Appearance to his Diſciples, the *Doors*, being *ſhut*, it does neceſſarily follow that he came *through* the *Doors*, and ſo that his Body was *penetrable*, that *two Bodies* may be at the *ſame time* in the *ſame place*, and that for all this Abſurdity we may believe *Tranſubſtantiation*. *Firſt* then for the Scripture it ſelf, which if we can't get clear of, 'tis in vain to

go any further ——We confeſs there is an *Emphaſis* plainly laid on the τῶν θυρῶν κεκλεισμένων—[the *Doors* being *ſhut*] ſince 'twas that very thing made the Miracle. One way of getting clear is by ſaying he came in *before* the *Doors* were ſhut, and remain'd there *inviſibly* 'till he pleas'd to diſcover himſelf: but this we doubt won't reach the full import of the Words, becauſe 'tis ſaid after the ſhutting of the Doors is mention'd——ἦλθεν ὁ Ἰησοῦς—— and in the 26. ἔρχεται ὁ Ἰεσοῦς—*The Doors being ſhut, Jeſus came*, the manner of whoſe *coming* muſt be enquir'd into, which muſt neceſſarily be one of theſe two, either by *penetrating* the *Door*, and coming thro, it, or opening it *inviſibly* after they had ſhut it, for thro' the *Door* or *Doorſted* he muſt certainly come: Now that he came not by *Penetration*, we think we can prove, firſt from the Scripture it ſelf, and then from *Reaſon*, and the *Impoſſibility* of the *thing* in its own Nature. Our Argument grounded on Scripture is this——Suppoſing the *penetrability* of *Bodies* poſſible, yet the ſame Body can't be *penetrable* and *impenetrable* at the ſame time, nor can thoſe two abſolute *contraries*, nay, contradictions, be in the ſame ſubject: But at the time of the Appearance of our Saviour to his Diſciples, it appears plainly from the Text that his Body was *impenetrable*, which if he came *thro' the Door* muſt be *penetrable*; appears from his bidding *Thomas* 'Thruſt his *Finger* into his *Hand*, 'and his *Hand* into his *Side*, the *Wounds* it's probable being *large* enough, as made by great *Nails*, and a *broad-headed Spear*. Now a *Wound* is a *Diſſolution* of *Continuity*——there muſt therefore be ſomething *ſolid about* theſe Wounds, otherwiſe the Saint cou'd never have felt 'em: Nor can it be ſaid that our Saviour's Body was ſometimes *penetrable*, at others *impenetrable*, becauſe the Aſſertors of its *penetrability* make that the *Property* of his *ſpiritual Body*, and Properties can't like *Cloaths* be put off and on at Pleaſure. Beſides, according to their Notion, the Door muſt be *penetrable* as well as our *Saviours Body*, for *penetration* implies a *mixture*, and that muſt be *mutual*, at which rate here's a New Miracle found out, a *ſpiritual Door* too, by which the Heretick's Inſtance wou'd be quite ſpoil'd, and *I am a Door* as litterally true as *This is my Body*; a yet unheard of ſort of *Tranſubſtantiation*.

Now for the Reaſon——a *Body* can't obtain the *Nature* of a *Spirit*, for then 'twou'd be *inviſible* as well as *impaſſable*, and that *properly*, not *accidentally*——Nor can a *Spirit* obtain the *Nature* of a *Body*, ſince in *Apparitions* 'tis Body that we ſee. not Spirit, any more than we feel the Soul of a Man when we ſhake him by the Hand ——that *Body* which the Spirit *forms* to it ſelf to appear in, unleſs it has ſome Corporeal *Vehicle*, as others affirm. But hence it may be Objected, that one *Property* of *Body*, particularly our Saviour's and St. *Peter*'s, has been *ſuſpended*, namely their *Gravity*, they not *ſinking* in the *Water*—why not then another, namely, *impenetrability*? We Anſwer—— Gravitation is but a *Quality*, or reſpect of Body to Body, and the ſame Body is capable of being render'd *lighter* or *heavier*; as for Example, ſuch a Column of *Air* which

which ſometimes bears a greater *proportion* to the Mercury than at others; but *Impenetrability* or actual quantitative Parts is of the very *Eſſence* of *Matter*, and at the ſame time we *conceive* of one, we include the other: Beſides, 'twas no *Contradiction* in Nature, that the Water ſhou'd be either render'd a few *Degrees* more *buoyant* for our *Saviour* and St. *Peter*, or that an *Angel* ſhou'd ſupport 'em by his *Hylarchic Power*, or that Command the *ſuperior Nature* has over the *Inferior*, *Spirit* over *Matter*——But no *Angel* in *Heaven* can make a *thing be* and *not be*, *exiſt* and *not exiſt*, in the ſame place at the ſame time, or two ſolid Bodies exiſt *coextended* with each other. Much eaſier was it for our Bleſſed Lord to open the *Door* ſo ſuddenly and imperceptibly, as that the Motion ſhou'd fly both the Sight and Ears of his Diſciples, eſpecially if their *Eyes* were *held*——ἐκρατοῦντο——much in the ſame manner with the two Diſciples, who even tho' they *ſaw* him, cou'd not *know* him; or as the *Jews*, thro' the midſt of whom (the Croud of 'em, by their *Sides* ſure, not thro' their Bodies) he more than once paſs'd, and *vaniſh'd* out of their *ſight*——And thus much of this Curious Queſtion.

Gentlemen,

Q. I Was ſurpriz'd lately in a publick Place among a great deal of Company to hear your Society Arraign'd of Blaſphemy, concerning which I ſuppoſe by an Anſwer I've ſince ſeen in your Oracle, you may alſo have receiv'd ſome Queries: I, who am wholly a Stranger to your Perſons, muſt with the reſt of the World do you that Juſtice, as to clear you from ſo malicious and undeſerv'd an *Imputation*. Your Paper as it has been extreamly diverting both to City and Countrey, (not to give it an higher Character, becauſe I would not lye, under the Suſpicion of Flattery) ſo it has been all along manag'd with that ſcrupulous Niceneſs, in relation to good Manners and Morality, that if you'll pardon my freedom, I think you have been too reſerv'd upon that point, and baulk'd many a good Jeſt that lay fairly in you way, even when it might have been innocently apply'd. Tho' you may ſafely deſpiſe the Impotent Efforts of this Muſhrome Adverſary, or may beſt manage the Wretch your ſelves, I hope you'll excuſe the officiouſneſs of your unknown Servant. If out of a Conſideration that the Waſpiſh Creature is not worth your while, he endeavours to ſhew the weakneſs of his reaſoning, and how inconcluding it is.

Your Anſwer to that Query, *Whither the Wind goes after a Storm*, which has furniſht your Adverſary with a pretence to charge you with Blaſphemy, was, if I remember, as follows:

Man knows not whence it comes,
nor where it goes,
If he that ſends it knows, he only knows.

On which, ſays he, God is not much beholding to you in point of his Omniſcience, ſince you queſtion

ſtion his Knowledge of a Natural Effect and Cauſe. Thus this puny Critick, that ſets up for a Man of great reading, has ſhot his Bolt at you, but with this ſatisfaction to himſelf, that he has got the Proverb on his ſide. Now, *Gentlemen*, I was always of Opinion, that a Man might ſafely propoſe ſeveral things Hypothetically, or by way of Suppoſition, the certain truth of which things he never ſo much as doubted of; and this is ſo evident from a thouſand Inſtances out of Ancient and Modern Authors, that 'tis a Miracle to me, that any Man who is not wholly overgrown with Ignorance and Stupidity, ſhould ſet himſelf to queſtion it.

I chooſe to begin with *Cato*'s Diſtichs, (becauſe I have the Charity to believe that you Adverſary may in his time have ſcrap'd ſome Acquaintance with a Poet of that rank) and it fortunately happens, that the firſt pair of Verſes there, will Juſtifie what I ſaid above.

Si Deus eſt Animus, nobis ut carmina dicunt,
Hic tibi precipué ſit purâ mente colendus.

No Chriſtian, I ſuppoſe, that has read his Bible, can be imagin'd to Queſtion whether God is a Spirit: and that the Compoſer of this, and the reſt of the Diſtichs in that Book was a Chriſtian, is very plain; For tho to gain it the greater Authority, it is fathered upon *Cato*, who was a *Pagan* of ſtrict Morals, yet *Theodorus Marſilius*, p. 34. *Hor. Subjec. Edit. Gen. Joachimus Crinitus de Rud. fict. Chriſt. Paulus â Marca* in his *Diſquiſitiones Critico Philogicæ*, printed at *Frankford*, have ſufficiently prov'd, that it was writ by a Pious Chriſtian, *Videl.* a Benedictine Monk, about the twelfth Century, whoſe true Name was *Franciſcus de Sanctâ Clarâ*. So you ſee Gent. that if delivering the moſt obvious Truth with a *Si*, *Anglicé If*, before it, be the ſame thing as to inſinuate a denyal of it, the pretended Author of *Cato* lyes under the ſame laſh as you do: But as no Body hitherto has laid Blaſphemy to his Charge, (for otherwiſe I ſuppoſe we ſhould baniſh him out of our Schools) the ſame reaſon that clears him, will clear you. It would be too tedious to recount all the Authority that might be produc'd upon this Score, but the other day I met a Caſe ſo very pat to the buſineſs in hand, that I could not forbear tranſcribing it: It is to be found in a Learned Countrey-Man of ours, *Johannes Nubrigenſis* by Name, an Eminent Phyſician that flouriſht in the Reign of *Rich.* II. as I obſerve him quoted by the Learned Antiquary Mr. *Aſhmole* in his *Chymica Sacra*, p. 48.

Frigida ſi ſit Hyems, cur Aquæ fumant Hyemales?

I am certain there is not ſuch Coxcomb in the whole Town, that has ſo little Senſe, as to conclude, that this Phyſician doubted whether the Winter was cold or no, from his Manner of Expreſſion; altho' if your Adverſaries way of Arguing be true, he is as juſtly to be Charg'd with this groſs Contradiction to ſenſe, as your Society is with Blaſphemy.

But to conclude all with a freſh Inſtance: We had in the laſt Summers

Summers Opera a Song which every Milkmaid has ſince ſung about the ſtreets.

If Love's a Sweet Paſſion, why does it torment? &c.

Now I dare lay all that I am worth in the World, that not one of theſe Milkmaids if conſulted, will give in her Opinion, that the Author of theſe words ever dreamt that Love was not a Sweet Paſſion: *So true it is, that as I obſerved before, we may lawfully propoſe the moſt received Maxim in the World in a Hypothetical way, and yet the thinking part of* Mankind *will never queſtion or deny the Truth of it.* Gentlemen, *If you think this Attempt of mine may be in the leaſt ſerviceable to you, I'll leave it freely to your Diſpoſal to do what you pleaſe with it, and am with the greateſt Reſpect,*

Your Unknown Friend and Servant, *W. T.*

A. There needs an Acknowledgement rather than any other Anſwer to our Unknown Friends *Civilities*, ſome of which perhaps are as *undeſerv'd*, as the *Occaſion* of 'em, tho' in others we hope he has done us Juſtice, ſince we are pretty Confident in the Volume of our Oracle now extant, there has been nothing inſerted by the Conſent or Knowledge of the Society at leaſt, which has been contrary to *Good Manners* or *Religion*, and that is Reaſon enough to make thoſe our *Enemies* who are ſuch to them. You tell us, the *thinking* part of Mankind can never queſtion the *Truth* or *fairneſs* of an *Hypothetical propoſition*, and that's true enough: But what help is there if we have to do with that *part of Mankind* that can't *think*, nay, nor ever did in their Lives? On which Conſideration, as we have already once before, ſo we muſt now again acquit our poor Objector from the Charge of *Malice* in this Matter, and lay it purely on his *Weakneſs* and *Ignorance*, which, poor *Creature*, he can't help, and therefore ought not to be blam'd for't.

Q. *I've heard it Objected againſt your late Definition of Love, which you make a Mixture of* Friendſhip *and* Deſire, *bounded by the Rules of Vertue and Honour, that it has both too much and too little in't; too much, becauſe there may be a Love without Friendſhip. Friendſhip being mutual, Love often not—— too little, becauſe you cramp and manacle your Love with Vertue and Honour, whereas they ſay a Perſon may really Love, tho' he does not love Virtuouſly; for which reaſons they rather chooſe Dr.* Moor's *Definition of Love——that 'tis a Paſſion of the Mind whereby the Lover is earneſtly carry'd towards the belov'd Object: Pray how d'ye get clear of theſe Objections?*

A. We think with no great difficulty. To the former, we affirm *Friendſhip* is not always *mutual*, any more than *Love*, and prove our affirmation both by common *Senſe*, and what appears to us fair reaſoning; for do's not common Senſe and Experience tell us that many Perſons are Friends to thoſe who don't anſwer their Friendſhip—nay, who are many times either thro' Ingratitude or Miſtake, their moſt Inveterate Enemies; which brings to the Argument from *Reaſon*. *Enmity* is not always *mutual*, nor therefore *Friendſhip*, becauſe they are *oppoſites*, and muſt have the ſame Properties and Proportions, according

cording to the known Maxim. All therefore that can be ſaid here, is, that Mutual Friendſhip is certainly Mutual Friendſhip; but that there may be alſo Friendſhip not *mutual*, as well as Love, we think we have made evident. To the ſecond Objection, that we make Love too narrow, by confining it to the Rules of Vertue and Honour——we acknowledge 'tis too Narrow for thoſe who would cover the Cloven-Foot, Horns, *&c.* of Goatiſh-Luſt under its Name, which we did not at all doubt but ſome wou'd be ready to do. We ſay Love without Virtue is but equivocally and improperly ſo call'd; the Sparks themſelves own it Diſhonourable Love, and they may as well call it Nonſenſical too: Nor can they get clear of what we offer'd, *viz.* that our honeſt *Engliſh* Language has a worſe Name for't, and calls it *Luſt*, unleſs they'll fairly confound thoſe two, as ſome have done even by *Vice* and *Vertue*, and all the greateſt Oppoſitions in *Nature* and *Reaſon*. Nor are we alone in this Notion, having not only (we are pretty confident) all that either *are*, or wou'd be *thought* Vertuous Lovers, of our ſide, which are now in being, but even the wiſeſt and beſt of the Ancients: For thus *Plutarch* of LOVE; "Mutual Deſire, ſays he, 'tis Con-"feſs'd is Natural, between diffe-"rent Sexes, but as for that Im-"petuous Concupiſcence that "hurries Perſons away with ſo "much Precipitation and Fury, "'tis not properly call'd Love—— "for *Love* that's entertain'd in a "young and truly generous "Breaſt by means of Friendſhip "terminates in Vertue——and a little lower——"That *Love* which "has no true taſte of Friendſhip, "or a ſort of a Heavenly Extaſie "or Rapture of the Mind, ought "juſtly to be deſpiſed and re-"jected of all Mankind——Thus far he, we leave the Reader to judge whether not ſufficiently to our purpoſe, tho' we confeſs we had never read that Paſſage in *Plutarch* before, but accidentally met with it ſince our former Diſcourſe on this Subject. As for what is produc'd againſt us, we muſt declare we don't pretend to *make Definitions* with *Doctors*, eſpecially ſo great a Perſon as is Nam'd; but however in the preſent Caſe, and for his *Authority* we'll turn the *honeſt Heathen* to him, and let 'em *ſhift* it together; and ſetting that aſide, we leave any unprejudic'd Perſon to judge, whether of the two gives a more *proper Deſcription* or *Idea* of that *Paſſion* which makes ſo much Noiſe in the World; tho' to do him Juſtice, *his* is intended as a general *Notion* of that *Paſſion*, whatever the *Object*; We reſtrain'd *ours* to Love between different *Sexes*.

Q. *Pray give your Judgment, whether 'tis lawful for Women to uſe any Beautifying Waſhes, or things of that kind to meliorate Nature, which ſome Perſons are ſo very much againſt, and think 'em utterly unlawful?*

A. We have once already anſwer'd a Queſtion not unlike this; and if then, or in what follows we diſpleaſe any wiſe Good Man, if he ſend his Objections, we'll either Anſwer 'em, or change our Opinion. If we put the Queſtion thus, whether any Artificial Helps to *Beauty* are *unlawful*? It muſt be Anſwer'd in the Negative; for Powdering

Powdering the Hair, nay cutting it, (unleſs the old *Wooden-diſh-cut*) and eſpecially Perukes, none can deny to be ſuch Artificial Helps, which yet hardly any think unlawful. If then ſuch Helps in general are not a *Sin*, we ſee not how they can be ſo in particular, unleſs the *Circumſtances*, as a bad End or Deſign, alter the Action. The Jews (as well as *Jezebel*) we are ſure did uſe *Art* to aſſiſt *Nature*, even on their *Faces* too; and that Men themſelves, in whom that ſort of *mundities*, *comptneſs*, or what ever you'll pleaſe to call it, ſeems more *improper* and *unnatural* than in the other Sex; they made uſe, We ſay, of *Art* to help *Nature*, or rather of one part of Nature to aſſiſt another, which the Pſalmiſt himſelf records as one of Gods Bleſſings, and given to that very End——*Oyl*, ſays he, *to make Mans Face to ſhine*, which certainly they deſign as an *additional Beauty*, tho' in other parts of the World the Men have no Ambition of appearing ſo *Glorious*. This we think comes pretty near the Queſtion.——If one Artificial help to the *Face*, why not another? Why not a *Waſh*, as well as an *Oyl*? Why not to add *Beauty*, as well as to take away *Deformity*? To get out Freckles, or *Small Pox*? We may add, That if the Pinch of the Argument lies in this, as we think it does, that 'tis not lawful in any caſe to mend Nature, (they mean the Imperfections of Nature, which are not God's Work, for all his Works are perfect) or to rectifie any Deformities, it ſeems to us unavoidably to follow, that 'tis alſo unlawful to ſow up an *Hair-lip*, to uſe a *Swing*, *Bodice*, or any helps of that kind againſt what are commonly call'd *Natural Imperfection*, tho' indeed we look on that Phraſe to be ſcarce ſenſe. However, as *Painting* the Face has founded ill in all Ages, and ſeems to argue too great a deſire to pleaſe, ſo we'd not Adviſe any to uſe it, unleſs for Ends that are certainly defenſible and lawful, amongſt which we think are——getting a good Husband, or keeping him when once obtain'd.

Q. *'Tis my misfortune to be Red hair'd, I am ſorry I muſt think any thing that God has given me, a Misfortune, but cannot avoid wiſhing it had not been ſo, ſince it proves a bar to my preſent happineſs. In ſhort, I love a Lady that has the greateſt Averſion imaginable to that colour'd Hair, I love her even to Diſtraction, and have ſufficient hope of obtaining her, were this Obſtacle remov'd, for till it be, I dare not make my Addreſs. Now Gent. you are my ſheet Anchor, if you fail, I am loſt: I don't expect a perfect alteration of the Hair, I only beg you would direct me in ſuch a method as may make it brown for 15 or 16 days ſo that neither Sweat nor Rain may efface it, and then to repeat it again; for if ſhe diſcovers it at any time after Marriage, her Averſion will be equally fatal to me as before; for I marry not for Fortune, but real Affections ſake: I have made uſe of Lead and Silver Combs, but they prove ineffectual againſt Sweat and Rain, beſides they prejudice the Hair. Dear Gent. afford me your ſpeedy Advice, you ſee how much of my Happineſs depends on it; I aſſure you your Aſſiſtance will not be beſtow'd on one that will forget to be grateful, however the ſucceſs may be; not that I think baſe Lucre, or vain Oſtentation has any ſhare in your Noble Deſign; for certainly, &c.*

A. We must beg your Pardon we han't room for the rest of your *Complement*, which may keep cold till another time; and besides, in the present Case we wish we may deserve it. That your desire to alter the Colour of your *Hair* is lawful, we think will appear from our Answer to the preceding Question; and besides, from the practice perhaps of some thousands, who for the same misfortune you complain of, have cut off their Hair, and worn Perukes of a more agreeable Colour, for which we shou'd think no wise man cou'd blame 'em:——And why mayn't you do the same, which by always keeping your Head close shav'd, might keep it a secret from the Lady, if you are so happy to have her yours, as long as you live: But if there's any thing fatal in your *Red Hair*, as there was in the *purple Locks of Nisus*, and you had rather lose the Lady than part with that, we think 'twere pity but you lose her, tho' he's not like to dye with Love who values his Mistress less than such an Excrement, which is no more a proper part of Man, than the pairings of his Nails. However, if you are fix'd not to part with it, hoping it may be, to catch the *Fair One* in your *fine Tresses*, as her Sex sometimes serve us, we yet fancy it can't be impossible to have your *Hair stain'd* or *Dy'd* by a skilful Painter, with Ingredients so strong, as it wou'd never out, till that Crop were off the Ground. But still the mischief is, How shall we stop the rest of the Rivers from running into the Sea before we drink it? And what Court must we apply ourselves to for a Writ——*Ne hoccat Cerebrum* for the rest of the Hair, since it will be every day peeping out, and in a little while your *Head* be like a *Bullfinch*'s, of two Colours, in which Case we know no Remedy but to repeat the Operation.

Q. Gent. *I desire your Opinion of the following Relation*; My Father had a Dog which he kept a great many Years, in which time I had two Brothers and one Sister that dyed, and it was observed that this Dog always the Day before they died, went about a hundred yards from the House, and laid his Nose towards the Church where they were all buried, and houled in a strange hideous manner for an hour or more at a time; and when my Father dyed, he did the same: Now it seems as if this Dog had some Prophetick, or what to call it, Knowledge in these matters. *Gentlemen, Your Opinion in the whole wou'd much Oblige yours*, &c.

A. We plainly own we can't tell what to make of hundreds of such Instances as these, some of which we our selves are assur'd are true. All we can say is, That there must be something in't *not Natural*, since what power in Nature has a Dog more than any other Creature to foresee (or rather foresmell) such Accidents?

Q. *Whether a thing Indifferent in its self, as the Eating of Bood, if persisted in with a Doubting Conscience, be damning?*

A. The ground of this Question we suppose is that of the Apostle. "He that *doubteth* is *Damned* if "he *Eat*——to which we say, *First*, That what we render *Damned* there, has by good *Commentators* been thought to signifie no more than *Condemned, Self-condemn'd* or *Judged* by his own *mista-*

ken

ken Conſcience: However the *Dictates* of ſuch a *Conſcience*, in a thing of no greater moment, and left *indifferent* by *Authority*, do, we think, *Oblige* to *act* or *forbear* according to their *Direction*—— the conſequence whereof is, that the refuſing to follow ſuch *Direction* is a *Sin*, and every *Sin* is by Proteſtants accounted in its *own Nature*, *damning*, and will be *actually* ſo, without *Repentance*: Tho' in the mean time, thoſe who *ſcruple* any ſuch *indifferen Action* ought to get their *Conſciences* bet. ter *inform'd*, and to conſider the *Nature* of an *indifferent* thing, which is no other, as the Word it ſelf Confeſſes, than ſuch as a Perſon is left *indifferent* as to the *doing* of it, or *letting* it *alone*, neither of 'em being a *Sin*——the Conſideration of which, is ſufficient to *ſatisfie* any, who don't wilfully *cloſe* their *Eyes* againſt common *Senſe* and *Reaſon*.

Q. *In the Ladies Queſtion about* Patches, *ſhe ſaid ſhe wou'd leave 'em off when ſhe came in thoſe places where they wou'd give Offence! You told her in your Anſwer, twas more than ſhe was bound to do: Now my Query is, Whether that in the* 14th. Rom. 13. *don't oblige her to it?*

A. We are ſtill of the ſame Mind, and think ſhe is not Oblig'd either by that or any other place of Scripture to abridge her own *juſt Liberty*, only to prevent a weak Perſons *taking Offence*, or *ſcandalizing our* Brethren, mention'd by this Apoſtle and by our Saviour, is quite *different* from the *Offence* mention'd in the Queſtion: That *Offence* was not a proper *Greek Scandal* or *Stumbling-block*, which is defin'd by St. *Paul* himſelf (in the place already cited) an *Occaſion* to *fall*, v. 13. and that ſuch as wou'd *Deſtroy our Brother*, v. 15. & 20. whence 'tis plain that it muſt be Cauſing our *Brother* to Sin by our *means* that is here ſpoken againſt, which the Chriſtian then might do in two Inſtances: *Firſt*, Towards the *Jews*, by keeping them from *Chriſtianity* in *judging* or *reviling* 'em for their Ceremonial *Niceties*, concerning *Meats* and *Drinks*: Secondly, towards the *Heathens*, in *eating* Meat *ſacrific'd* to *Idols*, which harden'd the *Gentiles* in their *Idolatry*, and might give Occaſion to weak Chriſtians wholly to *Apoſtatize* from the Faith; but ſure neither of theſe effects, nor any thing like 'em; can come from *Wearing Patches*, nor can we ſuppoſe others ſhou'd Wear 'em againſt their Conſciences from any ſuch Example, which is the only proper *Scandal* we can poſſibly conceive ſhou'd be taken at 'em, this being ſo far from being likely, that there's more fear of their Uncharitable Anger and Diſpleaſure than *ſinful Imitation*. That therefore that's requir'd on both ſides in the preſent Caſe, is, that we *Judge not one another*, as the Apoſtle expreſly tell us; for, as he ſays afterwards, "The Kingdom "of God is not *Meats* and *Drinks*, "(nor *Cloaths*, nor *Ornaments*) "but *Righteouſneſs*, and *Peace*, and "*Joy* in the *Holy Ghoſt*.

Q. *I was once Reprov'd by a Miniſter for Wearing of Pearl; to Convince me, he told me 'twas plainly forbidden in the* 1ſt *of* Timothy 2. 9. *where the Chriſtian Women are Order'd not to wear it: I have ſince ſeen Dr.* Hammond's *and Mr.* Pool's Annotations *on the place, but*

yet remain unſatisfied, and therefore deſire your Judgment thereon?

A. 'Tis not likely that we ſhou'd ſatisfie your Doubt, if ſuch as you have Nam'd already have *fail'd* of doing it——which yet we think in it ſelf very *eaſie* to be done. In order to which we ſhall firſt obſerve, that this Direction relates *eſpecially* to *Religious Aſſemblies*, at which Chriſtian Women are not preſent themſelves, ſo as to enſnare the Eyes of the *Beholders* with their *Beauty* and *Gaiety*; but, as well as the Men in the 8*th.* v. to lift up *Holy Hands* without *Wrath* and *Doubting*. Then further, Dr. *Hammond* ſays in his Paraphraſe, "That "Women are here required to "come to the *Aſſemblies* and *Pray* "in ſuch an *Attire* as is *decent*, ac- "counting Modeſty and Sobriety "the *greateſt* (he does not ſay the "*only*) *Ornament*, and not ſetting "themſelves out *vainly*, and with "*Oſtentation*, in Curious Dreſſings, *&c.* thus far he; and indeed 'tis plain, that the meaning of the Apoſtle is no more than that they ought rather to delight in the Ornaments of Good Works, and of a *meek* and *quiet Spirit*, than in *Pearls* and *Jewels*. That this is the *genuine Senſe* of the Words, will (we think) be plain from theſe following Conſiderations. *Firſt*, That 'tis very common in the Holy Scriptures to put a *Negative* inſtead of a *Comparative*, ſee *Gen.* 5. 8. and twenty other Inſtances; take one that's very plain, in *Prov.* 8. 10. *Receive my Inſtruction and not Silver*: Is not here an *expreſs Text* for the *Mendicant Fryars*, that muſt not *touch* a *Groat*, (unleſs you put it into their *Sleeve*) and wou'd not this ſoon put an end to Trade, or reduce all to the Primitive way of Barter, if we ſhou'd deny *Meanings*, as ſome fooliſh *Enthuſiaſts* have done? But it appears both from *Common Senſe* and the other part of the Verſe, that (as has been ſaid) a *Negative* is put for a *Comparative*; for it follows, *and Knowledge* rather *than choice Gold*. Again, in the Controverted Text, *Wearing Gold* and all *Coſtly Array*, is mentioned as well as *Pearl*; but we know the *Holy Women* of Old were ſometimes adorn'd with Gold, as particularly the Hiſtory of *Rebecca* ſhows us, and that in ſo odd a manner as *Noſe-Jewels*, &c. to add nothing of the *King's Daughters Dreſs*, who might be all *glorious within*, and yet her *Cloathing* to be of *wrought Gold*; Nor to inſiſt on the *Practice* of our own and moſt other Nations, to Marry and Seal with Rings, uſually of the ſame Metal. But our laſt Argument, if there's need of more, that the preſent place is to be underſtood in the Senſe wherein we have explain'd it, ſhall be taken from the Compariſon of another Scripture with it, which is very like it, and which muſt neceſſarily be taken in this Comparative Senſe; 'tis the 1*ſt* of St. *Pet.* 3. 3. where the Apoſtle tells the Wives——that their *Adorning* ſhou'd *not* be that *outward Adorning* of *Platting the Hair, and wearing of Gold, or of putting on of Apparel, but the hidden Man of the Heart*, &c. Now here's a very full Text for the *Adamites*, in the Senſe of that Miniſter, *Madam*, who is ſo angry at your *Pearl-Necklace* all *putting* on of *Apparrl* being therein, as it ſeems, expreſly and directly forbidden; and accordingly not only *Naked Breaſts* wou'd be *lawful*, nay a *Duty*, but even *Primitive Simplicity* all over. But

this

this being an absurd and ridiculous Sense, We must therefore enquire for another, which can be only that we have given, and which ought to be admitted in St. *Paul* as well as St. *Peter*, and the former Scripture as well as this.

Q. *What Books of Poetry wou'd you Advise one that is Young, and extreamly delights in it, to read, both Divine and other?*

A. For Divine, *David's* Psalms, *Sandy*'s and *Woodford*'s Versions, *Lloyd*'s Canticles, *Cowley*'s Davideis, Sir *J. Davis*'s *Nosce Teipsum*, *Herbert*'s and *Crashaw*'s Poems, *Milton*'s Paradices, and (if you have Patience) *Wesly*'s Life of Christ. For others, Old Merry *Chaucer*, *Gawen Douglas*'s Æneads (if you can get it) the best Version that ever was, or we believe ever will be, of that incomparable Poem; *Spencer*'s Fairy Queen, *&c. Tasso*'s Godfrey of Bulloign, *Shakespear*, *Beaumont* and *Fletcher*, *Ben. Johnson*, *Randolph*, *Cleaveland*, Dr. *Donne*, *Gondibert*, *WALLER*, all *DRYDEN*, *Tate*, *Oldham*, *Flatman*, *The Plain Dealer*——and when you have done all these, We'll promise to provide you more.

Q. *Whether it's not a Crime to be True to one that's False to his Honour, his King and his Countrey?*

A. There's another Question to be askt, *Madam*, before we can Resolve yours; Of what Nature are the Obligations of Truth and Faith between the Persons concern'd? if *Matrimonial*, nothing Dissolves 'em by our Law, and we think by the Law of God too, but *Adultery* or *Death*. If the Obligations lye between single Persons, and are only those of Love and Friendship, they are no longer in force towards one who so little deserves 'em: No, tho' 'twere your own *Orestes*; and we are almost confident that one who is Mistress of so fine a Soul, has also Strength enough to lay the greatest Violence on her Inclinations, and whatsoever it costs her, shake off a Friendship for one who has no Faith, nor Loyaltry, nor Honour; and we heartily Wish that all others who love King *William*; wou'd follow so glorious an Example, letting those *Jews* who are so Cursed as to hate him, still *Match* in their own *Tribe*, that they may not taint any honest *English Blood*, by mingling with it.

Q. *Supposing any Liberty a Person has taken in their Discourse or Behaviour shou'd have such an Influence on a Mind less fortified, as to plunge them into Vices from which they cou'd never be recall'd, and which otherwise they had probably been never guilty of:* Query, *Whether such a Person is not bound to make 'em Restitution as far as they can by a stricter Example and Friendly Advice, and to let 'em know the Pleasure and Serenity inseparable from Vertue and Innoceuce? And supposing them for ever depriv'd of an Opportunity of doing so, whether their Repentance without it will be available before God?*

A. There's first of all a great deal of difference between Imprudent and Criminal Liberties in Discourse and Conversation; both of these indeed may have ill Consequences, and therefore both to be Avoided and Repented of, tho' in a far different Degree; and no way can be more Effectual to repair such an Error than that Propos'd in the Question—— But if that shou'd prove Ineffectual, if yet the Person who has been the Unhappy Occasion

of anothers Ruine, do all that lyes in their Power to retrieve 'em from Vice and Deſtruction, no more certainly will be requir'd of 'em, except a Hearty Sorrow for what they now find 'tis too late to amend.

Q. *Since the* Common-Prayer *is ſo full and compleat in all Conditions and Circumſtances whatſoever, that in any Difficulty we have Prayers fitted to our Hands, and the Church hath commanded them, and only them to be us'd in Churches and Private Families, whether thoſe be not Damn'd that uſe any other Prayer whatſoever?*

A. Poor Man! We are ſorry that any Perſon of our Communion ſhou'd have no more Charity nor Diſcretion than ſo much as to Propoſe ſuch a Queſtion. The Prayers of our Church are indeed very excellent, and allow'd ſuch by all who underſtand 'em, but they are *Common Prayers*, and for that Reaſon it's impoſſible they ſhou'd, and unreaſonable to expect they ſhou'd fully include and reach all particular private Circumſtances, tho' Publick they may and do: And that this our Aſſertion is undoubtedly true, will appear ſufficiently from the Practice of our Church, and its beſt, nay, all its Members. The Church we ſay uſes *other Prayers*, and that even in Publick, beſides thoſe which are properly ſtiled our *Common Prayer*, or *ſtated Liturgy*, as *Sternhold's* Pſams (We are aſham'd to call 'em *David's*) and where they are not uſed, *Anthems*, not in particular appointed, but the Words Choſen and Compoſed by Maſters of Muſick: However, in all Churches a Prayer before Sermon, for the moſt part Compos'd by the Miniſter himſelf; or if ſtrictly agreeable to Canon, yet not found in the Book of *Common Prayer* that we read in our Churches. But yet further, the very *beſt* and *moſt excellent* Perſons of our Church have uſed and directed other Prayers beſides theſe before mention'd; We'll inſtance but in two, tho' we might in an hundred: King *Charles* the Firſt himſelf, of *happy* and *bleſſed Memory*, did Compoſe and uſe many Devout and Excellent Prayers on ſeveral Subjects, in his Retirements and Troubles, which in his Unvaluable Book he has left behind him. The Author of *The whole Duty of Man* has done the ſame, as none, one wou'd think, can be ignorant, who had but once dipt into it——which if they had thought *damnable*, we ſuppoſe they wou'd hardly have ever done.

Q. *I have Converſ'd with many People both abroad and at home, of both Sexes and all Perſwaſions, and I find it alike Natural to all Perſons to perſiſt in their own Opinions, and to take the Judgment of another when oppoſed to theirs as an inſufferable Affront: Now I am willing to think as well of this general Qualification as I can, becauſe I am ſenſible it is as Natural to me as others, but I am not come to that height of* Dogmaticiſm *to Condemn or Clear the whole World, without the Concurrence of other Judgments with mine; therefore I deſire your Opinions how far this is either an Evil or a Good, and what we are influenced by in our eſpouſing it?*

A. Men deſire nothing but Good diſtinguiſhed into *Honour*, *Profit* and Pleaſure, none of which are gain'd by Obſtinacy in an erroneous Determination, eſpecially

ly when it is known for such; but on the contrary, there is shame in it, a Man loseth his Credit by it very often, but always his Time, and renders himself unacceptable to the Hearers, as is evident in Scholastick Disputes, which is the Reason that a Scholar brought up in these Wranglings seldom begins to be esteem'd in Company 'till he has laid aside that ill Quality of *never yielding*; whereas on the contrary the more Ingenious decline those Heats by seeming to yield sometimes when apparently they have most Reason on their side, and if they chance to be mistaken, there is none more willing to rectifie their Judgments, not being depress'd with the base Fear that the weaker sort are influenced by, least they shou'd be blamed for having been Subject to Err, remembring Mistakes and Errors are incident to Humanity, but that 'tis the utmost Stupidity to persevere in a Fault: *Hypocrates* has freely told his; St *Augustine* has made a Book of his *Retractations*, and after him *Cardan*, and many other great Persons. Every one knows and acknowledges it best to be only so far fixt in his Determinations 'till he shall have better Reasons to alter them; but it must be Confess'd most People love themselves so well, and are so fond of their own Judgments, that few put it in Practie, which might very well be excused by the strong Passion we have for our particular Interests, if we were so Dogmatical in our Opinions only in what concerns our Friends or Estates; but the same Heat being maintained in Cases which import no Benefit at all to any Person, as in pure Notions, &c. there must be some higher Interest which animates us. It must therefore be the general Concern every Man has for the Applauds and Caresses of the World, which can certainly never be attained but by acquiring the reputation of such a Judgment as Merits every ones Esteem: And Man Judging it a *good* to have his Opinion followed, willeth it as such; for Man, as Man, hath no good more eminent than to Know, Judge, and give his Sentence of things, it being his utmost Natural End: And a Man that has Judged and given his Advice (which is good) at least according to his Apprehension, seeing that Advice rejected, falls into a double Interest, one arising from the Charitable inclination which he has for the Happiness of him that Consults him, whom he sees likely to Miscarry by not following his Advice; the other being his own proper Interest, for that the slighting of his Advice, is a tacit accusing of him of failing in a thing essential to his End, and calling him a Monster or *Fault of Nature*; for as a Monster is called a Fault of Nature, because the Agents producing it have slipt and gone away out of the way which she had prescribed to them; so Man not Judging as he ought, deviates from the way which leads to his End: This is it which makes him so sensible of the slighting of his Advice, which slighting seems to conclude that he has Judged ill, and is a Lyar in his Knowledge. And from hence it is that its so difficult to endure to be given the Lye, because by it a Man is implyed to have no Understanding nor Ability to Judge; since to Lye, is contrary to that Truth which every Man co-

vets to be Maſter of; and for the ſame Reaſon we are Offended if we are called Fools, thereby being ſuppoſed ſtupid and unable to Judge.

Q. *Who was the firſt Inventer of the Gag in* France?

A. In the *Firſt Volume* of the *French Book of Martyrs*, or *Hiſtory of the Famous Edict of* Nantes, you'll find in *p.* 15. that the Uſe of the *Gag* was firſt Practiſed and Invented in the Reign of *Henry* the 2*d.* of *France*, purpoſely to hinder the Proteſtants that were put to Death from ſpeaking to the People of *ſinging Pſalms* for their Conſolation, when they were led to Execution. *Aubeſpine* (as the Author of that Work relates) who was the firſt Inventer of it, was ſome Years after ſtruck with the *Louſie Diſeaſe*, which put him into ſo great a Deſpair, that he deſign'd to Starve himſelf to Death; which furious Reſolution obliged thoſe which were about him to open his Jaws with a *Gag*, to make him take Nouriſhment by force; ſo that (as this learned Author obſerves) he increaſed the Number of thoſe that have been known to ſuffer thoſe Torments themſelves, of which they were the firſt Inventers. *This Cruel Invention of the Gag* did not at all diminiſh the Number of the Proteſtants, the Conſtancy of thoſe who were burned ſerving to make more *ſenſible* Impreſſions upon Peoples Minds in their Favour, than either their *Books or Preaching*: But *Henry* the 2*d.* however was inexorable, and tho' the doleſull Spectacle of thoſe he had cauſed to be burned after the Proceſſion above-mentioned, and their horrible Cryes in the Torments of their Sufferings, had ſo deeply ſtruck his Imagination, that the remembrance of them was a *laſting Terror to him all his Life after*, yet did he not at all abate his Severities, for they *Burned* after that ſome Perſons come from *Bearn* into *France*, only for Preaching the Doctrine of their own Countrey, among whom *Lewis de Marſac* was much taken notice of, for that having been a *Souldier* all his Life, and being diſpenſed with from having a *Rope* put about his Neck at the Stake like other *Sufferers*, out of reſpect to that Noble Profeſſion, he complain'd that ſuch a difference ſhould be made between him and his Brethren, as if by *retrenching* any thing from the Infamy of his Puniſhment they had deſigned to leſſen the *Glory of his Conſtancy*——So that amidſt theſe *Gags* and Cruel Executions the Churches took the firmer Root, and there were already ſome that were govern'd by a regular Diſcipline and ſettled Paſtors, and at *Paris* it ſelf, where the *Fires never went out*, and under the Kings Noſe there was one which had its peculiar Paſtor, which ſo incenſed their Enemies, that they got erect certain Courts of Juſtice which they called *Burning Chambers*, which burn'd a ſufficient Number of thoſe who paſs'd for *Hereticks*, to deſerve the Title given them? But of theſe and their other Cruel Inſtruments of *Martyrdom* you may read more at large in *The Firſt Volume* of *The French Martyrology* before recited, where you'll find that the *French Proteſtants* were barbarouſly treated at their very *Births*, in their *Lives*, at their *Deaths*, and even in their *Funerals*.

Q.

Q. I am a Young Man, and have been a Trader for ſome Years: It pleaſed God in my beginning the World to bleſs me with a Young, Beautiful, Pious, Diſcreet, and every way Obliging Wife, with a good Fortune, above my Deſerts, tho' I believe I could have had as much Money with others at that time; ſoon after I ſet up, and it pleaſed God to bleſs my Endeavours with good Succeſs, in preſerving me from Loſs either in Eſtate or Credit, and having abundance of poor Relations, I have been very Liberal, and an ample Benefactor to them. But now the Caſe is alter'd with me, my Dealings being very conſiderable, ſo conſequently much both Debtor and Creditor: Nevertheleſs it is more than probable, that if I had Time and Liberty for one Year, I could get in my Debts, pay all my Creditors, and not leſſen my own Eſtate 100 *l.* I have been Endeavouring and Labouring with much difficulty, and greater Charge. ſo to manage my Trade, and preſerve my Credit, that my Creditors may not perceive my Declining Condition: But I find that Providence does in many things grievouſly diſappoint, when I think my Affairs are ſo well laid, that it ſhould be impoſſible to miſcarry, and even thoſe things that I do purely out of Charity and Kindneſs, turn to my great Trouble and Loſs, and nothing that I go about proſpers, wherefore Conceiving God Almighty is Extraordinary Angry with me, the thoughts thereof does ſo far diſcompoſe and diſorder me, that I can neither mind either my preſent or future Intereſt; becauſe of theſe misfortunes, and therefore beg your Reſolution of theſe following Queries.

Q. 1. *How to make my Peace with God, that he may ſhew ſome Token to me for good, that I may reduce my ſelf to that Temper of Mind, as to believe that God Almighty has not utterly rejected me?*

Q. 2. *How to excuſe my ſelf to the World, having reduced ſo good a Woman to ſo bad Circumſtances, by my Kindneſs to my Relations, and by my inevitable Loſſes, both not unknown to her?*

Q. 3. *What Methods I may uſe to make my Creditors ſenſible that all will be well, ſince every one ſtrives to be ſerved firſt, when they can be no Loſers, and they are ſatisfied I have not ſpent their Money?*

Q. 4. *In Caſe of Extreames, I may not with a ſafe Conſcience make a ſeparate Proviſion for my Wife and Family, tho' to the Wrong of my Creditors, not withſtanding my Perſon ſhall be ſubject to all their Actions, for I will never ſtir from them?*

Q. 5. *If I find I can have no Favour from my Creditors, and that my ſelf (Wife and Children, which are much dearer to me than my Life) muſt fall, and ſubmit to their Cruel Reſolutions, I know no way to make proviſion for my Wife and Children, but my Death, whether you think I may be damned, if by an act of Neglect or Deſign, I come ſooner to my End than I ought to do? I know it will fare much better with my Wife and Children after my Deceaſe, than by falling into the hands of my Creditors?*

A. We are very ſorry that ſo honeſt a Man as you ſeem to be, ſhou'd meet with ſuch Diſappointments, but much more concern'd that you ſhou'd admit the Suggeſtions

geſtions of fullving all your paſt well meant Actions, by one ſo Mean-ſpirited as Self Murder; for nothing can more evidently declare a Man's want of Fortitude, and preſence of Mind to bear his Afflictions, than ſuch a baſe way of freeing himſelf from them. We think you have no reaſon to believe God Almighty has forſaken you, becauſe you are not ſo proſperous in this World. It has been the Caſe of many other Good Perſons, as frequent Example in Sacred Writ, and other Hiſtory, aſſure us; beſides daily Occular demonſtrations; you ſhou'd reflect, that *whomſoever God loves he Chaſteneth*, & you are to be ſatisfi'd that whatſoever your Fortune is, if you are his, it is by him deſign'd for your good; it may be either to wean you from the World, or to make you recollect, and repent of ſome of your paſt Sins, which perhaps you ſcarcely ever minded, or to reform from ſomething you allow your ſelf in, contrary to his Holy Will. But 'tis not alſo impoſſible but you may in a great meaſure have created part of your Misfortunes, by your own Imprudences, perhaps your Charity was not rightly ordered, for a ſmaller matter wou'd put any of your Relations into Buſineſs, than wou'd maintain them Idle; which is a thing you ought no more to incourage in others, than practice your ſelf. But ſuppoſe you have been no ways ſenſibly to blame, and have in all things acted wiſely and piouſly as far as you can reflect, yet we doubt not if you continue ſo to do, but you ſhall at laſt bleſs God for your preſent Diſappointments; and we cou'd here, were it not too long, give you an inſtance of an Honeſt Man, that had lived high, and was reduced to worſe Circumſtances then yours ſeems to be, and declared God Almighty was pleaſed ſo to change his Mind, that he was much more contented in them than his former Riches cou'd make him, profeſſing he wiſht for nothing to compleat his Happineſs. But tho' Content may be had in any Condition, it is much more happy to be able to give, than to be forced to receive; and therefore a Man is to uſe all lawful wiſe endeavours not only to preſerve a good one, but to better his preſent Fortune, provided all be done with a humble Reſignation of all our Affairs, ſo that having done our Endeavours, we are fully ſatisfied with Providence. And if our Thoughts can any way aſſiſt you in your better Management, we ſhall freely offer them more particularly.

A. 1. To have a quiet Mind, you muſt be ſure to do your Duty towards God as well as Man: Nor ought you to expect any other ſign of his Favour than Peace of Conſcience, and a deſire in all things to know your Duty, with a pleaſure and ſatisfaction in the performing it: And ſuch a one need never doubt of more Felicity than the World it ſelf can give him.

A. 2. As to the World, every one has Follies enough of their own to make them ſilent; and if they won't be ſo, we think you need not value it. You ought rato ask, What Requital you can make to her whom you have wronged, who if ſhe be ſo good a Woman as you deſcribe, will never let you ask her pardon twice, and much more ſince ſhe may be convinced you did not deſign her Ruine:

Ruine: Nay, she'll be so far from reflecting on you, that she'll consider a kind Husband, as the World goes, tho' he has no great Possessions, is invaluable of himself, and therefore will do whatsoever may be in her power to lessen your Afflictions.

A. 3. If your Circumstances are not yet known, pay every one something, that thereby you may gain Time, and preserve your Credit if possible: But if they know how Matters go with you, make Choice of one of the Wisest, and most Conscientious amongst them; and acquaint him with your design of being just to every one, as soon as you can, and let him know if they all press now upon you, it will certainly ruine you, and perhaps thereby prevent their having their own. Engage him to do what he can to prevail with the rest, telling them, That all Men are alike subject to Losses, and that it will be a very inhumane thing to force a Man to do worse than he wou'd willingly do, by their overhaste; and there is no good Man that knows your Honesty, and present Circumstances, but will do what he can to assist you.

A. 4. In all Cases we are to be just, and tho' to be sure it must be grievous to see our near Relations suffer, yet we ought not to make them happy, by possessing what is anothers right. Yet on the other side, we do not think you Obliged to make over all, and so put your self out of a Capacity of ever retrieving your Fortune. If your Case shou'd prove so bad, that you can't pay every one their whole Debt, yet as far as you can; but we very much condemn your resolution of delivering up your self to your Creditors, for when they have got you, to be sure their Terms will be harder.

A. 5. You say that if you had but a Years time you cou'd pay all your Debts, and make your self but little the worse for it; which time we are apt to think you may be able to procure, taking Care the mean while that you live very providently; for nothing will be more apt to enrage them, than to see you wear good Cloaths, Eat well, and expend high, whilst they want their Money; but if your honest Intentions, and wise Endeavours won't make them act like honest Men, in forbearing you till you can pay. Be sure you keep your Liberty, and make a small provision for your Family, without any thoughts of such a dismal Event, for Murder certainly is not only an unmanly weak Action, but also damnable, where Persons are in their Senses, and this would be an ill exchange for a few present Evils, and such also as depend very much upon your own Resentments and Opinion.

Q. My Entrance on Religion was as sweet and comfortable as I cou'd desire, but by a wretched Carelessness I have fall'n by degrees totally in the space of three Years, and in these four next following Years I neither have nor can continue in any Thought, Desire or Power to Repent, but live a Moral honest Life, love Justice in all my Dealings, follow Peace and Civility with all Men, live in good Credit and Esteem amongst my Neighbours; I frequently use the Church, I am not inclined to Company nor any Vice that I can find by Examination

tion; yet after all I retain no ſpark of Love to God, or Senſe of the Divine Being; but Heaven, Hell, Judgment and Torment, make no more Impreſſion on my Mind when they arediſcourſed ſeriouſly, than they can on a Block or Stone. When I remember my former Station, my Reaſon diſcovers my preſent Miſery, but withoutHope or Dread, nothſtanding my utmoſt Endeavour: I have implored heavenly aſſiſtance to grant me a Sincere Repentance, but can have no help in thoſe Duties, nor any feeling deſire for what I ask: I know the Comfort of a Godly Life, for I have taſted it, but ſee it now out of my reach, and as a thing which concerns me not, for like *Lazarus* or the Prophets Axe, I have no Power to come forth, nor Heart to beg for it. In this Grave of my Soul I have in four Years razed from my Mind all the glorious Idea's of Gods Attributes, the Value of the Soul, or being of a Future State: I retain no ſenſible Thoughts of 'em, ſo that I am forced to conclude that my Reſtoration is as impoſſible as for a Dead Corps to deſire to live, or be troubled becauſe it doth not.

Gentlemen, I know you will put me upon Duties, and bid me Hope, but I Conjure you as you will Anſwer it, that you do not deceive me by ſpeaking Peace' where God hath and doth ſuffer too much, but give me your true Sentiments.

Firſt, *Of the meaning of theſe Words*, He that layeth his hand to the Plow, and draweth back, my Soul ſhall have no Pleaſure in him.

Secondly, If after they have been enlightned, and have taſted the Heavenly Gift and Powers of the World to come, &c.

Thirdly, *Whether theſe two Scriptures be not pronounced directly againſt me?*

Fourthly, *Whether in my falling back, I have not ſinned againſt the Holy Ghoſt, or whether this drawing back be not the Sin againſt the Holy Ghoſt, it being under the ſame Sentence?*

Fifthly, *As there can be no way to avoid my Miſery, Whether it is not better for me to continue in this inſenſible Stupidity, than to be hurried into a furious Deſpair, which muſt needs be the Effect of a terrifying Conſcience, altho' I have no reaſon to believe that my Conſcience will ever trouble me more in this World?*

Sixthly, *Since all means of hearing, reading, or Prayer, do but encreaſe my Diſtemper, Whether my Continuance in thoſe Duties may not provoke a juſt God to drive me from this ſtate of Deadneſs to a horrible Deſperation, for it is moſt certain that ſuch cold dead Performances are abominable in his ſight?*

Seventhly, *Would you adviſe me to forſake the Church, and frequent Diſſenters? Will God grant that in one place which he utterly refuſeth in another?*

Eightly, *Hath there ever been the Example of any Perſon in my Condition for ſo long a time, that the Holy Spirit hath ever aſſiſted to a true Repentance?*

A. A dreadful Inſtance of the Effects of Remiſneſs in Religious Duties, and the Service of God, which may be of good uſe to thoſe who are not yet ſunk ſo deep as the preſent Queriſt, who is indeed, in a *ſad* and *dangerous*, tho' not, we hope, *deſperate* Condition; and who needs the Prayers of all good

good Chriſtians, whoſe Queſtions we ſhall firſt endeavour to Anſwer, and then give him our farther Advice. The firſt Queſtion joyns two Scriptures together, 9 St *Luk.* laſt. *He that putteth his Hand to the Plough and looketh back, Is not fit for the Kingdom of God*; and that in *Heb.* 10. 38. *If any Man draw back, my Soul ſhall have no pleaſure in him.* For the former of theſe, Dr. *Hammond* gives us the meaniug very fully in his Paraphraſe, "He that holds the "Plough muſt have his Eye di-"ligently faſten'd upon it, and if "he be apt often to look back, he "will be unfit for that Employ-"ment; ſo thou when thou haſt "undertaken my Service, muſt "follow it with the ſame Diligence; "and if thou haſt any Thoughts "of what thou haſt left at home, "thou wilt never be a fit Diſciple of mine: Now tho' it muſt be granted that there's ſome Reſemblance between forſaking the Service of Chriſt while he was here upon Earth, and growing remiſs in the Offices of that Religion he has left us, now he's gone to Heaven, and therefore this Text may be well apply'd to *awaken* thoſe who are in *Danger* of doing ſo; yet it's plain that there's a great *Difference* between the two Caſes.——Beſides, being *fit* for the *Kingdom* of God, ſeems here to relate to the Office of Preaching, if we conſult the *Context*: Go thou, ſays our Saviour, to ſuch another, and Preach [the *Kingdom* of *God*] as indeed moſt of the *Diſciples* perſonally call'd by our Saviour, ſeem deſign'd for that *Office*; which if they did not throughly *Eſpouſe* and forſake *all* for their Maſters *Service*, but kept any *Reſerve* behind, halting between God and Mammon, he ſays, they were not *fit* for his *Buſineſs*. Tho' it follows not, but they might afterwards be, if they return'd, and kept their minds more *ſteadily* on their *Work*, than they had formerly done.

As for the other Scripture; "If any Man *draw back*, my *Soul* "ſhall have no Pleaſure in him, the former part of the Verſe, "The *Juſt* ſhall live by his *Faith*; "and other places of the Context, "Forſaking the Aſſembly of the "Saints, &c. Do ſeem ſufficiently to clear the *Senſe* thereof: and that it relates, as Dr. *Hammond* Notes, to an open total *Apoſtacy* from the *Faith* in time of *Perſecution*. The true Notion, ſays he, of the Words *is* this, "If he that *ſhou'd* live by his *Faith* ſhall Cowardly withdraw himſelf from the *Publick* Worſhip of Chriſt, as *Ignatius*, from the Euchariſt, and Prayer, "God's "Soul hath no Pleaſure in him, "he's utterly diſlik'd by God. But neither do's this Scripture, tho' alſo a warning to all thoſe who without any juſt and ſufficient *Cauſe* forſake a *true Church*, neither does this reach the preſent Caſe, there being ſo wide a difference between 'em, that there's no need particularly to obſerve it. But tho' it were the ſame Caſe, this thwarting only takes place on thoſe who *Apoſtatize* finally, without Repentance; tho' it was indeed miſtaken by the *Novatians* in the Primitive Church, as well as other paſſages in this ſame Epiſtle; as if it extended to all that had *deny'd* the *Faith* after they were *Baptiz'd*; but this Opinion was ſo contrary to the Judgment of the Univerſal Church, that they made it a *Hereſie*.

For

For the ſecond Queſtion, concerning the Third Scripture: *It is impoſſible, &c.* This was indeed the main place urg'd by thoſe forementionʼd Hereticks: But however thus much is plain, that it ſpeaks of an open avow'd *Apoſtacy* from, and denial of the *Chriſtian Faith*, by thoſe who had been *enlighten'd*, *baptiz'd*, and receiv'd the Holy Ghoſt, the Power of *working Miracles*; 'Twas *impoſſible*, very *difficult*, as the Word is frequently taken, or *Illegal*, contrary to the Cuſtom of the *Church of God*, to renew them again to *Repentance*, to admit 'em to *Abſolution*, and the *Prayers* of the *Church*, *difficult* ever to reſtore them, even upon Repentance, impoſſible without, unuſual either ways. But neither is it of *remiſneſs* in *Faith*, or a *good Life*, but as before abſolutely *falling* off from both, if not alſo *Perſecuting* the true Chriſtian, at leaſt joyning with thoſe who did ſo, which ſeems implyʻd in thoſe Expreſſions, and trampling under foot the *Blood* of the *Son* of *God*, and doing deſpite to the *Spirit* of *Grace*.

To the third Queſtion, Whether thoſe Scriptures ben't pronounced directly *againſt the Queriſt*? By which he means, whether they don't *directly* reach his *Caſe* and *Circumſtances*? Our Opinion will be plain from what has been ſaid, that they do *not*. And the fourth muſt alſo be reſolv'd in the ſame manner. For this further Reaſon, beſides what has been already ſaid, becauſe tho' we all of us, *more* or *leſs Sin* againſt the Holy Spirit of God, who is ſaid (after the manner of Men) to be *griev'd* at our Follies, yet whoever has really committed *the Sin* againſt the *Holy Ghoſt*, mentioned in the Scriptures, if now poſſible to be committed, they can have no *Remorſe* for it, no *Deſire* of *Repentance*, ſince every ſuch *Deſire* muſt be produc'd in us by that *Bleſſed Spirit*, but muſt be given up and left, either to a perfect dead Stupidity, or the moſt furious *Deſpair*. But in the preſent Caſe, it's plain that the Queriſt has ſtill ſome *Senſe* of his *ill Condition*, and ſome Deſires, thoʻ thoſe perhaps too *faint*, and *languid*, after a real *Repentance*.

To the *fifth*, Since there may be Ways to *avoid* his *Miſery* (and what theſe are, we ſhall anon ſee further) he ought neither to continue in *Stupidity*, but *Strengthen* what *remains* and is ready to dye, nor yet run into the *contrary extream*, of *Deſpair*, the higheſt affront to his *Saviours* Goodneſs, ſince there's yet *ſome hope* left for him, if he ſtays not till the *Door* is ſhut againſt him.

To the *ſixth*, *Whether he ought not to neglect* all Duties, *becauſe ſuch a* cold *and unworthy* Performance *of 'em does more* provoke God? we apply in the Negative, that he ought *not* to neglect what's his *known* Duty in all Caſes, becauſe he has in ſome. That he ought to perform *other Duties*, but not *neglect* ſuch as are *common* to all *Chriſtians*. That he may have help *with 'em*, but *cannot without* 'em. That 'tis a *Temptation* of the Devil, which puts ſuch *Thoughts* into his *Heart*, to hinder him from *Repentance*, which is not to be expected *out* of that way that's *appointed* by God, that his Example may ſtill be *uſeful* to others. And laſtly, that he rather ought to uſe all poſſible endeavours that he may *Profit* by *Religious Duties*, than

than quite *neglect* 'em becauſe he thinks he gets no Profit by 'em.

To the *ſeventh*, *Whether we'd adviſe him to* forſake *the* Church; *&c.* We ask for what Reaſon? Is it becauſe he Profits not under it? But that he owns in his *own Fault*, and that it has been *otherwiſe*: Or that God will give that in *one place*, as he ſays, which he *denies* in *another*? But *Balaam* did not find it ſo, nor is that *Wiſe* and *Juſt Being* whom we adore, *Capricious* and *Fanciful* asMen are(He's not like Man, that he ſhou'd Lie or *Repent*) his Actions are order'd by the higheſt *Equity* and *Reaſon*. If you do well, you ſhall be *accepted*, and none that we know of (in *England*) have yet publickly ſaid, whate'er they may *think*, that Gods *Spirit* has left the Church of *England*; and if he has not, we know no Reaſon why you ſhou'd leave her, and add one *Sin* more to thoſe you are already guilty of.

To the *eighth*, *David* is generally thought to have lain a *conſiderable* while, inſenſible of his *Guilt*, tho' much higher than yours,namely open *ſcandalous Immorality*. But if none that you or we know of, have *recover'd* out of ſuch a Condition as you now are in, the more Reaſon have you to *make haſte* out of *Sodom*, before it be too late, that you ben't partaker of *worſe Plagues* than they ever ſuffer'd.

Now for our advice; which upon the whole, in ſhort, is this, you are afraid of being put *upon Duties*, when there's no other way but that for ſolid *Peace*, for your *Recovery* or *Salvation*, which is plain even by your own confeſſion, that 'twas by *Careleſneſs*, and *Neglect* in your *Duty*, that you came to be thus. The ſame ſteps therefore you muſt *tread* backward, that have brought you ſo near *Ruin*; that is, uſe the direct contrary *Method* to what you took when you loſt your firſt *Senſe* of *Religion*. Be conſtant, earneſt,and attentive in Prayer, hearing Gods word, the Sacraments (the laſt when a little farther recovered.) But how ſhall you bring your mind to this,when a contrary Habit's ſo firmly rooted? We anſwer, you may do much towards it; Keep your mind at leaſt, cloſe to the *outward action*. But in order to breaking ſuch an inveterate Habit, *act Vigorouſly* and immediately, directly againſt it. *Faſt* and Humble you ſelf in good earneſt before God, withdraw once or twice a Week (eſpecially *now*) from worldly *Buſineſs* (you've none ſure of greater *Concern* than your *Salvation*;) There think cloſely, on the wonderful, Infinite, abus'd *Love* of your Saviour, who won't *break* the *bruis'd Reed*; who at whatſoever time a Sinner *repents*, will have *Mercy* on him; who may yet give you *Grace* to do ſo,if you neglect notthe means. Laſtly, Frequent conſtantly (as before) the *publick Service* (not omitting your private Devotions) your ſelf (praying and deſiring all other good Chriſtians to do the ſame for you:) *From hardneſs of Heart, and contempt of thy Word and Commandments, Good Lord deliver us.*

Queſt. An Acquaintance of mine who is in a Publick Office, is oppreſs'd, and has great Injuſtice done him by another Officer, there being a Fee belonging to him by Virtue of his Office, in the Table of Fees, which is Two Pence for every Oath adminiſtred by the Superior

Superior Officer on the Importation of all Goods from beyond Sea; and there is alſo a Fee in the ſame Table (belonging to one in the ſame Buſineſs) for every Oath which is adminiſtred by the King's Officers outwards, upon the Exportation of all Goods ſent beyond Sea, which is Two Pence likewiſe:

Queſt. 1. *Whether (in ſo viſible and plain a Caſe as this) this Officer in appropriating to his own Uſe, againſt all Equity and Law, the Oaths inwards, when he has no Right or Title but to Oaths outwards, be not downright Injuſtice, and an abſolute defrauding of his Neighbour?*

Queſt. 2. *Whether 'tis not a great Sin in the ſaid Officer to continue taking the ſaid Fees?*

Queſt. 3. *And if it is not unpardonable in the Sight of God, if the ſaid Officer does not make Reſtitution of all the Money he has ſo unjuſtly received by Virtue of the ſaid Oaths inwards for divers Years paſt, ſince it has been againſt a known Law?*

Anſw. 1. If the Caſe be ſtated fairly, the Perſon that Detains or Uſurps ſuch part of a Sallary as is by the Table of Fees allowed to any one, undoubtedly injures him as much as he that Picks his Pocket, ſince the Sallary that is affixt to any Perſon by Virtue of an Office, is as much his Right, during the time of his poſſeſſing the Office, as an Hereditary Eſtate is.

Anſw. 2. If it be a Crime to detain another Man's right, the Continuance of ſuch Injuſtice certainly increaſes the Guilt.

Anſw. 3. We ought to be as Charitable as we can in all Caſes; and it is not impoſſible but this Perſon that thus detains anothers Due, may not be ſo ſenſible of his Fault, either thro' Miſapprehending, or Ignorance in ſuch Caſes: But ſo ſoon as he ſhall be acquainted with his Error, if an honeſt Man, he will no doubt not only refrain the like for the future, but alſo make reaſonable Reparations for the time paſt, ſince he is in Conſcience obliged ſo to do. But if he proves ſuch a one as will not be convinc'd of a Truth contrary to his own Intereſt, We believe in ſuch Caſes relief may otherwiſe be had, than by relying on the Juſtice of the Oppreſſing Party.

Q. *What Seeing is? whether there be any Emanations from the Eye to the Object, or from the Object to the Eye, or both? Or how elſe we are to underſtand it? If you can put the Queſtion in more apt Terms, you may vary it as you think good, ſo you take in the Senſe?*

A. From the Object to the Eye, by Communication; All Bodies have Atmoſpheres about 'em of their own Nature, as the Earth has, and theſe Emanations ſtriking upon the Circumjacent Air, which alſo being continued to the Eye, carries the Motion and Influence or Properties of theſe Emanations, as Sound is conveyed to the Ear thro' the ſame Medium of Air.

Q. *I wiſh you'd be ſo kind as to tell me how that* Subſtantia Cogitans *(as 'tis acknowledg'd by all to be an immaterial being) can actuate and move the Body, which is nothing but a Material Subſtance?* Secondly, *If it be ſo, why may not Brutes (whoſe Actions are altogether Rational and Senſible) be Phyſically ſaid to be moved with that* Subſtantia Cogitans, *which we call the Soul?*

A. Indeed *Sir*, to be free with you, we could tell you the fine things that Philoſophers and Metaphyſitians ſay of this matter, but

but nothing that will ſatisfie our ſelves, much leſs another.

Q. *I deſire your Anſwer in this; Why a Stone Bottle having a little Hole at the bottom, being ſtopt at the top, the Water will not run out, whereas if you ſtop the little Hole, and turn it up-ſide-down, the Water will run out preſently?*

A. All the Action the Atmoſphere has upon the Water, is under it, and therefore would buoy it up, not throw it down. If it be Objected, That Water is heavier, bulk for bulk, than Air, and upon that Account would get under it; 'tis Anſwer'd, that the Water in the Bottle, preſſes upon the declivity of the Sides within the Bottle, and therefore together with the Counterpreſſure of the Atmoſphere under, it is kept in the Bottle. Take a Tube of Glaſs, or any other Pipe, all of a wideneſs, and the Water will fall out, altho' the upper end be ſtopt.

Q. *I marryed a Man contrary to my Mothers Knowledge or Conſent, but notwithſtanding after ſome time ſhe was very well reconciled to me, and my Husband failing in the World ſhe took me home to her, where I continued ſome time; but he being diſſatisfied at my being with my Mother, and blamed for his continuing his Extravagant Courſe of Life, I went from my Mother to be with him, which my Mother was very free to, thinking that he would ſettle in the World, but he continued the ſame; and when we had ſpent all we had, I was the ſecond time forced to flye to my Mother for refuge, and was received very kindly by her; but being uneaſie becauſe my Husband had no Friend that was capable of entertaining him, but was forced to ſhift about for a Living, I conſidered with my ſelf, that there might be a way found out to ſettle us once more in the World, which if we could compaſs, I do not doubt but we might live very happily together, for I never had any reaſon to ſay that he was unkind to me in any thing, but hath carried himſelf very Obliging, according to his Power, if he could but have governed his Pocket; but now he doth Promiſe to be a very good Husband, and hath taken a great deal of Pains to get a Place, and hath it ready whenever he will go to demand it, and only ſtays for a little Money to pay off ſome ſmall Debts, which if not paid will ruine him again: Now though he hath been Extravagant, he hath not ſpent all my Eſtate, for there is after my Mothers deceaſe about ſix and Twenty Pound a Year, which is part of her Joynture, that ſhe is willing ſhould be ſpent yearly to maintain me and one Child, which is all I have, but ſhe will not condeſcend that my Husband, ſhould have any thing to do with it; but I deſire my Mother to let ſome part of this Eſtate be aſſured to my Husband, that he may take up Fifty Pound upon it, which will pay his Debts, and put Money in his Pocket; this ſhe will not hear of, and is very Angry if I name it to her, and thinks it a thing altogether unreaſonable: Now, Gentlemen, I deſire to know what you would adviſe me to do, for I think it is very hard to deſpair of ever living happily, when we are both ſo young, my Husband not thirty, and my ſelf but two and Twenty Years, of Age?*

A. Your great Pity and Kindneſs to your Husband is highly to be commended; but you have alſo a double Obligation of Obedience to your good Mother, and ought to act very tenderly in reſpect to her, and need not doubt but one that has teſtified ſo great

a regard for your Welfare upon every Occaſion, will be backwatd in ſerving you when there is any great probability of doing it; therefore all you have to do, is to Convince your Mother of your Husband's Reformation, and prevail with her either to lend you the Money, or to be Security to his Creditors that he ſhall pay them as ſoon as he is able, which will be a much better way than to make any part of the Eſtate over to him.

Q. *I deſire you to reſolve me, if I having a Mind and Diſpoſition to Commit any great and enormous Crime and Sin, as Adultery, &c. but do not perſonally and actually commit it, whether I am guilty of the ſaid Crime and Sin, or not (only) by this Inclination to it?*

A. Tho' our Thoughts generally proceed from the Habit of our Minds, upon which account we are the more guilty if they are diſorderly, yet our Inclinations likewiſe having a great dependance on the Temperament of our Bodies a bare Diſpoſition is much leſs culpable than an Act; but where its cherisht, and there wants nothing but an Opportunity to compleat it, the Crime is the ſame in the ſight of God Almighty.

Q. *I deſire your Reſolution of the following Queries depending upon this Caſe. My Parents and a Young Lady's having Conſented and declared a full and entire Satisfaction, giving us all liberty of Converſation, whereby we concluded to find no Obſtacle, but on the contrary that it would be ſatisfactory and agreeable to our Friends, as had been often declared, mutually obliged our ſelves to Matrimony; ſome time after her Parents, upon ſome unknown Cauſe, cooled; yet at the ſame time neither forbid her, nor denyed me her Company, but abounded in Kindneſs and Friendſhip when I was with them, tho' I would come to no abſolute Concluſion, breaking all Opportunities in order thereto; in which State it has long depended, whereby I conclude they deſire to break off the Match.*

Q. 1. *Whether the young Lady, Parents breaking Appointments, and not fixing, be not a refuſal from them?*

Q. 2. *If it be, whether the young Lady and my ſelf are not by Mutual Conſent at liberty to releaſe each other? And if ſo, How this Conſent ſhall be declared* Foro Conſcientiæ?

Anſw. According to your Relation it ſeems very probable that there is no Intent wholly to break, but rather to defer the Match, perhaps upon ſome wiſe Conſiderations, that Lovers are not fit to be acquainted with. But if it be ſo, and both Parties are agreed, you may very ſecurely releaſe each other; and if ſuch a thing be determined between you, your Courtſhip and Love having been publick, we alſo think it moſt proper that your parting bear ſome ſimilitude to it, by making choice of ſome few Friends as Witneſſes.

Q. There is a Gentleman who hath for a long time been poſſeſs'd with a Fancy, that People are continually talking to him with an audible Voice, ſometimes one, ſometimes another; but for the moſt part he fancies they are *Romiſh* Prieſts and Jeſuites, who threaten to deſtroy him one way or other, becauſe he hath in his Travels Noted in writing ſomewhat againſt their Superſtitions, and the Barbarous Cruelties of

the Inquisition. Now, *Gentlemen*, your Opinion is desired, *Whether it be possible for Persons to discourse with him at a great distance, and in such manner as not to be heard by some Friends near him, who have the Sense of Hearing quick enough? Whence this Fancy proceeds, and what Means are proper to Cure and Remove it?*

A. We have heard a great Many pretty plausible Stories of Mens Conversing with Spirits, and with each others *Genius*, tho' distant some thousands of Miles; but we neither see how it can be performed, nor can positively prove the Contrary; yet are most apt to believe, the Notion proceeds from some distempers in the Brain; and dare be positive this Gentlemans is nothing else but the effect of a Melancholly fancy, which is often caused by the Indisposition of the body, and sometimes by too much Retiredness and want of agreeable Conversation. But however it comes, the best way to remove it, is by taking Physick, walking abroad, and frequenting agreeable Company.

Gentlemen,

'IT is now above a Year, since you promised to Answer my 'Objections against Torments 'for Sin after this Life.

'What signifies your Answer 'in your First Volume, it's 'only a Shame, as much as to say 'you were asham'd (being so 'mightily followed) but to say 'something, though not materi-'al; all you do there is only to 'prove (as I have done before to 'you) that there is a Hell-fire or 'Damnation; but when I come 'to prove what this Hell-fire 'and Damnation is, by uniting the 'Scripture in Sense one with ano-'ther, you break off your Dis-'course, promising to end it in 'your next Oracle; this is like 'your Evasion in your former, 'where you say I pretend to un-'fold several places of Scripture 'by the distinction I make be-'tween Children of the Flesh and 'Children of the Promise, but 'you took Care there not to men-'tion one of the Scriptures I ex-'pounded, so that I find little in 'you but Evasions and Absurdi-'ties, which agree well enough 'with the Knowledge of most in 'this World, and there you have 'the Advantage of me. Now since 'I perceive I have driven you 'thus to your shifts that are so 'Learned, and furnished with all 'sorts of Books, I question not, 'no not in the least, but I am suf-'ficiently instructed to do the 'same by all others.

'In your first Vol. You there 'promise in your next Oracle to 'proceed upon the Words, *Ever*, '*Everlasting*, *Eternal*, and upon 'my Objections against Eternal 'Torments; but since you have 'done but as you use to do, that 'is, left me, and now have no 'regard to your Promise: I think 'it convenient to tell you, that it 'may be your design is only to get 'Money, if so, it may be one Rea-'son you Care not to engage me, 'as hitherto you have not done, 'but upon great Importunities, 'as you your selves Confess in your 'First Oracle.

'I do not much question, [illegible]

'you comply with your Promiſe 'in Your firſt Volume, but your 'Eyes may be a little more open, 'and ſo undo your moſt Material 'Anſwers on this Subject of Hell-'fire: It follows then, that if I 'ſend an Anſwer, before you have 'Comply'd with your Promiſe, it 'cannot be full and ſatisfactory, 'and therefore in that reſpect al-'ſo you cannot fairly urge it.

'In your firſt Volume, 'you mightily deride my Pre-'tenſion to Viſion and Revela-'tion, therefore for the preſent 'I will inform you of one Viſion 'to encourage you to proceed and 'not to be faint-hearted. About 'Three a Clock in the Morning, 'as I was Sailing in a Canoa from '*Leguania* to *Port-Royal* in *Jamai-'ca* (which *Port Royal* is now de-'ſtroyed by an Earthquake, and 'ſunk for the moſt part under Wa-'ter) there flew in the Skye a 'Globe of Fire very tranſparent, 'about the bigneſs of the Moon at 'full, and from it proceeded the 'form of a Sword, and at its Point 'exceeding great Flames of Fire; 'this could be no Fancy, ſince 'there was in the Canoa at that 'time one Negro, and one white 'Lad, an Apprentice to Mr. *John* '*Gale*, a Houſe-Carpenter in '*Port-Royal*, who being affrighted, 'Cryed out, and took me by the 'Arm, and ſhew'd me this Viſion, 'which I was very joyful to ſee, 'expecting ſince this Viſion ap-'pear'd ſo privately at Three a 'Clock in the Morning, I ſhould 'receive ſatisfaction, which ac-'cordingly I did about Ten Days 'after, being then reſcued at the 'Entrance of a very deplorable 'Condition, which before, I had 'not only made it my Buſineſs to 'ſearch after Satisfaction here in '*England* with the Clergy, but 'alſo in Foreign Parts.

'*Vol.* 1. You ſay that I ſhall 'fight for every Inch of Ground 'before I have it, yet you are 'very unwilling to fight with me, 'for I queſtion not the Victory, 'ſince my way of Diſputing will 'ſoon end the Controverſie, which 'is this, *viz.* When to prove a 'Tenet you bring ſeveral places 'of Scripture, than to Confront 'you, I bring contrary Scriptures; 'he then that can unite theſe ſeem-'ing Contradictions beſt to Reaſon, 'cannot fairly be denyed the Vi-'ctory.

'The Uniting of the Scriptures 'in Senſe one with another, will 'Correct falſe Interpretations 'from the Original Tongues and 'falſe Expoſitions. One Greek 'word, Latin or Hebrew, may 'ſignifie many things, and the 'Scriptures in general, if falſly 'Expounded and falſly Interpre-'ted from the Original, will not 'admit of a Union in Senſe one 'with another, ſo that its alſo im-'poſſible to wreſt them to prove 'any falſe Doctrine.

'They that do not or cannot U-'nite the differing places of Scrip-'ture in Senſe one with another, '(which cannot be done without 'Revelation) cannot be Judges, 'what is Blaſphemy, and what is 'not, in the things I Diſpute up-'on. *Ergo*, they are no Divines.

'For want of the Scriptures be-'ing United in Senſe one with a-'nother (which never yet was 'done) ſome that I knew Cen-'ſure them ſcarce to be the Word 'of God, as alſo appeared in 'a Queſtion to you formerly; 'therefore to be plain with 'you, as I pretend both to Viſion 'and Revelation, I alſo pretend

'to

'to Unite the Scriptures in 'Senſe one with another in things 'that concern Salvation. As for 'other things I do not ſo much 'Mind, and ſo I expect you to 'Comply with your Promiſe, and 'try yonr Skill.

'My Knowledge I would wil-'lingly impart by the way of Diſ-'putation, but 'tis exactly with 'me (as to Abuſes in words) as it 'was in the Apoſtolick Days: For 'it's the Property of true Divini-'ty to appear to Natural Men '(1 *Cor.* 2. 12, 13, 14.) or Men 'not inſtructed by the ſame Spi-'rit that Indited the Scriptures, 'as Blaſphemy. Can a Doctrine 'be Erroneous that endues a Man 'with Perfection of Love both to 'be God and Man, which is the 'utmoſt Duty of a Chriſtian, and 'the fulfilling of the whole Law.

'But we'll ſuppoſe that the 'Doctrine I diſpute with you to be 'downright Blaſphemy, is it not 'a Diſpute? Produce better Ar-'guments and I'll, leave my own 'when I can be convinc'd yours 'to be more Convincing.

'But you are for Perſecuting 'of Opinion in Matters of Reli-'gion, thereby judging it lyes in 'the Power of Man to believe 'what he will, which no Man a-'live can do, neither ought any 'Man, nor can he fairly judge Na-'ture to be againſt its own Inte-'reſt in others, when they find 'no ſuch thing in themſelves: 'Wherefore do you judge that Men 'through Pride and Obſtinacy 'will perſiſt in their Opinions, 'and ſo ought to be Perſecuted 'for it: Whereas in Matters of 'Religion, Opinion is not to be 'judg'd wilfull (eſpecially under 'Perſecution) ſince no Man knows 'anothers Heart, therefore no 'to be Perſecuted. I am certain 'this Opinion, as it cannot Con-'cur with a ſound Doctrine, ſo 'its the only thing that hath made 'me deſpiſe the World as Vain, 'Conceited, and blind by Zeal-'ous.

An Example of my way of Diſputing with the Ath. *Society, for a final End of Controverſie between us.*

Scriptures for the Proof of Eternal Torments:

Mark 16. 16. *He that believeth and is Baptiſed ſhall be Saved, but he that believeth not ſhall be Damn'd.*

Matth. 25. 32, 33, &c. eſpecially *Ver.* 41. *Depart from me, ye Curſed into everlaſting fire, prepared for the Devil and his Angels:* And *Ver.* 32. *And he ſhall ſeparate them one from another, as the Shepherd divideth the Sheep from the Goats:* And *Ver.* 33. *And he ſhall ſet the Sheep on his right hand, but the Goats on the left.*

Scriptures againſt Eternal Torments.

1 Tim. 4. 10. *Who is the Saviour of all Men, eſpecially of thoſe that believe.*

2. Tim. 2. 13. *If we believe not yet he abideth faithful, he cannot deny himſelf.*

1 Cor. 3. 15. *If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſav'd, yet ſo as by fire.*

1 Cor. 15. 52. *In a moment, in the twinkling of an Eye, at the laſt trump (for the trumpet ſhall ſound) and the Dead ſhall be raiſ'd incorruptible,*

corruptible, and we ſhall be chang'd.

2 Theſ, 4. 16, 17. *For the Lord ſhall deſcend from Heaven with a ſhout,* &c. 17. *Then we which are alive, and remain, ſhall be caught up together in the Clouds, to meet the Lord in the air,* &c.

'Now theſe differing places of 'Scripture muſt be United in Senſe 'one with another, and this I 'boldly declare, that until the '9*th.* of the *Romans* and 11*th.* of 'the *Romans* be perfectly under-'ſtood, the Scriptures cannot be 'United in Senſe one with ano 'ther; and this I have done to 'you, but you can neither believe 'nor Contradict; Ears you have, 'but hear not; Eyes you have, 'but ſee not, like the Jews in the 'Apoſtolick Days.

A. Sir, You have leſs reaſon to complain of not being Anſwer'd, than any who ever yet troubled us, ſince we have been more large on your Queſtions, than we believe on any ſingle Man's ſince we began this Undertaking, and were at more pains in Anſwering 'em, as will appear to any who reads what we have ſaid to you in our former Volumes, on which account 'twas, but reaſon you ſhou'd anſwer what we there advanc'd, before we proceeded to New Matter; and the ſame we may ſtill reaſonably expect from you, becauſe we have there already overthrown the Foundation of your Opinion concerning the *ceaſing of Eternal Torments* (make you ſenſe of the *Expreſſion* if you can) which you plac'd in the *Neceſſity of Sin*; the *Conſequence* we allow'd, That if *Sin* had been made neceſſary from without by God, before every Man actually *ſinn'd*, it ſeems to us to follow, that the Puniſhment for that *Sin* cou'd not juſtly be *Eternal*, nay that Sin cou'd not juſtly be puniſhed at all, or rather that *Act*, ſince what's altogether *Involuntary* can never be properly a *Sin*. We therefore deny'd the Antecedent, the *Neceſſity of Sin*, fully Anſwering your Reaſons for it, conſidering your *Reply*, and ſhowing our own againſt it. And further evinc'd by *Scripture* and *Reaſon* the *Eternity* of *Puniſhment*. You ſay we ought to have Anſwer'd all, before you Reply to any; but how are we Oblig'd to that when we have diſpatch'd ſo many Sheets of yours, and deſtroy'd the very Foundation on which you build; yet if you'll confine your Objections from Scripture and Reaſon to one half Sheet, that we may be able to Anſwer 'em in your Oracle, we promiſe to do it in a *few days* after we receive it. In the mean whlle, as to the reſt of your Epiſtle, for our being furniſh'd with all *ſorts of Books*, We doubt, Friend, your *Revelation* fails you, as well as that 'tis only for *Money* that we Write this *Paper*. You'd fain perſwade us you have ſuch *Viſions* and *Revelations* as you pretend to, and give an Inſtance of one of your *Viſions*; but the miſchief is, this *Meteor*, whether *Natural* or *prodigious*, was ſeen by *John Gale*'s *Boy* as well as you, nay by the very *Negro*, who ten to one was not ſo much as a *Chriſtian*, tho' what *Influence* this Ball of Fire ſhou'd have in ſatisfying your *Mind*, call it rather your *Fancy*, more than all the *Divines* in the World, we can't eaſily imagine. The Rule you give of reconciling Scriptures

which

which appear *contradictory*, we grant is fair, and we accept it, and will be try'd by it. You say it's impossible to wrest 'em this way to favour any false Doctrine, which we grant, if truly *reconcil'd*; but Persons may pretend to do it truly, and yet be *mistaken* themselves, or *deceive* others. You say this can't be done aright without *Revelation*, why then d'ye trouble us with it, when we often enough *disclaim* both that and *Conjuring*, unless we shou'd happen to have a parcel of Revelation about an *Incognito*, for we must own we know of no such thing: However, we may have that which will, we hope, do here as well, and that is a Neighbours share in Natural Light, and Common Sence and Reason, which those who improve with *Humility* and *Diligence*, may be able by the common assistances of God's Spirit, which 'tis improper to call *Revelation*, to find out all *necessary Truths* in the *Holy Scripture*, which we always asserted, and no more, nor are very apt to credit those who pretend further.

If you have any other *Superior way* of *untying Knots* in the Holy Scriptures, you'd do very well to oblige Christian Religion, by making use on't. You observe 'tis the want of *reconciling* such places as appear contrary to each other, which prejudices many persons against 'em; for which reason, tho' their *Objections* are seldom concerning *Points absolutely necessary to Salvation*, yet Learned and Pious Men have thought it well worth the pains of their whole Lives to endeavour their *reconciliation*, and the *Holy Spirit*, which you pretend to, cannot be suppos'd, if you have it, not to have *reveal'd* the meaning of one place unto you as well as another, especially when of as *great moment* as those you think you *illustrate*. You say you'd gladly impart your *Knowledge*, we earnestly desire you wou'd do so, and that in Matters of very high Concern——First Where we shall find a Copy of the Old and New Testament entirely free from Faults, or which is *freest*; say not you are unlearned, for God's Spirit understands *all Languages*, as you know by the Apostles. Secondly, whether is the more Authentick, the *ó* or the Hebrew. These are *fundamental Questions*, and without which you can proceed no further. Then for the Scriptures as they are, reconcile these following till we provide you more—The 2*d Cainan* in 3*d*. St. *Luke* The difficulties in the Chronology and History of *Terah*, *Haran* and *Abraham*. Then 2 *Reg*. 3. 26. with 2 *Paralip*. 22. 2. 5 *Mic*. 2. with 2 St. *Mat*. 6. The Genealogies in St. *Mat*. and St. *Luk*. The manner of the Death of *Judas* in the Evangelist, and the *Acts* of the Apostles. Try your *Talent* of *Revelation* here, and then you shall see what we can do without it. And now we'll try what we can do on those Texts you have produc'd——1 *Tim*. 4. 10. *Christ is the Saviour of all Men*, as *Adam* was the ruine of 'em all (so says the Apostle to the *Rom*.) by being their *second Head* and bringing 'em under a possibility of *Salvation*, but *especially of them that believe*; because by this *Belief* his *Merits* are *apply'd* to 'em, and they are *actually* sav'd; whereas if he was *actually* the Saviour of *all*, so as *none* shou'd be *damn'd*, he cou'd not be *especially the Saviour of them that believe*.

To your ſecond Text, *if we believe not, he abideth faithful:* It's true, notwithſtanding *Eternal Torments*, becauſe our *deſtruction* is of our ſelves, but God is ſtill *faithful*, and true to his *Word*, to ſave all that accept of *Pardon* on thoſe *Terms* he has offer'd it, which are no other but *Faith* and *Obedience*.

To your third Text. 1 *Cor.* 3. 15. *If any mans work be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſav'd; yet ſo as by Fire.* This indeed has been brought for *Purgatory*, but never before *againſt Hell*, but we ſuppoſe the ſtreſs is laid on the words, *He ſhall be ſav'd* We Anſwer, this relates to *Good men*, not *Bad*, thoſe who hold the *Foundation*, *Jeſus Chriſt*, but are miſtaken in ſome points of Doctrine. The Apoſtle ſpeaks of himſelf and *Apollos*, and other Teachers of the *Chriſtian Religion*, but what's this to wicked impenitent Chriſtians, or to obſtinate *Turks*, Jews and Heathens.

To your fourth. 1 *Cor.* 15. 52. *In a moment, in the twinkling of an Eye*, &c. This is nothing at all againſt Eternal Puniſhments, for the Apoſtle ſpeaks of *Good Men* all along, calling 'em *Beloved Brethren*, and ſpeaking of the firſt *Reſurrection* of the Bleſſed, over whom Death has loſt its *ſting*, and the *ſecond Death has no Power.* As for the ſeeming oppoſition between this, and that in St. *Mat. He ſhall ſeparate them one from another.* This might be done, even ſuppoſing your Hypotheſis of the Good and Bad *riſing together.* Tho' indeed this *moment* and *twinkling of an Eye*, here mention'd, as well as that,—*I come quickly*——have been rather apply'd by Learned Men to the *ſuddenneſs* and *unexpectedneſs of our Saviours appearance to Judgment.* (like a *Thief in the Night*) than to the ſhortneſs of the time wherein thoſe great things will be tranſacted, which time is call'd a *Day* all thro' the Scriptures, and *one Day* with the Lord is as a *thouſand Years.* And in the ſame manner is the following Scripture, 1 *Theſ.* 4. (you have writ it in the 2 *Theſ.* ſo that you are not infallible in Quotation, whatever you may be in Interpretation) which 'tis plain is ſpoke of *Chriſtians*, nay of *Pious men*, thoſe who *ſleep*, at leaſt in *Jeſus*, tho' more probably *for Jeſus*, the Martyrs for his Truth, whom he'll recompence for their Sufferings by an higher degree of *Glory* than others; but find one ſuch word if you can for Wicked *Men*; ſhow where 'tis ſaid, *Fornicators and Adulterers, the Unjuſt and Uncharitable ſhall enter into the Kingdom of God*, (except you get the Bible falſe printed) and we'll yield the Day, and all the *Debauchees* in Town will be oblig'd to thank you for quieting their *Conſciences*, which they themſelves can never do. As for your cenſuring of us as pleading for *Perſecution*, 'tis ſo very groundleſs a *Cavil*, that we don't think it worth an Anſwer.

Q. *I am informed that in ſome of Biſhop* Barlow's *Poſthumus Works, which I could be very glad to hear would be Printed, he ſeems to Oppugn the common received Opinion about* Eating Blood, *aſſerting it* Unlawful: *Now becauſe of that great Eſteem that that Learned and great Caſuiſt has juſtly merited from all Sober and Ingenious Perſons, I ſeem to diſtruſt my own Judgment in the Point, having always thought and practis'd the contrary, I ſhould be glad if you could give me any Account*

count of it, or direct me where I may receive Satisfaction in this Point?

A. That learned Prelate's Remains are Printed very lately, and very well become the Author's Character, his Opinion (since the Book may not yet be come to your hands, as perhaps to several others besides your self) is briefly contained in these Objections, Answers and Arguments:

1. Tho' *every Creature be good*, it follows not that every Creature may be eaten, Serpents and Rattlesnakes, which are Venemous, and Pernicious to Humane Nature, are not to be *Sanctify'd by Prayer*; this Doctrine was by the Apostle design'd against their Error and Tyranny, which forbid men the use of such Creatures for food, which God had Created for that very End and Use.

2. There are some things that are forbidden, as *Blood*, &c. 'Tis generally agreed, when St. *Paul* wrote to *Timothy*, it was *Anno Christi* 52. that 'twas in 50. or 51. when that Decree of the Apostles was made, wherein *things offer'd to Idols*, *Blood*, and things strangled, are expresly forbidden, the Obligation of which Law continu'd long after, see *Acts* 21. 25. by what *James* Bishop of *Jerusalem* tells St. *Paul*, which was *Anno Christi* 58. and the same Command is still renew'd, and by our Saviour, and the Breach of it Censur'd as sinful, *Revel.* 2. 14, 20. which was *Anno Christi* 97. and this was religiously observ'd for the first 1200 Years by the whole Primitive Church. These are the Bishop's Reasons for his Opinion, besides his Proof that that Canon of the Apostles was not an Advice but a Precept, which seem to us to carry so much of weight in 'em as would make an Antagonist sweat to Answer 'em: If any one will be pleas'd to engage in it a few Lines, and send it to us, we shall commit it to the Press, not daring of our selves to give any positive Decision of the Case. There are several other Curious and very Uncommon things in the Treatise, which are very well worth any Ingenious Persons reading and perusal.

Q. *I was born a Protestant of the Church of* England, *and continu'd so till I had receiv'd the Sacrament three times, but afterwards having some Occasion to Travel, became a* Roman Catholick, *their Priests telling me they were in the right way, and ours did begin but since* Luther: *I continu'd to be of their Church several Years, receiving the Blessed Sacrament amongst them; but being now returned to my Relations, they'll take no Notice of me, nor is there any living for me amongst them, unless I return to the Church of* England, *which is against my Conscience to do. I desire your Advice in this matter, and promise to be Convinc'd by you, if you bring Reason?*

A. If you deal fairly in your Protestation and Promise, it's possible some good may be done upon you; in order to which you'd do well so let us know the very *Arguments* which first prevail'd upon you to leave the Communion of the Church of *England*: We desire not your *Priests Arguments*, but yours, for if you left it without any Reason, 'tis but reasonable you should return to it again, and if we can't Answer those which you thought Reasons, (the whole Controversie being too large for us to engage in) We promise

promiſe to be of your Mind. If you left us only becauſe a *Prieſt* told you that our Religion was not before *Luther*, there will be as much Reaſon for your returning again if another Prieſt of our Church ſhou'd tell you that it was *before Luthers*, one *Affirmation* being as good as anothers *Denyal*; but the *Proteſtants* not only affirm this, but are able to prove it, and have ſufficiently done it. In the mean time, as you are guilty of a very *dangerrus Apoſtacy* in leaving the true Catholick Apoſtolick Church in which you were born, and going over to the pretended *Catholick*, but really *Antichriſtian Church* of *Rome*, ſo are your Friends alſo we think not to be excus'd, if they refuſe you the *Common Offices* of *Humanity* upon that and no other Reaſon.

Q. *Gentlemen*, If I prove troubleſome to you, 'tis not becauſe I delight to do ſo, or that I am pleas'd with my own Scribling, but having ſent you ſeveral Queſtions (ſome at the Requeſt of other Perſons) and not heard from you concerning any one of them, I have endeavour'd to perſuade my ſelf (what I can but hardly believe) that they have all miſcarryed, or ſurely ſome of them (tho' none of the weightieſt) might as well have deſerved a few Lines in Anſwer, as others that I have not long ſince ſeen a whole ſide of a *Mercury* ſpent upon, as that of *Something* and *Nothing*, &c. And now tho' the following Query may look more likely to have proceeded from a Natural than a Naturalift, take it from a Woman, whom with your Anſwer you may Oblige——*What may be the Reaſon that Simple Water diſtill'd from Green Herbs, is white and Clear, without the leaſt Tincture of Green in it?*

A. Indeed, *Madam*, we are Diſobliging enough upon Neceſſity which is a Reaſon with a Witneſs; and for our Performances we can think as meanly of many of 'em, which are wreſted from us in our defence, as you can of your Humbleſt Slave; but as for that particular Caſe of *Something* and *Nothing*, we think you could hardly have lit upon an eaſier Reproach, and which we are pretty fond of. But in Anſwer to your Queſtion.

Colour in general, we preſume, conſiſts in theſe two things, a certain Diſpoſition of the Parts of the Matter to be ſeen, and the Medium thro' which it is ſeen: By the firſt we mean, for inſtance, that a Cole has millions of little Pores when view'd by a Microſcope, which imbibe the light, and being not able to make that Reflection that a cloſer Body can, gives that Idea which we call Blackneſs. White is always found in a Body which has an Infinite Number of Aſperous little pointed Particles of Matter, which by their Aptitude to give a great confus'd reflected Light, and thereby affords us that Colour which is call'd by that Name; and thus the *Via Lactea* in the Heavens which appears White, is only a multitude of little Stars, which are only diſcernable by the help of a good Teleſcope, theſe by their Variety of Reflections, which by reaſon of their Cloſeneſs cauſes a Confuſion of Light, gives us the Idea of Whiteneſs. Again, the Change of the light Medium alters the colour of things; as by Daylight Gold has another Colour than what it has in the Night.

This

This premis'd, your Queſtion, *Madam*, is very readily reſolv'd, and all Queſtions of the ſame Nature, as, *Why Red Port ſhould turn to White-wine in its paſſage?* The Reaſon is this, That Diſpoſition of Parts that was in the Liquid, are by Motion and Fermentation alter'd, and by conſequence the ſame Light falling upon different Poſitions of the Particles which any Liquid is compounded of, muſt neceſſarily give a different Reflection, or beget in us a different Idea of Colour.

Q. *I have received very great Satisfaction by your late Anſwer to the Queſtion about the Weather-Glaſs: I deſire you would reſolve one Doubt which I cannot clear my ſelf of——Pray what are Vapours? Whether are they of an Aerial or Watery Nature? If the former, What are they different from pure Air? If the latter, How are they lighter than the Air? And then, ſince you deny that Vapours are drawn up by the Heat of the Sun, Why does our Culinary Fire draw up or Cauſe to Aſcend any Water that is within the compaſs of its Heat?*

A. Vapours are Water rarify'd, not thinner than the Air, for then they would be inviſible, but ſo ſpungy and looſe, that bulk for bulk they weigh leſs than the Air, even as ſmoak does, and therefore the getting under them preſſes 'em upwards. As for your Objection about a Culinary Fires drawing up the Steam of Water, it's a Miſtake, for the Fire is under the Water; but ſuppoſe it was above it, it would put the Surface thereof into a brisk Motion and Fermentatien, and thereby looſe and rarifie the uppermoſt Particles of Matter, 'till being lighter than the Atmoſphere, they would be forced upwards by the heavier Body thruſting under them.

Q. *Whether there be any Liquid ſo buoyant as to bear an Egg, or any other thing, whoſe Gravity ſhall be more than the like quantity (bulk for bulk) of the ſame Liquid?*

A. No.

Q. *Whether there be any Liquid wherein an Egg ſhall ſink, or any other thing whoſe Gravity ſhall be leſs than the like quantity of the ſame Liquid?*

A. This is only a Reverſe of the former, and admits of the ſame Anſwer.

Q. *Which of the five Senſes is the moſt Noble?*

A. Sight is the moſt Noble, Feeling more Uſeful.

Q. *I expect your Solution of theſe Queſtions in your next* Oracle, *or ſhall remain your diſſatisfied Friend:*

1. *The way to find out the Epact?*

2. *To find the Age of the Moon by the Epact?*

3. *How to know, from thence, the time of the Tyde at* London-Bridge?

A. Sir, We are yours, if that will ſatisfie, in any thing elſe, but beg your Pardon if we refer you to every little Book of Navigation, *&c.* for your Anſwer.

Q. *It was my Misfortune to be privately Courted by a Gentleman, tho' of ſuitable Years and Quality to mine, and as I thought, a fit Perſon to be my Husband; which coming, to our Father's Ears, they treated, but unfortunately diſagreed about the Match, upon which the young Gentleman unknown to his Father took up a raſh Reſolution to go for* Flanders, *and in order thereunto went to take Shipping, which to prevent, and to bring him back, in hopes he would be better Adviſed by his Friends, I ſent him a Letter, wherein*

in I made a ſolemn Promiſe to have him, even without my Parents conſent, without which I was ſatisfied he would not reverſe his Reſolution, upon which Promiſe at his return he very much inſiſts, charging me with Injuſtice on the contrary. The Query *is, (ſince I cannot obtain my Parents Conſent (in whoſe Power I am, and on whoſe Will and Pleaſure alone is my Dependance.) Whether I am in Conſcience more obliged to Obſerve the Promiſe, or the Duty incumbent, and how I ſhall quit my ſelf thereof, is my Humble Requeſt?*

A. You are under the ſame Unhappy Circumſtances as many other harſh Parents reduce their Children to, for you have no power to make any Vow, but they may diſanul it as ſoon as they know't, you being theirs, and they having a Right a leaſt to break all Contracts made without their Conſent; tho' we think 'tis very unkind, and unreaſonable too, when they do it without very juſt cauſe. It being their *D*uty as much as poſſible to do all things for the Felicity and Satisfaction of their Children, and therefore all as you can do is to endeavour to gain their Permiſſion, aſſuring the Gentleman you'll do your utmoſt to procure it; for ſo far we think you are obliged to act.

Q. *What think you of the Liberty of Conſcience granted in the late Reign, was it procured by the Catholicks out of any deſign, or purely for the Good and Peace of the Subjects and whether we might not always have expected the ſame?*

A. 'Tis contrary to Reaſon to believe that any true and zealous Papiſt can be for Liberty of Conſcience, it being a fundamental of their Religion, that all which differ from them in matter of Faith are Hereticks, and ought to be deſtroy'd, as we need not go far to prove; their practice in *France* and other parts where they have power, may ſufficiently convince any rational perſon. And as its natural for every perſwaſion to plead for Liberty when they are deny'd it, and cannot have the Fredom to ſerve God in their own Method, ſo likewiſe experience teaches us, that if the wheel turns, theſe very Men which abhorred Perſecution, are no ſooner in Power, but immediately endeavour by force to bring others to a Complyance with what they profeſs. And if we find this Error amongſt the mildeſt and moſt charitable Perſuaſions, we dare confidently affirm, 'twould not have been otherwiſe with Roman-Catholicks, ſince they look upon the converting of Hereticks, to be no ſmall meritorious work.

Q. *In the Pariſh Church to which I reſort, I obſerve to my great Trouble ſeveral Perſons who ſeem very Devout at the Prayers of the Church, but no ſooner the Preacher begins his Sermon, but ſome of 'em ſet themſelves to ſleep, ſome to read in the Bible, and perhaps News-Letters, others ſpend moſt of the time in gazing about 'em, or talking with one another: I have ſometimes reprov'd ſome of 'em for this their irreverend Behaviour, who have reply'd they do not much matter Preaching, becauſe as they think, 'tis no part of Religious Worſhip, nor are Sermons, they think, now needful: On the whole, I deſire your Anſwer to theſe following Queſtions:*

1. *Whether this rude and undecent Behaviour don't ſhew great Contempt of God and his Ordinance?*

2. *Whether*

2. *Whether the Prayers of such Persons are likely to prove successful, in regard 'tis said,* Prov. 28. 9. He that turneth away his Ear from hearing the Law, even his Prayer shall be turned into Abomination?

3. *Whether the Preacher ought not to reprove them publickly before the Congregation for such Behaviour?*

4. *Whether you think Preaching, as it has been practis'd in the Church of* England *ever since the Reformation, be not needfull in our days? Your Answer to these Queries, together with some short Directions concerning our Behaviour in Sermon-time, may both Oblige and Benefit many, and in particular HER who is,* &c.

A. We think it most convenient to alter Method of the Queries, and reply first to the last, because the other three have such a dependance upon it——*Whether Preaching ben't needful in our days?* And we shall prove the *Affirmative*, first from Scripture, than from Reason, lastly from the Authority, Judgment and Practice of the Church of *England*. From Scripture, 28. St. *Matth.* 19. 20. *Go and Disciple all Nations, baptizing 'em,* &c. *teaching them to observe all things, and lo I am with you even unto the End of the World*: Here is Teaching made a positive Institution or Ordinace of Christ, and that after all Nations are Proselyted and Baptized; therefore not only Necessary to Jews and Heathens (and so St. *Paul* preach'd to Saints as well as Infidels) and this to last *to the End of the World*. And Reason is as clear, there being other Ends of Preaching besides Converting Heathens, as Converting such as are call'd Christians, from the Errors of their ways, or to sum up all in the words of an Ingenious Writer on this Subject, *There are (and still will be in the Church of God) Young to be initiated, Adult to be Confirm'd, Weak to be strengthen'd, Doubting to be resolv'd and settl'd, Pious to be directed, Wicked to be reprov'd, Hereticks and Erroneous to be Confuted and withstood, and Preaching (he goes on) is the ordinary means which God has appointed to minister to such Occasions*——And indeed those are very full of themselves who think they already know as much or more than the Parson can teach 'em; tho' taking that for granted, and that they don't need to have the Arguments for Humility and other Graces as new brought before 'em, or Directions for the Practice thereof, yet they'll grant the most part of Mankind han't so much Sense as they, and therefore need it, and for this Reason their Presence at Sermons, and decent Behaviour in them, are both requisite. And there's no Question, I suppose, but that this is so much the Judgment, as well as Practice of the Church of *England*, that none who pretend to be Members of it, can any ways excuse themselves from thinking otherwise, without owning themselves at the same time guilty of the most scandalous Ignorance in relation to her Constitution, notwithstanding all their *appearing Devotion* and *fancy Knowledge*: For first the Church has enjoyn'd us in the Prayer to be said every Day in the *Ember-Weeks* for those who are to be admitted in Holy Orders (in which these Persons themselves must have join'd, if they ever were at Church all the while they were used)

uſed) to deſire *Almighty God to look on his Church*, &c. *and at that time ſo to Govern the Minds of the Biſhops and Paſtors, that they may lay Hands ſuddenly on no Man*, &c. *and to thoſe which ſhall be Ordain'd, to give his Grace, that both in their Life and Doctrine they may ſet forth his Glory, and ſet forward the Salvation of all Men.* Accordingly in the very Form of *Ordination*, the Deacons, if permitted, and Prieſts poſitively have [*Authority to Preach the Word of God*] which is a pretty fair Argument that the Church thinks there's need of it. But further the Office of *Preacher*, or *Preaching*, is mention'd in the Canons above ſixty times, on one occaſion or another: In the 47*th.* Canon, *Every Beneficed Man* licens'd *on urgent Occaſions not to reſide, is to cauſe his Cure to be ſupply'd by a ſufficient and Licens'd* Preacher, if the Worth of the Benefice will bear it; and if Reſident by Cannon 45*th.* to Preach himſelf every *Sunday*. And in Canon 18. Of *Reverence* and *Attention* to be uſed within the Church, *&c.* there are theſe remarkable Expreſſions, *None, either Man, Woman, or Child, of what Calling ſoever, ſhall be otherwiſe buſied in the Church than in quiet Attendance to hear, mark and underſtand that which is read*, PREACHED *or Miniſtred*——*Neither ſhall they diſturb the Service or* SERMON *by Walking or* TALKING, *or* any other way—*Thus far the Canons: And now let thoſe concern'd either reform ſo ill a Practice, or no longer ſcandalize the Church of* England *with pretending to be Members thereof.*

Now to the firſt Queſtion, *Whether ſuch a Behaviour, does not ſhew great Contempt of God and his Ordinance?* and this is eaſily Anſwer'd in the Affirmative: If of God's *Ordinance*, than of God himſelf; but thoſe are guilty of manifeſt Contempt of an *Ordinance* with a *witneſs*, who think there's no need on't, in the Church of God, nay, of Chriſt himſelf; who Inſtituted it; and thought there wou'd be need on't, or elſe he wou'd not have promis'd Aſſiſtance in it, even to the *End* of the *World*: But here we may fitly Anſwer an Objection; *Preaching*, ſay ſome, is no part of *Religious Worſhip*; *Firſt*, ſuppoſe this, that it were not in a *preciſe* Senſe, an *Act* of *Worſhip*, wou'd it thence follow that 'twas *unneceſſary*, or that we may behave our ſelves *indecently* while 'tis performing? By no means, ſince we have already prov'd it a *Sacred Conſtitution*, and as ſure 'tis plain that 'tis Neceſſary, and commands our *Attention* and *Reverence*. But further, we believe they are *miſtaken*, for what do they mean by the very word *Worſhip*, but an expreſſion of *Honour*, or *Acknowledgment* of *Eminence*, or dependance, either toward God or Man; if to Man, 'tis *Civil*, if to God, *Religious*; Preaching or Declaring God's Will is ſuch an Honour, and ſo is attentively and Reverently Hearing it; ſo that in every *Sermon* here is or ſhou'd be *two Acts* of *Worſhip*, ſo far is it from being *No Worſhip* at all.

As to the third Query, *Whether the Prayers of ſuch Perſons are like to prove ſucceſsful?* There needs no other Anſwer than the Text you have brought poſitively againſt 'em, nor muſt they therefore expect to gain any Advantage by them, unleſs they cou'd entirely raze this Scripture out of the Bible.

For

For Rules of *Hearing profitably*, our Paper admits little more, and we muſt refer the Reader to that Excellent Book, *The Whole Duty of Man*. Sund. II. *Of Gods Word*; where he'll alſo find in a very few words, ſeveral unanſwerable Arguments for the *Neceſſity* of *Preaching*. All we can here add, is briefly this: 1. Pray privately for God's Bleſſing, and Hope for't, before you come there. 2. Read the Parable of the Sower in 13 St. *Matth.* and our Saviours Explanation of it, and endeavour to avoid whatever will render the Word *unfruitful*. 3. Be devout in Publick Prayers. 4. Attent and Reverend in Body and Mind in the Sermons, conſidering it as the Word of God, and not of Man—— never *making Faults* where there are none, and if you find any real ones, paſſing 'em by, and minding what more concerns you. 5. Particularly regard, and endeavour to fix on your Mind what more eſpecially relates to your ſelf, and the Condition of your own Mind. 6. Ben't eager to hear many Sermons, ſince a few well Digeſted, are much more profitable. 7. Fall not into Converſation as ſoon as the Sermon is over, but *retire* and recollect. 8. Reduce what you hear into *Practice*: You are ſo much the better for *Sermons* as you *live better. Be ye Doers of the Word, and not Hearers only, deceiving your own Souls.*

Q. *How ſhall an Illiterate Perſon have any certainty of attaining a Happier State, the Examples of Men of great Profeſſion are often a ſtumbling-block, and we ſee daily that the Teachers and Heads of the People live as unthinking and remiſs Lives as any?*

A. That if we are Convinc'd there is a God, and conſequently that he has left us an unerring Rule to walk by, writ immediately by the Inſpiration of his Holy Spirit; and that the Scriptures are ſuch, we have reaſon to believe, being preſerv'd thro' all Ages, when as many other Wtitings much valued by Men, have been totally loſt: They were Indited by the Holy Ghoſt no doubt, for good Men wou'd not impoſe ſuch things upon the World, and there's too much againſt the bad to believe them Authors thereof, and the like for good and bad Angels, therefore it remains indiſputable.

Q. 'Twas the Misfortune of a friend of mine to marry a Woman who was two Months gone with Child by her Maſter, but that ruined my dear Friend, for he parted from her as ſoon as he could conveniently, after he found it out; becauſe ſhe dealt ſo treacherouſly, he could not Love her, nor cannot ſtill; and this is almoſt two Years ago, ſince they parted, neither does he own her for a Wife; but deſires to be free from her, but ſhe has a good Friend of her Maſter, who gives her Money at her Pleaſure, and has owned the Child to her Father, and another Friend of his who ſpoke with him; he has alſo given the beſt part of 100 *l.* towards the bringing up of the Child; but they threaten the unfortunate Man with rotting of him in Goal, and running of him in Debt, and all the Miſery imaginable; becauſe he left her, tho' he keeps Private, but very uneaſie in this dangerous Condition, and knows not how to come out of it, except your Advice can direct him, in which I hope you will not fail, conſidering it is a Charitable Deed ſo to do.

Query

Q. Whether he is not free in Conſcience, according to the Law of God, to give her a Bill of Divorcement?

A. Our Saviour, who was the beſt Expoſitor of the Law, has forbid Divorcement upon any account whatever, except in the Caſe of Adultery. And in ſuch an Accident as this, there's no Remedy but Silence and Patience; for maintain her he muſt, ſhe being lawfully his Wife, and this Misfortune no more an Impedient, then the like extravagancies coul'd have been in him. For what was done before Marriage, ſhe is not accountable to him for, and if ſhe has been an honeſt Woman ſince, he has nothing againſt her, but if he can prove the contrary by good Witneſs, he may have relief at *Doctors Commons*. And if not, there is nothing elſe to be done, but to take her, and endeavour to live quietly together.

Q. We are confident the Learned *Athenians* have met with the Report of the wonderful Cures which have been wrought by the *Vulnerary Powder*, and the Drops, called *Tinctura Sulphuris Veneris*, lately found out by the ingenious Chymiſt Mr. *John Colbatch* in St. *Anns Court* near *Soho-Square*; who hath made above twenty Experiments in the preſence of many of the moſt able Chyrurgions; and as Learned Phyſicians as any in the Town. And particularly the Famous Mr. *Cooper* ripped up a Dog's Belly, and took out a Gut, and cut it through with his Incion-Knife, making a greater Wound than any Sword can make with a thruſt: And in a few days after cut off the ſame Dogs Thigh, near the Trunk of his Body; and this Medicine alone ſtopped the bleeding, and ſhut up the Mouths of the Arteries in a very little time, without any bandage or cauteriſing, and the Dog continues in perfect health. There have ſince been ſeveral Amputations made on cripples in St. *Bartholomews* Hoſpital; one hath had a Leg, another an Arm cut off, and the great fluxes of blood from the Arteries were ſtopt bp this Medicine only, without any Cauterizing or Ligature, as afore is ſaid. The expert Mr. *Cooper* hath ſent a Memorial of the ſeveral Operations by him made, to the Royal Society of *Greſham-College*, to teſtifie thoſe wonderful Cures, which we doubt not but ſome of you have ſeen. *Gentlemen*, we have been informed of the truth of theſe Relations by more than ten Eye-witneſſes; and we admire that the ſame Medicine can have ſo ſtrong Stiptick and Balſamick Qualities with one and the ſame application; which not only ſtops the greateſt fluxes of blood, but cements the divided parts, and heals the Wound at the ſame time. If ſome of thoſe Experienced Chyrurgeons who have themſelves made and ſeen the aforeſaid *Experiments*, care not to own them, as being againſt their Intereſt, becauſe contrary to their uſual Method of Practice, this is no concern of ours. Therefore, *we will only ſuppoſe thoſe Relations true* (which we have no Reaſon to doubt) *and upon that bare ſuppoſition only*, we deſire you ſpeedy Solution of theſe following Queries:

Query 1. *Whether ſuch wonderfull and ſpeedy Cures (not known to former Ages) will not embolden haſty ſpirits, cauſe a great many Quarrels, and conſequently Duels, upon the preſumption that the Heart is a ſmall part to be hit, and other parts will be*

be ſo eaſily cured? And whether it will not prove like the Invention of Gun-powder, wonderful in the Invention, but fatal in its Bombing Conſequences? Or rather like the famous Doctors ſpeedy cure of the Scabies Hiſpanica, *which doth rather encourage lewd Perſons in their Venerial Exceſſes than reſtrain them?*

Query 2. *Whether it be lawful (in this juncture) to ſell theſe Medicines to the Enemies of the Confederates? Or how can you hinder it? if you ſell them to all that come to buy them? For if Merchants buy them under pretence to ſend them into* Savoy *or* Hungary *to the Confederates there, how can we be ſecured they ſhall not ſend them to the Common Enemy?*

Query 3. *Whether Soldiers (but eſpecially Seamen) after the loſs of a Leg or an Arm, whereby they become uſeleſs to the Government, (except they be Officers) we deſire to be informed, whether upon a Political Account it were not better they ſhould dye of their Wounds then be cured? we therefore ſay upon a Political Account (we know life is ſweet to them, on any terms) ſince in time of War even amongſt Winners, they ſerve only to fill the Hoſpitals, and are a charge to the Nation?*

Query 4. *Whether ſuch an Invention may not be prejudicial to the Chyrurgions, ſome of which got their Subſiſtance by dilatory Cures, becauſe their Medicaments will do no better, others (but 'tis to be hoped but few) only to make the Foot of the Account riſe higher?*

A. 1. The ſame Objection may as reaſonably be made againſt all Medicines whatever, and equally condemns the common Laws of Nature and Providence, not only in reſpect of the Government of the World in general, but particular Perſons, nay even the moſt ſacred things, muſt run the ſame fate; hopes of repentance may encourage ill men to the commiſſion of any Villany, but who can be ſaved without it? we ought carefully to diſtinguiſh betwixt things, what they are *eſſentially*, and what *accidentally*; all Medicines either for the Body or Mind are eſſentially good, as they are the effect of Divine Goodneſs, and deſign'd for the good of Mankind; but if they be abus'd, they are only accidentally evil, this is owing to our ſelves, and not to be charg'd upon Providence, by any one that has either common Senſe, Gratitude or Religion.

A. 2. This indeed is a Queſtion of great importance, *upon ſuppoſition of its reality*, and fitter to be ſolv'd by better Heads and Pens than we pretend to have amongſt us; however we ſhall with equal willingneſs and Submiſſion to wiſer Men, offer our Sentiments: *Firſt*, we are askt, *Whether 'tis lawful to ſell theſe Medicines to the Enemies of the Confederates in this conjuncture?* This is eaſily anſwer'd in the Negative, that by the Laws of Nature and Reaſon (upon which all other Laws are founded) we cannot do it, for ſelf preſervation never read ſuch a good natur'd Lecture, as to provide an Enemy with Weapons to fight againſt ones ſelf, or with Antidotes to make him invulnerable againſt all efforts; this would be to deſcend a *Claſſis* below that of Brutes, which know not how to be guilty of ſuch a Folly. But to the Second part of the Queſtion, *viz. How can the Selling of this Vulnerary Powder to the Confederates Enemies be avoided? For if Merchants come to*

buy them under pretence, &c. This indeed admits of a great difficulty, therefore to use the Querists own words, *we will only suppose the relation true, and upon that bare supposition*, We answer, that 'tis our Opinion that the happy Inventer of this surprizing Medicine gives undoubted Assurance to the Age not only of its certain Operation upon *canine Bodies*, but also upon *humane*; for upon our own knowledge, Nature provides much better for the Bodies of Dogs than Men: 'Tis not long since the aforementioned ingenious Mr. *Cooper* ript open a Dog and made an Incision upon one of his Guts, which without any application became well again, only by the friendly assistance of Nature: If this *Vulnerary Powder* has the same effect upon *humane* Bodies, as not only this but several other Powders, nay even bare Nature it self has upon *Canine* (which might very easily be try'd upon Criminals at any Sessions, or at the Hospitals, or in accidental Mi-fortunes) no doubt but the Nation will be extreamly engag'd to the Author of it, and the Gentleman undoubtedly will not want Encouragement from his Majesty at this time of the day. Therefore to repeat the supposition of its being real, we answer after this *Apparatus* to the Question, That if his Majesty be pleas'd to order the Engrossment of what Quantities can be made, and that none be deliver'd out but upon affidavit made by the receiver to be employ'd to the use of his Majesties Subjects, and that such Chyrurgions or others as receive it be oblig'd to prove their way of its disposal, it will be very difficult to export any Quantity of it to his Majesties Enemies, which is the only expedient that would occur to us in such a Case.

A. 3. That Government whose Policies are not consistent with Goodness and Justice, can never be consistent with it self; perhaps it would be a very hard task to find Persons who deserve well of any Government, if those who venture their Lives, lose their Limbs, or are otherwise disabled, do not deserve (according to the degree) the Name of State Martyrs, and an honourable Treatment from every one; but Persons that lose a Leg or an Arm, are not useless Members in a State, we have Examples enough to the contrary both amongst the Watermen and others. 'Tis ill debaucht Persons that are not only Useless Members, and Burdens to States where they live, but the very Procurers of the Evils it labours under, and ought truly upon a Political Account to be lookt upon and treated as the Original of all the Evils a Government labours under, and for which these poor Wretches become unpity'd Sufferers amongst some who have put off the common Obligations of Humanity.

A. 4. Not if these Chyrurgeons may procure the Powder at reasonable Rates, when sufficiently approv'd of; but what Patient would not give even twice as much to be Cur'd in six Days as six Weeks, especially where the Cure is desperate, according to the common Methods of Surgery.

In fine, the Querist having mention'd Mr. *Cooper*'s Name, whom we know to be a very Ingenious Person of his Profession, and what's yet a better quality, an honest Gentleman, who no doabt as he has made the above Experiment,

ment, ſo alſo he had done ſeveral others ſince; the Succeſs of all which may very eaſily be had of him by any Gentleman that will give himſelf the trouble of Enquiry of him; and we our ſelves heartily wiſh ſuch Prodigious Operations may upon further Examination be made with equal Succeſs upon Humane Bodies, which muſt be the Standard of its Uſefulneſs to the Age.

Q. *I'm about* 19 *years old, and have been often deſir'd by my Friends, who I believe are pious Perſons, to learn to dance, which I'm ſenſible is needful to teach men how to behave themſelves in Company, but I ſomewhat queſtion the lawfulneſs on't, and before I learn wou'd fain know your opinion, and deſire you'd fully anſwer my following doubts. For I take it to be an Inſtitution of the* Pagans, *who upon the Days of their Sacrifices did dance before the Altars of their Gods; as alſo condemnd by the Fathers as unlawful, in many of their Writings. Beſides, it weakens piety, occaſions ill thoughts, and conſequently ſeems a Breach of the* 7th *Commandmen, it having been alſo the occaſion of many bad Actions, as well as the loſs of Time, which we ought rather to employ in Prayer and other Exerciſes of piety and devotion, and beſides ſeems to be one of thoſe Pomps and Vanities which we renounce in our Baptiſm. I deſire a ſpeedy anſwer, and am* &c.

A. Tho' we'd be very *tender* of advancing any thing that ſhou'd have an ill *Influence* on *Manners*, which are already but too much *corrupted*, yet we muſt own we think none of the Reaſons brought in the Queſtion *concluſive* againſt *Dancing*. As for the 1*ſt*, it being a *Paganiſh Inſtitution*, 'twould be very hard to *prove* it, and we think it not *true*. For firſt, *Dancing* ſeems in ſome ſort *natural*; 'tis *difficult* not to *leap for Joy*, and the *whole Body* ſeems almoſt neceſſarily to follow the *motion* of the *Spirits* and *Blood*, when more *brisk* and *lively* than ordinary; nor can the reducing of ſteps in *order* be any more *hurt* than leaving 'em *without order*. Now this *Natural Way* of *Expreſſing Mirth*, which is alſo a healthful Exerciſe to the Body, was in proceſs of time made uſe of by *all Nations*, both in their *Sacred Feſtivals*, and Civil Occaſions. 'Twas uſed in the *Feſtivals* of the *Jews* very early, for we read in 15 *Exod.* 20. That *Miriam* the *Propheteſs*, and all the Women, went out with Timbrels and with *Dances*, ſaying, "Sing ye to the Lord, &c. And 'tis even commanded by God in the 149 *Pſal.* 3. "Let them praiſe "his Name in the *Dance*: and ſo *David* himſelf did, and *Michal* was ſeverely puniſhed for *deſpiſing* him for it: And indeed the very word חגום, or *Holy-Days* among the *Jews*, is drived from חגג which ſignifies to *dance*. And that this *was* alſo a *Civil* Expreſſion of Joy common among the Nations *even* before *Moſes*, appears from that of *Job.* 21. 11. Where he mentions the *Dancing* of *Children*; and if any ſhould object, theſe were the *Children* of the *Wicked*, they may as well find a plain text in the ſame Place againſt the *Organ*, becauſe 'tis ſaid in the next Verſe, *They rejoyc'd to the Sound of it*, tho the ſame of the *Timbrel* and *Harp*; and this dancing was alſo a *civil diverſion*, and Expreſſion of Joy or Triumph among the *Jews*. The *Daughters* of *Shiloh* went, it ſeems, to *dance* every year, only for their diver-

ſion at leaſt the *Women*; who came out to meet *David*, ſeem to having nothing *ſacred* in their *Duties*, becauſe the *Subject* of their *Songs* was only *Civil Triumph*—— Saul *hath ſlain his thouſands*, *and* David *his ten thouſands*——and 'twas promis'd as a *Bleſſing* to *Iſrael*——nay, *mix'd dancing*, with a witneſs in expreſs words, 31 *Jer.* 13. *Then ſhall the Virgin rejoyce in the Dance*, *both young Men and old together*——and *Dancing* as well as *Muſick* is *mention'd* (as cuſtomary on great Joy) in the Parable of the *Prodigal*. 'Tis true *Herodias danc'd* off *John Baptiſts* Head——but that makes the *Exerciſe* it ſelf never the *worſe*, otherwiſe we might as well ſay *Feaſting* too were a *Sin*; and beſides her's was *ſingle*, not *mix'd dancing*, which none that we know of condemn. That Idolators 'tis true did *dance* at their *Feſtivals*, and they did alſo eat and drink, the argument holding as ſtrong againſt *one* as *t'other*. The Fathers, we own, did ſometime ſpeak angrily againſt it, and ſo they did againſt *Uſury*, and other things; wherein, tho' we have a great and juſt reſpect both for their *Piety* and *Judgment*, they are yet generally thought to have been in an *Error*, but by none ever thought *infallible*. For the weakning Piety, it muſt be by *occaſioning ill thoughts* or *waſting Time*, neither of which are *neceſſary effects* of it, any more than of *Courſhip* to one you intend to make your *Wife*; but if you find they are, you muſt forbear *Publick Dancing*, and yet may ſtill be privately inſtructed by a *Maſter* at your own *Chamber*, there being a Time for *Recreation*, as well as ſeverer *Study* and *Buſineſs*; nay, as *Solomon* ſays, *A Time to Dance, as well as to Mourn.* And accordingly that Diſſenters, even *Miniſters* themſelves, have their Children *learnt* to *dance*; and tho' we readily grant, 'tis very probable the old Primitive Form in Baptizing, 'Αποτάσσομαι &c. I renounce the Pomps, &c. did relate among other things to *Dances*, and *Stage-Plays*, yet both of theſe were then eſſential parts of *Idolatrous* and *Diabolical* worſhip, whereby the Enemy of Mankind endeavour'd to allure Men to *Deſtruction*. From what has been ſaid, we think may be deduc'd a full Anſwer to all the Objections the Queſtion mentions, tho' nothing here for *immodeſt Dances*, or *devouring* too much *Time* in them, which is equally *unlawful*, in that and any other *Recreation*.

Q. *Why mean Perſons coming to* Honour, *are generally* Prouder, *and leſs obliging than Gentlemen*, &c. *who have had better* Birth *and Education?*

A. There's no *wonder* at all in't, becauſe a *Courteous* and *Genteel Behaviour*, takes a great while to be *well learnt*, and is ſeldom acquir'd unleſs Men begin from their very *Infancy*; which *Perſons* of Quality do, and by conſtant Converſation either with thoſe *above* 'em, or elſe ſuch as are *well-bred*, they more eaſily and naturally *imitate* their *Manners*, and can at leaſt command their *outward Expreſſions* and *Behaviour*; beſides, that there's certainly ſomething in the *ſtrain* and *Blood*. Whereas on the contrary, thoſe who have had a *mean Education*, have their Minds generally *rough*, and ſtill *taſting* of their *Birth* and *Breeding*, both becauſe a Habit *induc'd* in *Infancy* or *Youth*, is with great difficulty

difficulty to be *conquer'd*, and becauſe they han't had ſo much *Time* or *Opportunity* to *file* their Words or *Behaviour*; whence they may ſometimes appear *Proud*, when they really are not; there being ſome *difference* betwen *Pride* and *Ill-breeding*, tho' much alike, and very *near akin*. But further, when ſuch Perſons are really *Proud*, they have not perhaps been *Courtiers* long enough to *diſſemble* and *hide* it. Not but that there are *Exceptions* to be found on both ſides; Perſons well born, who diſgrace both their *Birth* and *Education* by ridiculous *Pride*, which they miſtake for *greatneſs* of *Mind*, tho' the *whole Heavens* diſtant from it; and on the contrary, there are of meaner *Birth* and *Parentage*, who by the *force* of a more than ordinary *Genius*, have ſoon learnt all the *Fineſſes* of *Converſation*; and been as *obliging* and *well temper'd* as any in the *World*.

Q. *I'm inform'd that an Acquaintance of mine accidentally kill'd a man in the ſtreet: None of the Friends of the deceaſed Party know who was the Author of his Death: I deſire you'd reſolve me whether I'm bound to detect him?*

A. If it were only an unhappy *Accident*, without *malice*, and *deſign*, and in *proſecution* of no *unlawful* action, the Law you know accounts it not *Murther*: Nor therefore (we think) will the *Guilt* of the dead party's *Blood* lie upon you, tho' you ſhou'd not *diſcover* what you have *heard* of the *occaſion* of his *Death*.

Q. *Whether he that by Solicitation and Miſrepreſentation of Fact, not being of Kin, obtains a Pardon for a Murtherer convict, be not, by ſuch Solicitation, in the ſight of God, guilty of the Blood of the party murther'd?*

A. Blood is of ſo *deep* a *ſtain*, that God himſelf tells us it *defiles* the *Land* where 'tis ſhed, if not *expiated* by the Blood of him who *wilfully ſhed* it. For which reaſon we ſhou'd be very unwilling to *intercede* for any, tho' never ſo near a *Kin*, who had bin *guilty* of it, the Fact being ſtill the *Same*, and the thing is ſtill fouler if ſuch a *Pardon* is attempted by any *Miſrepreſentation* of the *matter*, the *Guilt* of the *Blood* being thereby undoubtedly ſhar'd with him that *ſhed* it.

Q. *Whether in caſe the ſaid Murtherer commit a further Murther, or other Crime againſt the Government after ſuch pardon obtain'd, the Interceſſor or Procurer of the Pardon be not alſo guilty of that Crime before God?*

A. Yes undoubtedly, this being as clear as the *former*, becauſe if he had not bin *pardon'd* he had not bin again *guilty*.

Q. *Whether it is not a very improper, if not abſurd method of applying our ſelves to God, by ſinging when the matter of our Song is Confeſſion of Sin, Deprecation of Evil, or Petitions for our ſelves and others, ſince 'tis contrary to our Reaſon and the very nature of thoſe Exerciſes; for if I ſing my Confeſſion, I am ſure it will naturally indiſpoſe me for that Shame and Contrition which ought to accompany the mentioning to God how often I have broken his Law, and will only ſeem in the Ears of a reaſonable Being, as tho' I glory'd in my Wickedneſs —— which is the Reaſon I cannot joyn with a Congregation in ſinging any Pſalms but thoſe of Praiſe, till you remove my Scruple by your advice —— which wou'd oblige,* &c.

A. This Q. contains in't, to ſay

Truth, more *Senſe* than ever we, ſaw before urg'd on that Subject tho' all the objections may, we doubt not, be clearly anſwer'd, which we'll propoſe as fairly as poſſible *may be*. As to the objection, that *Praiſe* in the only proper Subject of *Pſalms*, and that 'tis abſurd to confeſs Sins, or *deprecate* Evils, or ask Bleſſing in *Singing*. We muſt firſt warn him to have a care of *Blaſphemy*, and that he does not *charge* God *fooliſhly*, *whoſe* Spirit indited the Pſalms and Hymns in Scripture, many of which are *Petitions*, *Confeſſions*, *Deprecations*, &c. and very few without ſome Petitions, thro' the whole Book of *Pſams*. To inſtance in a few, what thinks he of all the 7 *Penetential Pſalms*, and thoſe on *Jonath Elim Rechokim*, *The Dumb Dove in ſilent Places*. The 6*th* *Pſalm* is all *Confeſſion*, *Lamentation*, and *Deprecation*, except *one* verſe, and part of another. The 51*ſt* is all *Confeſſion*, *Imprecation*, and *Deprecation*, and ſo of the reſt. But were theſe *Sung*? Yes, and to *Inſtruments* too. See the Title to the 6*th*. To the chief *Muſitian* upon *Shemmith*, a ſort of ſtringed Inſtrument like a *Harp*, as the learned conjecture. And moſt of the othe ſix are *inſcrib'd* to the ſame *Muſitian*. And it's notorious that the *Collection* of theſe *Pſalms*, moſt of 'em *Davids*, was the ſtated *Liturgy* of the *Jewiſh Church*. But are they fit for *Chriſtians*? So it ſeems our Saviour himſelf thought, who ſung the *Paſchal Hymn* with his *Diſciples*, which was according to the opinion of *Paulus Fagius* and other learned men, their *Hallel*, as the *Jews* call it, conſiſting of the 113, 14, 15, 16, 17. and 118 *Pſams*, which tho' it muſt be acknowledg'd that the greater part of 'em conſiſt of *Praiſes*, do alſo contain *Prophecies*, *Complaints*, *Supplications*, and *Exhortations*. The Queſtion ſtill is, whether theſe were *continu'd* in the *Chriſtian Churches*, tho' indeed 'tis hardly any Queſtion to any who has but lookt into the New Teſtament, or *Eccleſiaſtical Hiſtories*. The Apoſtles *ſung* in priſon, 16. *Acts* 25. And *Singing* was thought ſo *neceſſary* in the *Chriſtian Churches*, that 'twas one of the *miraculous Gifts* beſtow'd by the Holy Ghoſt in the firſt Ages, as is plain from 1 *Cor.* 14. And 5 *Eph.* 5. the ſeveral kinds are mention'd, Speaking to *your ſelves* (but it ſhou'd be *among your ſelves*, or to *one another*, as *Grotius* interprets it, and is plain from the *ſame Word* in *Chap.* 4.32.) in *Pſalms* and *Hymns*, and *Spiritual Songs*. *Pſalms*, as learned men obſerve on the place, are *Holy Songs* in *general*, as the Pſalms of *David*, *Hymns* indeed are reſtrain'd to the *Praiſes* of *God*, *Spiritual Songs*, or *Odes* (the word here us'd) *ſeems* more large than either of the other, containing as *Zanctus* thinks, not only *Lauds*, but *Exhortations*, *Doctrines* and *Prophecies*. And this Senſe is yet plainer from 3 *Coloſ.* 16. *Teaching and Admoniſhing one another in Pſalms, and Hymns, and Spiritual Songs, ſinging to the Lord with Grace in your Heart.* Which is either an *Explanation*, or *Amplication* of what went before, *Let the word of God dwell richly in you.* And ſo *Tertullian* tells us the Chriſtians did in his Time. *Ut Quisquis de Scripturis Sanctis*, &c. *Poteſt provocate in medium Deo canere.* "They were called out into the "midſt to *ſing* unto God, as "they cou'd, out of the *Holy* "*Scriptures*, or *otherwiſe*. And that

that this was their Cuſtom *afterward* in their *Antiluca Hymns*, we learn from *Pliny*; and Church-Hiſtory mentions *Orthodox* and *Arian* *Pſalmus*, one againſt *t'other*. And in the life of *Julian*, we read of a courageous *old Martyr* who was condemned for making her *Virgins* ſing the *precatory*, and *Deprecatory* *Pſalms* every morning, as the *Apoſtate* was paſſing by. And our own Church uſes all the Pſalms in her *Devotions*, and in Cathedrals, the *Confeſſion* and all the reſt every one knows, are *Sung*, and why not in *Proſe*, as well as *Verſe*, ſince *Meaſure* is not *eſſential* to *Poetry*, and thoſe who uſe this reverently, find it a great *help* to their *Devotion?*

Which brings *the practice* down from *Authority* to *Experience* and *Reaſon*: If he *ſings* his *Confeſſion*, the Queriſt objects 'twill naturally *indiſpoſe* him for that *Shame* and *Contrition* which ſhou'd *accompany* it: We can't tell of what Nature he is, nor how to help the *Indiſpoſition* of it, but this we are ſure, that the *Nature* of *Mankind* in general is extreamly *mov'd* with *Sound*, and when the *Tone* and *Muſick* is ſuited to the *Subject*, may have almoſt any *paſſion* rais'd in it. What more *compoſes* the mind than proper Muſick? Nay, the very *Devil* is *charm'd* with it (as in *Saul*) and either lay *ſtill*, or *ran away*. And *ſome*, nay *many*, are *melancholy*, at leaſt *thoughtful*, with all Muſick. And he that feels not himſelf *touch't* with the *ſlow* and *grave* muſical repetition of the *Lord have mercy upon us*, between the *Commandments*; or the "We beſeech thee to hear us, in the Letany, we can only ſay, His Soul and ours, are no kin to one another. We therefore can attribute an averſion to all *ſinging* in *general*, to nothing but a *blackneſs* and *ſowrneſs* of *Temper*, perhaps a *Fault* in the *Blood*, which might be cur'd by *proper medical remedies*; or to an ungrounded *averſion* and prejudice, owing to *Education*, or miſtaken *principles*, the latter of which will alſo reach the *preſent caſe*, to which we hope we have now given *Satisfaction*.

Q. *Is't poſſible for an Eſtate to proſper which is gotten by ſelling lewd and vicious Books, or can he be a good man that does ſo?*

A. To the firſt, it may be poſſible, but not likely, ſuch ill gotten Gains being not rarely attended with a Curſe even in this Life; and tho' ſometimes the puniſhment is reſerv'd to the other world, that's but a Miſerable Comfort. Nor ſecondly can we tell what to think of his Piety, or Morality either, that ſells ſuch kind of Books, more miſchievous to a Nation, than Wild-fire, or Poyſon, and as much or more ought to be puniſh'd; ſince one ſuch Book, for ought they know, may occaſion the Temporal and Eternal ruin of many Perſons into whoſe hands it may come. But if we ſhou'd give the ſame cenſure of all who print or vend Factious, Heretical or Blaſphemous Books, at leaſt as Miſchievous as the other, and the Publiſhers, Authors and all, were to be burnt in one Fire, what a Blaze would there be?

Q. *Whether Prince* Meredith *of* Wales *diſcover'd the* Indies *before* Columbus, *as ſome Hiſtories relate?*

A. We ſuppoſe the *Queriſt* has miſtook the Name, *Meredith* for *Madoc*: The *Welſh Annals* telling us many ſtrange Stories, and their *Bards* ſeconding 'em, of one

ſion at leaſt the *Women*; who came out to meet *David*, ſeem to having nothing *ſacred* in their *Duties*, becauſe the *Subject* of their *Songs* was only *Civil Triumph*—— Saul *hath ſlain his thouſands*, *and* David *his ten thouſands*———and 'twas promis'd as a *Bleſſing* to *Iſrael*——nay, *mix'd dancing*, with a witneſs in expreſs words, 31 *Jer.* 13. *Then ſhall the Virgin rejoyce in the Dance*, *both young Men and old together*——and *Dancing* as well as *Muſick* is *mention'd* (as cuſtomary on great Joy) in the Parable of the *Prodigal*. 'Tis true *Herodias danc'd* off *John Baptiſts* Head——but that makes the *Exerciſe* it ſelf never the *worſe*, otherwiſe we might as well ſay *Feaſting* too were a *Sin*; and beſides her's was *ſingle*, not *mix'd dancing*, which none that we know of condemn. That Idolators 'tis true did *dance* at their *Feſtivals*, and they did alſo eat and drink, the argument holding as ſtrong againſt *one* as *t'other*. The Fathers we own, did ſometime ſpeak angrily againſt it, and ſo they did againſt *Uſury*, and other things; wherein, tho' we have a great and juſt reſpect both for their *Piety* and *Judgment*, they are yet generally thought to have been in an *Error*, but by none ever thought *infallible*. For the weakning Piety, it muſt be by *occaſioning ill thoughts* or *waſting Time*, neither of which are *neceſſary effects* of it, any more than of *Courſhip* to one you intend to make your *Wife*; but if you find they are, you muſt forbear *Publick Dancing*, and yet may ſtill be privately inſtructed by a *Maſter* at your own *Chamber*, there being a Time for *Recreation*, as well as ſeverer *Study* and *Buſineſs*; nay, as *Solomon* ſays, *A Time to Dance, as well as to Mourn.* And accordingly that Diſſenters, even *Miniſters* themſelves, have their Children *learnt* to *dance*; and tho' we readily grant, 'tis very probable the old Primitive Form in Baptizing, 'Αποτάσσομαι &c. I renounce the Pomps, &c. did relate among other things to *Dances*, and *Stage-Plays*, yet both of theſe were then eſſential parts of *Idolatrous* and *Diabolical* worſhip, whereby the Enemy of Mankind endeavour'd to allure Men to *Deſtruction*. From what has been ſaid, we think may be deduc'd a full Anſwer to all the Objections the Queſtion mentions, tho' nothing here for *immodeſt Dances*, or *devouring* too much *Time* in them, which is equally *unlawful*, in that and any other *Recreation*.

Q. *Why mean Perſons coming to* Honour, *are generally* Prouder, *and leſs obliging than Gentlemen*, &c. *who have had better* Birth *and Education?*

A. There's no *wonder* at all in't, becauſe a *Courteous* and *Genteel Behaviour*, takes a great while to be *well learnt*, and is ſeldom acquir'd unleſs Men begin from their very *Infancy*; which *Perſons* of Quality do, and by conſtant Converſation either with thoſe *above* 'em, or elſe ſuch as are *well-bred*, they more eaſily and naturally *imitate* their *Manners*, and can at leaſt command their *outward Expreſſions* and *Behaviour*; beſides, that there's certainly ſomething in the *ſtrain* and *Blood*. Whereas on the contrary, thoſe who have had a *mean Education*, have their Minds generally *rough*, and ſtill *taſting* of their *Birth* and *Breeding*, both becauſe a Habit *induc'd* in *Infancy* or *Youth*, is with great difficulty

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A. If it were only an unhappy *Accident*, without *malice*, and *deſign*, and in *proſecution* of no *unlawful* action, the Law you know accounts it not *Murther*: Nor therefore (we think) will the *Guilt* of the dead party's *Blood* lie upon you, tho' you ſhou'd not *diſcover* what you have *heard* of the *occaſion* of his *Death*.

Q. *Whether he that by Solicitation and Miſrepreſentation of Fact, not being of Kin, obtains a Pardon for a Murtherer convict, be not, by ſuch Solicitation, in the ſight of God, guilty of the Blood of the party murther'd?*

A. Blood is of ſo *deep* a *ſtain*, that God himſelf tells us it *defiles* the *Land* where 'tis ſhed, if not *expiated* by the Blood of him who *wilfully ſhed* it. For which reaſon we ſhou'd be very unwilling to *intercede* for any, tho' never ſo near a *Kin*, who had bin *guilty* of it, the Fact being ſtill the *Same*, and the thing is ſtill fouler if ſuch a *Pardon* is attempted by any *Miſrepreſentation* of the *matter*, the *Guilt* of the *Blood* being thereby undoubtedly ſhar'd with him that *ſhed* it.

Q. *Whether in caſe the ſaid Murtherer commit a further Murther, or other Crime againſt the Government after ſuch pardon obtain'd, the Interceſſor or Procurer of the Pardon be not alſo guilty of that Crime before God?*

A. Yes undoubtedly, this being as clear as the *former*, becauſe if he had not bin *pardon'd* he had not bin again *guilty*.

Q. *Whether it is not a very improper, if not abſurd method of applying our ſelves to God, by ſinging when the matter of our Song is Confeſſion of Sin, Deprecation of Evil, or Petitions for our ſelves and others, ſince 'tis contrary to our Reaſon and the very nature of thoſe Exerciſes; for if I ſing my Confeſſion, I am ſure it will naturally indiſpoſe me for that Shame and Contrition which ought to accompany the mentioning to God how often I have broken his Law, and will only ſeem in the Ears of a reaſonable Being, as tho' I glory'd in my Wickedneſs—— which is the Reaſon I cannot joyn with a Congregation in ſinging any Pſalms but thoſe of Praiſe, till you remove my Scruple by your advice——which wou'd oblige,* &c.

A. This Q. contains in't, to ſay

Truth, more *Senſe* than ever we, ſaw before urg'd on that Subject tho' all the objections may, we doubt not, be clearly anſwer'd, which we'll propoſe as fairly as poſſible *may be*. As to the objection, that *Praiſe* in the only proper Subject of *Pſalms*, and that 'tis abſurd to confeſs Sins, or *deprecate* Evils, or ask Bleſſing in *Singing*. We muſt firſt warn him to have a care of *Blaſphemy*, and that he does not *charge* God *fooliſhly*, *whoſe* Spirit indited the Pſalms and Hymns in Scripture, many of which are *Petitions*, *Confeſſions*, *Deprecations*, &c. and very few without ſome Petitions, thro' the whole Book of *Pſams*. To inſtance in a few, what thinks he of all the 7 *Penetential Pſalms*, and thoſe on *Jonath Elim Rechokim*, *The Dumb Dove in ſilent Places*. The 6th *Pſalm* is all *Confeſſion*, *Lamentation*, and *Deprecation*, except *one* verſe, and part of another. The 51ſt is all *Confeſſion*, *Imprecation*, and *Deprecation*, and ſo of the reſt. But were theſe *Sung*? Yes, and to *Inſtruments* too. See the Title to the 6th. To the chief *Muſitian* upon *Shemmith*, a ſort of ſtringed Inſtrument like a *Harp*, as the learned conjecture. And moſt of the othe ſix are *inſcrib'd* to the ſame *Muſitian*. And it's notorious that the *Collection* of theſe *Pſalms*, moſt of 'em *Davids*, was the ſtated *Liturgy* of the *Jewiſh Church*. But are they fit for *Chriſtians*? So it ſeems our Saviour himſelf thought, who ſung the *Paſchal Hymn* with his *Diſciples*, which was according to the opinion of *Paulus Fagius* and other learned men, their *Hallel*, as the *Jews* call it, conſiſting of the 113, 14, 15, 16, 17. and 118 *Pſams*, which tho' it muſt be acknowledg'd that the greater part of 'em conſiſt of *Praiſes*, do alſo contain *Prophecies*, *Complaints*, *Supplications*, and *Exhortations*. The Queſtion ſtill is, whether theſe were *continu'd* in the *Chriſtian Churches*, tho' indeed 'tis hardly any Queſtion to any who has but lookt into the New Teſtament, or *Eccleſiaſtical Hiſtories*. The Apoſtles *ſung* in priſon, 16. *Acts* 25. And *Singing* was thought ſo *neceſſary* in the *ChriſtianChurches*, that 'twas one of the *miraculous Gifts* beſtow'd by the Holy Ghoſt in the firſt Ages, as is plain from 1 *Cor.* 14. And 5 *Eph.* 5. the ſeveral kinds are mention'd, Speaking to *your ſelves* (but it ſhou'd be *among your ſelves*, or to *one another*, as *Grotius* interprets it, and is plain from the *ſame Word* in *Chap.* 4.32.) in *Pſalms* and *Hymns*, and *Spiritual Songs*. *Pſalms*, as learned men obſerve on the place, are *Holy Songs* in *general*, as the Pſalms of *David*, *Hymns* indeed are reſtrain'd to the *Praiſes* of *God*, *Spiritual Songs*, or *Odes* (the word here us'd) *ſeems* more large than either of the other, containing as *Zanctus* thinks, not only *Lauds*, but *Exhortations*, *Doctrines* and *Prophecies*. And this Senſe is yet plainer from 3 *Coloſ.* 16. *Teaching and Admoniſhing one another in Pſalms, and Hymns, and Spiritual Songs, ſinging to the Lord with Grace in your Heart.* Which is either an *Explanation*, or *Amplication* of what went before, *Let the word of God dwell richly in you.* And ſo *Tertullian* tells us the Chriſtians did in his Time. *Ut Quisquis de Scripturis Sanctis*, &c. *Poteſt provocate in medium Deo canere.* "They were called out into the "midſt to *ſing* unto God, as "they cou'd, out of the *Holy* "*Scriptures*, or *otherwiſe*. And that

that this was their Custom *afterward* in their *Antiluca Hymns*, we learn from *Pliny*; and Church-History mentions *Orthodox* and *Arian* P*salmus*, one against *t'other*. And in the life of *Julian*, we read of a courageous *old Martyr* who was condemned for making her *Virgins* sing the *precatory*, and *Deprecatory* P*salms* every morning, as the *Apostate* was passing by. And our own Church uses all the Psalms in her *Devotions*, and in Cathedrals, the *Confession* and all the rest every one knows, are *Sung*, and why not in *Prose*, as well as *Verse*, since *Metre* is not *essential* to *Poetry*, and those who use this reverently, find it a great *help* to their *Devotion*?

Which brings *the practice* down from *Authority* to *Experience* and *Reason*: If he *sings* his *Confession*, the Querist objects 'twill natnrally *indispose* him for that *Shame* and *Contrition* which shou'd *accompany* it: We can't tell of what Nature he is, nor how to help the *Indisposition* of it, but this we are sure, that the *Nature* of *Mankind* in general is extreamly *mov'd* with *Sound*, and when the *Tone* and *Musick* is suited to the *Subject*, may have almost any *p ssion* rais'd in it. What more *composes* the mind than proper Musick? Nay, the very *Devil* is *charm'd* with it (as in *Saul*) and either lay *still*, or *ran away*. And *some*, nay *many*, are *melancholy*, at least *thoughtful*, with all Musick. And he that feels not himself *touch't* with the *slow* and *grave* musical repetition of the *Lord have mercy upon us*, between the *Commandments*; or the "We beseech thee to hear us, in the Letany, we can only say, His Soul and ours, are no kin to one another. We there-therefore can attribute an aversion to all *singing* in *general*, to nothing but a *blackness* and *sowrness* of *Temper*, perhaps a *Fault* in the *Blood*, which might be cur'd by *proper medical remedies*; or to an ungrounded *aversion* and prejudice, owing to *Education*, or mistaken *principles*, the latter of which will also reach the *present case*, to which we hope we have now given *Satisfaction*.

Q. *Is't possible for an Estate to prosper which is gotten by selling lewd and vicious Books, or can he be a good man that does so?*

A. To the first, it may be possible, but not likely, such ill gotten Gains being not rarely attended with a Curse even in this Life; and tho' sometimes the punishment is reserv'd to the other world, that's but a Miserable Comfort. Nor secondly can we tell what to think of his Piety, or Morality either, that sells such kind of Books, more mischievous to a Nation, than Wild-fire, or Poyson, and as much or more ought to be punish'd; since one such Book, for ought they know, may occasion the Temporal and Eternal ruin of many Persons into whose hands it may come. But if we shou'd give the same censure of all who print or vend Factious, Heretical or Blasphemous Books, at least as Mischievous as the other, and the Publishers, Authors and all, were to be burnt in one Fire, what a Blaze would there be?

Q. *Whether Prince* Meredith *of* Wales *discover'd the* Indies *before* Columbus, *as some Histories relate?*

A. We suppose the *Querist* has mistook the Name, *Meredith* for *Madoc*: The *Welsh Annals* telling us many strange Stories, and their *Bards* seconding 'em, of one

Madoc ap Owen, ſirnamed *Gwineth*, or *Fuineth*, a Prince of theirs, who ſeeing his two Brothers like to fall together by the Ears for a parcel of their barren Rocks and Mountains, e'en left 'em fairly to try it out, and went to ſeek his Fortune in the wide Ocean, ſailing to the North of *Ireland*, and then Weſt, till he came to a great and very pleaſant Countrey, which at his return he deſcrib'd ſo well to his Friends and Acquaintance, that a many of 'em embarqu'd with him for a ſecond Voyage, whence none of 'em ever came back. The very *Epitaph* of this *Madoc*, *Howel* gives you in his Letters, but the Miſchief on't is, no Ear-mark, to find out whether 'twas made in *Brittain* or the *Indies*. The Tradition of the Inhabitants ſays, their Anceſtors were ſtrangers in that Countrey, and it's certain that *Pergwin*, and a great many other words in their Language, are perfect *Britiſh*, but how theſe bold *Brittain* cou'd ſcamper thither before the Compaſs was found out, we can no more tell than how *Hanno* the *Carthaginian* did it, a *Plato*'s Mariner, if the place the ſame with his famous *Atlantis*, but are apt to believe they ſteer'd much the ſame Courſe that *Lucian* did when he got to the *Iſle* of *Lamps*, or at his happy diſcovery of the Fortunate *Iſlands*.

More certain we look upon it to be, that the *Engliſh* diſcover'd it before the *Spaniards*, as our *Authentick* Hiſtories tell us. *Columbus* himſelf offer'd his Service to our *Henry* the Seventh in 1488. but by misfortune undertook it for the *Spaniards*. However, the ſame King gave Commiſſion to *John Cabot* and his three Sons. *John* with the eldeſt of 'em, *Sebaſtian*, diſcover'd a great part of this World in 1497. whereas it was 98 before *Columbus* himſelf ſaw the Continent, and *Veſputius Americus* came a conſiderable time after both. However, our *Sebaſtian* diſcover'd much more than any of 'em, from 40 Degrees *South* to 67 of *North* Latitude, for which *Henry* the eighth Knighted and made him Grand *Pilot* of *England*, and King *Edward* allow'd him a Penſion for Life.

Q. *How can Souls act when ſeparate from their Bodies, and what Bleſſedneſs or Miſery are they than capable of?*

A. We ſuppoſe the Reaſon of the Doubt, how ſeparate Souls can act, is that vulgar Error, that no thing's in the intellect but what was firſt in the Senſes; and the conſequence thereof, that thought is nothing but a neceſſary chain of Images, receiv'd from external objects, according to which *Hypotheſis* it might befairly enough we think, concluded, that ſeparate Spirits cou'd not act, not ſo much as in Reflection, becauſe no Images to reflect upon, no brain to retain thoſe Images; and if they don't act, it muſt alſo follow that they are not, they ceaſe to be, ſince Action, which is of their *Eſſence*, ceaſes. If we therefore can overthrow the *fundamental* Error, all the reſt will tumble, and it ſeems evident to us that we have many things in our minds whoſe Images we did not, nor ever cou'd receive from Senſe. *Thought* it ſelf is a real, not a *fantaſtick* thing, this we reflect upon clearly and diſtinctly, but yet till any of our *Atheiſtical Virtuoſo's* can tell us what *Figure*, *Colour*, *Dimenſions*, &c. it's of, we muſt beg their pardon if we don't believe it corporeal

poreal, or that the Image of it is only form'd in our Senſes. Again, the very act of Reflection on thoſe *Images* which we own form'd from material objects, muſt it ſelf be ſpiritual and immaterial; 'tis purely arbitrary, ſince there's no manner of neceſſity, why I ſhou'd chooſe out one object more than another, thoſe who think there is, let 'em chooſe any two objects, and ſee if they can't think of either one or the other, therefore no antecedent neceſſity of thinking on either, and the ſame may be ſaid of *Affirmation* and *Negation*. Now few deny but Angels think, without any ſuch fanci'd *Species* or *Images*. If therefore our minds, now join'd with Body, have yet ſuch *Acts* as are clearly diſtinct from it; and if the Angels, generally believ'd *incorporeal*, can yet think without any *corporeal Images*, what difficulty will there be in the *Souls action*, or *perception*, when in a ſeparate Eſtate? Conſequently, it muſt be capable of all the *happineſs* or *miſery* which depends on Reflection, which we find are the greateſt that even this World can give us.

Q. *'Tis my Misfortune ſince my Fathers death to be left wholly at the diſpoſal of my Mother in Law, who being an* Anabaptiſt, *enjoins me to frequent the Meetings of thoſe of her perſwaſion, on peril of loſing her Favour, on which my Fortune depends. I deſire your Opinion whether I ought to ſubmit to her Commands againſt my Judgment, or according to my Conſcience, continue in the Church of* England?

A. The Caſe admits no diſpute ——There are, we confeſs ſome difficulties as to Communion with a true and regular Church, when the Conſcience ſcruples it, tho' unjuſtly, but all thoſe arguments are now on your ſide, and concludes as much more ſtrongly as right is better than wrong. And we know not what to think of a perſons (for 'tis not fair to charge it on a Party) pleading for Peace, and Liberty of Conſcience for themſelves, which they won't allow to others; all that uſed to be ſaid of *Hypocriſy*, *Violence*, the *Spirit* of the *Goſpel*, &c. being directly againſt 'em. However, you ought to hazard all things, rather than act contrary to your Conſcience, when ſo well inform'd; and truſt in God's providence to make up what you may loſe on ſo good an Account, as he certainly will, on way or other, if you are ſincere in what you profeſs. In the mean while, you'd do well to make the Miniſter of your Mothers *Congregation* acquainted with the ſtory, who muſt be a very ill man if he do's not endeavour to make her a better *Chriſtian*.

Q. *A Gentleman ſtill living, formerly a Souldier in the low Countries, was then quarter'd at a Town call'd* Swoll, *where was a ſucking Child in a very ſtrange Condition, for when it ſuck'd its mothers Breaſt, the Milk that came from it turn'd into Dirt in its mouth, ſo that the Neighbours concluded it bewitcht; and the Gentleman hearing of it went to the Houſe, and adviſ'd the Mother to the ſearch the pillow which the Child lay on, accordingly ſhe did, and found the feathers ſtrangely and curiouſly wrought one within another ſome of which ſhe brought to the Gentlemen, who found ſo much curioſity in 'em, as he thinks exceeded the Art of man, and concluded 'twas done by the Power of ſome* Dæmon, *adviſing her to burn* Pillow, Feathers *and all together, which ſhe did, and the*

the Child immediately thriv'd and did very well. Pray your Thoughts of it.

A. We wou'd firſt be glad to know how the Gentleman came to think of the Childs pillow, rather than any thing elſe about it; but if we did, we do't pretend to unriddle the *Devils meaning* in that, and a hundred other fooliſh, ludicrous, idle tricks which he plays in ſuch caſes, either to make men fruitleſly curious, or perhaps to divert his own pain, or boaſt his power: Or laſtly, it may be the effect of ſome task in the Nature of a Ceremony, impos'd upon the Witch, without which ſhe cou'd have no power to hurt the Child, which ſeems moſt probable, becauſe it was eas'd as ſoon as the pillow was burnt.

Q. *'Tis the misfortune of a very fine and virtuous young Lady to have contracted her ſelf to a Gentleman, who now refuſes to marry or free her from her promiſe, but for what reaſon is unknown, inſults over her, and tells her ſhe ſhall never marry while he lives, and threatens her if ſhe do, he will ſue her Husband. I deſire your advice how ſuch a man may be oblig'd either to marry or free her, tho' I muſt confeſs I think ſhe had beiter live in perpetual Celibacy, than make ſuch a man her Husband, as already uſes her in ſuch a manner, and whether a Gentleman ſhould act contrary either to Reaſon or Religion, who ſhould oblige him to Reaſon by the Sword? Your Anſwer is earneſtly deſir'd.*

A. For the Spark who uſes her ſo unhandſomely, he can have no excuſe, and by his refuſing to perform his part in the Contract, he actually diſſolves it; for there's no queſtion but the obligation is here mutual and reciprocal, tying one no faſter than the other. However, if he'd ly and dye never ſo often, he deſerves no more to be receiv'd into Favour, after ſuch an indigeſtible injury; and the Lady had better never to have the Comfort of Matrimony at all, than run ſuch a deſperate hazard to obtain it, we mean with one that has ſo ill uſed her already. Nor is there any need of her asking his leave to marry any other. As for his threating to ſue her Husband, that's not like to frighten a man of Senſe and Spirit, but rather the very oppoſition wou'd make him more eager. For fighting him, and beating him into better manners, it might paſs in a Camp, but not in a Countrey govern'd by ſteady Laws, which if ſhe can prove any Damage, we ſuppoſe will hardly deny her a Remedy. We live not now in the days of *Knight-Erranry*, nor is it a piece of Religion, as the *Chivalry-Writers* then made it, for a *Chriſtian Knight* to chine down every *foul Panim* who affronted diſtreſſed Damſels. The Laws of our Country, the pubfick, currant, ſterling Reaſon, forbid the ſame perſon to be Judge and Executioner; much more if he's a private man, and a party, and this agreeable to the common Senſe of all Mankind. And in Religion the caſe is yet plainer, where private perſons are to ſuffer the greateſt injury, rather then do the leaſt, and indeed without it, we are ſtill in a State of War, and no living for Mankind, a much more terrible miſchief than the Inconvenience which ſometimes ariſes from wreſted Law and corrupt Judgments. We have bin more expreſs on the preſent caſe, becauſe there is, we muſt confeſs,

confeſs, ſo great a Temptation for a generous man (eſpecially if there's any touch of Love) to act too far in it. Thus much however he may do, diſcourſe calmly with the Gentleman, get his Friends and thoſe who have moſt power over him to do the ſame, repreſenting the Unfairneſs and Immorality as well as the unhandſomneſs of his proceedings, and try if that way they can bring him to releaſe the fair Lady our of his Enchanted Caſtle: If all this won't do, 'tis but Juſtice to publiſh his Fame, and let the World know what he is: (ſend his Earmarks, and we may perhaps give him a ſmall lift.) If this exaſperate him, and he falls foul on the perſon who do's it, there's no doubt but it's lawful for him to defend himſelf (tho' not to anſwer a Challenge) and if he can, to give him a little Correction into the Bargain.

Q. *Whether Retaliation in caſes not otherwiſe unlawful, be not according to the Law of Nature?*

A. 'Tis no eaſy matter to know what the Law of Nature is: The beſt way to diſcover it is, by what ſeems to come neareſt it; namely the Law of Nations, or the common uſages, and conſent of mankind, which appears founded on univerſal Reaſon; but indeed, this is very narrow, there being not many Caſes wherein all the world agree, and the Law of Nature; ſuppoſing we think, a ſtate of Nature, and what that is, there may be alſo ſome difficulty in diſcovering, ſome making it a State of War, conſequently of no Society, which War deſtroys; others thinking with Reaſon, that ſuch perſons miſtake corrupted Nature, for Nature true, genuine and unſophiſticate, or indeed making their own Nature the ſtandard of all others, ſo that finding themſelves fearful, jealous imperious, capricious, ready to ſuſpect all the world, *&c.* They think not only all Mankind, but even God himſelf, *altogether ſuch as themſelves.* However, even theſe are agreed, that whatever the ſtate of Nature might be, we are now linkt into Societies, the very Eſſence of which implies a common Right, and Reaſon, ſo that the part muſt be concluded by the whole, the leſs by the greater, in matters of *Meum* and *Tuum*; and if they refuſe to ſubmit to the Judgment expreſs'd by Laws, they are Traytors to the Community, or at leaſt diſturbers of it. Whence it follows, that whatever private Retaliation might have bin by the Law of Nature, 'tis now in Communities unlawful, becauſe if univerſal it wou'd immediately diſſolve all Community. Indeed before Societies were form'd, if we can ſuppoſe any ſuch time, there was no other way; but it's certain there was ſuch a thing as a *Patriarchal* power, tho' now veſted in Kings, and tho' even there in a natural and ſtrict Senſe, wholly impracticable, no King in the world claiming by that Title, the very *Jews* having loſt their Genealogies, and ſeldom obſerving 'em while they had 'em. However, the *Patriarchal* Rule is no *Chimæra*, but the moſt natural of Governments, when it was practicable; a Father's rule over his Children being, if any, the State of Nature; and this being granted, private Retaliation between any of his Children and Subjects had bin unlawful, becauſe the caſe lay before their

their *Patriarch*, and they were not to be their own Judges.

Q. *How can the Devil, when I'm in bed, and all objects shut from my Eyes, after my having recommended my self to God as becomes a Christian, and compos'd my self to rest, I say how can the Enemy then affect my Mind or Fancy, or Insinuate bad thoughts, or how can he know what I think, unless he be omniscient?*

A. In the first place, see you don't slander the Devil, and lay that upon him, which is really owing to your own Intemperance. But if there's nothing of that in the Case, yet it's very possible for that subtil adversary, if permitmitted, to infuse ill Thoughts, nor can we see any great difficulty in a Spirits acting on matter, because a nobler being, and matter can never act without some prior action, nor any more in his acting as Spirit, which is as easie as matter on matter. He may then, for ought we know, convey Thoughts into the very mind, without the help of any intervening Species; but we doubt not but he more often, if not always, acts on the Fancy and Spirits, and formerly receiv'd Images; and no more reason to wonder why God permits this, than why he suffers all the other mischiefs in the world, which when we have brought on our selves 'tis almost blasphemy to complain of him. As for the Devils knowing Thoughts, this do's not at all imply it. He may have a shrew'd gues at 'em indeed by our actions, as wou'd any cunning Knave besides, but that's all; nor can he force any Thoughts into our mind so, but we may turn 'em out again; which if we endeavour to do when waking, and are not accessary by our Intemperance to any such Illusions as he may perhaps have power to inflict when sleeping, we shall not answer for 'em, any more than if we were bewitcht, which wou'd be not our sin, but our misery.

Q. *Is it lawful to do that action which for some private reason I have promis'd not to do, when I can do that action, and not thwart or contradict the reason or end of my promising not to do it? Thus for instance, Suppose I have promis'd my friend never to come to* London, *and the reason of his desiring this promise of me is because he apprehends the air to be prejudicial to my health, in the mean time I meet with a Doctor of Physick and he gives all possible assurance that the air is not prejudicial, but rather benefitial to my health.* Query, *can I come to* London *without breach of my promise to my Friend?*

A. Tho' we'd be very unwilling to relate the obligations of Faith and Morality, wherein we think mankind is already but too remiss, yet we must own, in the present case it's our Judgment that the Promise is void, because the Reason on which 'twas made, which is, as we call it, the very Pith and Soul of it, now ceases. Nay farther, we are of the opinion that shou'd a positive promise be made on any indifferent matter, for example, to go, or not to go to such a place, if afterwards Physitians or Friends shou'd advise, not to go, or to go contrary to the former Promise and Resolution, representing some notable Inconvenience or Convenience not foreseen at the time of the making such promise; in such a case we say, our opinions are that the Person is at Liberty, and the Obligation ceases, and we think

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we may appeal to the Conſcience and Practice of all the world, for the Truth and Juſtice of this Reſolution.

Q. from *Exon.* AN Aged Gentleman of this place not many months ſince was tamper'd with by the Quakers, being in a great meaſure poſſeſs'd with their Opinions, and oftentimes a hearer of them, which they by all means poſſible encourag'd, and adviſ'd him to keep a Coach, (which 'tis reported he would have done, had he liv'd) not long ſince he fell ſick, and was often viſited by the heads of their Tribe, and by them ſolicited to give a good part of his eſtate to their Fraternity, (when dead) to be buried in their Ground, notwithſtanding the Reluctancy of his Wife, who endeavour'd what ſhe might to alter his Reſolution, but juſt before his Death he told her, that ſhe ſhould not open his Will till 6 days after his death. In ſhort, He dy'd: The Quakers again came and demanded his Body; and as to the Will, told his wife they knew what it contain'd as well as ſhe, but however his wife caus'd him to be interr'd very decently in a Church of this City, according to the form of the Church of *England*, and a few days after, his Will was open'd, wherein it was deſir'd to be buried by the Quakers in their Ground, and had given them, after the Deceaſe of his wife, 40 *l. per Annum*, having Children beſides. *This is a plain Relation of a real matter of Fact, on which your Sentiments are deſir'd, and whether this proceeding of theirs does not ſmell rank of the Jeſuit, not only to gain Proſelytes, but Eſtates too, and whether it be not an antichriſtian Injuſtice to endeavour to deprive the Wife and Children, of what was juſtly their due, and whether* Chancery *may not Relieve them?*

A. This Inſtance is no News to us, we having known ſeveral ſuch our ſelves, and having reaſon to believe that it's an uſual thing among thoſe People, who are certainly wiſe in their Generation, whatever they may be for *Children of Light*, and whom we look upon as the firmeſt and moſt politick Body of men that Diſſent from our Communion; we know not whether we are to except the *Jeſuits* themſelves. However the Queſtion cannot as we conceive, be well taken, otherwiſe than incluſively, as of their *Doctrines* and *them* together; concerning which we have been ſo long indebted to 'em, that it's almoſt a ſhame to mention it, tho' ſhou'd we quite forget it, which we hardly ſhall, they wou'd, we believe, forgive us——tho' in the meantime we muſt own, that one or two of their Papers on that Subject, were the civileſt, and ſeem'd to argue the faireſt of any we have ever ſeen from their Party, and we ſhall endeavour to imitate them in our Anſwers, without any great Inclination to turn Proſelytes neither: But for the preſent Queſtion, to have a fair deciſion, let's at firſt conſider it abſtractedly——whether 'tis a juſt and righteous Practice for any party of Men, not conſidering 'em now as either right or wrong, to perſuade a *dying Perſon* to give away a conſiderable part of their *Eſtate* from their *lawful Heirs?* And here, firſt of all, it muſt be confeſt, this looks like *Popery*, for which 'tis never the better,

that

that being the way by which they have gotten moſt of their *Monaſteries*, and had once ſo great a part of *England*, that the Statute of *Mortmain* was made to reſtrain 'em. Nor can we omit a pleaſant Story which happen'd here in *England* on that Occaſion——A very lew'd, very rich old Fellow, when he found he was going to die in earneſt, had a great mind to make all ſure in the other World, and go the neareſt cut to *Paradice*, without calllng in at the *Half-way-houſe*———For this reaſon he ſent for ſome *Monks*, that liv'd near him, and like a *fair Chapman*, askt 'em what they'd take to enſure his Soul in t'other World and (that he might not be *chous'd*,) give it under their Hands, that they'd take all his ſins upon their own Heads. But whether or no he wou'd not come up to their Price, or they were *queaſy conſcienc'd*, bargain they cou'd not, and ſo they parted: Soon after which, it happen'd that ſome *Monks* of another *Order* heard of this rare Opportunity which they reſolv'd not to let ſlip till ſhe turn'd her *bald ſide* upon 'em; away they went then to the ſick man, and to make ſhort of the Story, ſoon agreed the *matter* between 'em; this *Expedient* being found out, to make a fair and legal Conveyance of the ſick mans *Sins* to the *Ghoſtly Father*———A ſmall *Cane*, *Quill*, or ſome ſuch *hallow Subſtance*, was provided, thro' which the *ſick-man* confeſſed all his Sins into the mouth of the *Monk*, who was to take 'em upon himſelf, and his *Faternity*, giving a *General Releaſe* in a formal Inſtrument under the Seal of the *Monaſtery*, that he ſhou'd never be troubled with 'em more, but they wou'd anſwer for 'em as their own, for which they had the valuable Conſideration of a *fat Mannour* or two more added to their *Eſtate*. The Moral is eaſie, (for ſuch there may be to a true Story) and needs no further inſiſting on. Now as for the Queſtion it ſelf, Firſt, this is certain, that if the Sum, or Eſtate given, were ſo much as wou'd any way conſiderably damage the Children, or near Relations, he wou'd be worſe than an *Infidel* who ſhou'd give it, and what wou'd thoſe be that ſhou'd take it, nay perſuade him to ſuch a Gift? Unleſs with St. *Hierom*, perſons are monkiſh enough to believe that even Wife and Children, as well as Lands, are to be, in that Senſe forſaken, and all given to the Poor, in order to have Treaſure in Heaven, tho' we thereby leave our own Relations fit objects for the next charitable Penitent. After all, ſuppoſing there were a ſufficient Eſtate leſt for Children and Relations, and the reſt for Charitable uſes, yet we can never abſtract ſo far from the Merits of the party left Truſtees to diſpoſe of this, but that it ſhall ſtill make a great difference in the Reſolution of the caſe. For muſt not all *Proteſtants* own, there's a fair difrence, for Example, in leaving a Charity to be diſpos'd of by the *Jeſuites*, who we know do make uſe of it to carry on ill deſigns, and a falſe Religion; and leaving it in the hands of honeſter Men, who wou'd do good and not miſchief with it? For indeed every *prudent Man* wou'd take care to leave ſuch Truſtees to his Charity as ſhou'd neither employ it to dangerous Uſes, nor only to enrich themſelves and live great, as Heads of a Party, which is not at all fair, whoever

ever they be that practice it—— and yet more, every wise and honest Person wou'd endeavour all he cou'd to hinder any Relation from warping to any Faction of Men, whose usual practice he finds it is, to wire-draw Estates out of their *Proselytes*, for the use of Poor Friends, when ten to one but their rich selves shall share it amongst 'em; or however, the Faction is unavoidably strengthned by it. This is all we can say as to the Reason of the thing, for the Law, we must take more time to answer it.

Q. *Whether the Souls of those departed, remember they once liv'd upon Earth, and all their actions and passages in this Life?*

A. If they remember any thing at all, it must be what pass'd while they were on Earth. The Christian *Hades* has no *Lethæ* in't, tho' there is in the *Heathen*, and *Poetical*. The Soul will have all it's Faculties and must use 'em, unless it sleeps, as some dream, and therefore the Memory as well as Will, Affections, &c. And this it's very probable, in much greater perfection than now 'tis *clogged* and *diverted*. But all this includes no news. The Wicked shall have a *tormenting*, the pious a delightful remembrance of the principal passages of their Lives, their works will follow 'em, whether Good or Evil, and if the Rich Man wou'd forget he can't, since part of his Punishment will be inflicted by the——*Son Remember!* But this reaches not, we think, all the passages of Life, many of which are in their own nature indifferent, and neither Good nor Evil.

Q. *Whether they see us upon Earth, and know what we do?*

A. We are inclin'd to think they do not, unless in extraordinary Cases, when it's probable their Souls departed from life are yet oblig'd to tarry about our World till they have done their Errands.

Q. *A Tradesman of* London *buying a Parcel of Forreign Goods (of Value) of a Merchant, to deduct for the Tares of the Casks according to the Invoyce; that is to say what the Casks weighed beyond Sea before the Goods were put into them; the Buyer receiving the Goods and tareing the Casks, finds one Cask to tare about a third part less than the said Invoyce Tare, which must be a Mistake.* Query, *Whether the Buyer in Conscience ought to make Restitution, it being the Custom to have the said Invoyce Tare, if so, to whom? Whether to the Merchant here who sells them by Commission, or to the Principal beyond Sea?*

A. A Mistake between just Men, is always repair'd as soon as known; and in this case without doubt there was some loss to the Principal, since the Merchant in Commission answers for no more than what he receives the Goods at; and therefore 'tis to the Owner that the Justice is due; and if he receives it, no matter by what means, whether by the person in Commission or otherwise.

Q. *A Person of a good Birth and Education, having been conscious of a detestable action; for which upon a serious consideration being sorry, he resolved to forsake it, and cryed, may I perish if I do it: It was his Misfortune lately again to commit the same; now as his meaning was without doubt void of Equivocation, though his words are not, so he is extreamly concern'd, and desires to know whether that is a Vow that is performed*

performed without any Ceremony or Solemnity, as in this partieular caſe? And whether there are any dangerous Conſequences depending on it, more than if the wiſh had not been made? And what would have been the certain reward of the Sin if continued?

A. Such paſſionate wiſhes are juſtly blamable, and indeed are always made without any thought at all; we have too often ſeen the unhappy effects of them on ſuch as have accuſtomed themſelves to uſe them. But they are very different from the Nature of a Vow, that being more ſolemn; yet they add a double Guilt to the Vice, where the perſon continues ſtill to commit it. It being plain a Sin againſt knowledge, ſince his curſing himſelf, if he commit the like again, ſhows he's ſenſible of the evil of it.

Q. My Husbnnd by his laſt Will and Teſtament bequeathed me all his goods during my Life, and in the ſaid Will he mentions, that ſuch of the ſaid goods as are left after my deceaſe, and my Funeral expences and debts paid, ſhall be to the uſe of his Brothers and Sifters Children. But thinking it an unreaſonable will (for ſeveral Reſpects I have adviſed with a Friend about it, who tells me that the Intailing of a Chattle is againſt Law; and were it not, the Will is too deficient to caſt upon my Nephews and Nieces ſuch a Right. But being willing to act with all good Conſcience before God, I muſt tell you that I do believe it was my Husbands intent that the goods ſhould be diſpoſed of as aforeſaid, ſo I deſire your Judgments in this matter: *Whether or no ſince the Law has ſo prudently taken care that entailing of Chattels ſhall be void, I may without Sin lawfully diſpoſe of the ſaid Goods in my Life time, and before the Goods are worn out; for if I ſell them now, I can make ſome conſiderable Benefit by them, more than I can when they are worn out, and ſo by making the beſt of them now, I may be in a Capacity to live the more comfortable in my old age?*

A. 'Tis to be ſuppoſed, that your Husband left you a ſufficient Maintenance beſides the uſe of theſe Goods, or elſe 'tis probable he wou'd not have hindered you from making the moſt advantage you cou'd of them; and on that conſideration we think you ought to be as punctual in the performing his Will as poſſible, he having a power to give them to whom he pleaſed, and only out of Courteſie let you have the uſe of them during your life; and it wou'd be a piece of Ingratitude in you, to diſpoſe of them otherwiſe than he required, except in caſe of want, or neceſſitous Circumſtances; and if ſo; we believe he intended no ſuch reſtraint, by this clauſe, *what's left after your deceaſe, all Expences and Debts paid.*

Q. Whether wilful Murder, Adultery, &c. or any other Sin of the like hainous nature, committed by a Prieſt of any Church, and lived in ſome years, can be throughly repented of? Or upon repentance may be pardon'd, and the perſon guilty hope thereupon to be ſaved: Conſidering the breach of his ordination vow, ſuperadded to that of his Baptiſm, the Sacredneſs of his Character, and the mighty Scandal given to the world, muſt needs agravate the Guilt of them in ſuch a one, much beyond what it wou'd be to another? If you reſolve it in the affirmative, what grounds you have from Scripture, or Reaſon for your Opinion? Gentlemen you

are earneſtly deſir'd to return an impartial Anſwer with all convenient ſpeed.

A. There is, at moſt, but one Sin whereof a man cannot repent, and whatſoever time a Sinner truly repenteth, without excepting any Sin, there is mercy for him. Let the Crime be what it will, the Apoſtles *'ſuch were ſome 'of you,* will go near to reach it: however, we have formerly we think, made it evident that ſinning after Baptiſm, nay tho' for ſome time continu'd in, and tho' as high as temporal Apoſtacy, is not abſolutely damnable, becauſe not impoſſible to be repented of. The Inſtances of *David* and others are perhaps too well known, and have been too much, in ſome caſes inſiſted on; however thus much they prove, that even habits of Sin, ſincerely and ſeverely repented, may be pardon'd.——And this holds without exception, that we know of, as to any order of men. Tho' this we muſt own, that as the preſent caſe is put, no honeſt man wou'd be in ſuch Circumſtances for all the World. The obligations of that ſacred Character are ſo high in their own Nature, and their ſuperadded Vows make 'em yet ſo much the ſtronger, and the bad Examples of ſuch men have ſo great and fatal an Influence, and Religion has already ſo many Enemies, buſy in inventing, greedy in receiving and ſpreading any ill thing againſt the Profeſſors, much more the Teachers of it, that all this makes ſuch a perſons caſe, where really guilty, only not deſperate. To the Ungodly, ſaith God, What 'haſt thou to do to preach my 'Law, or take my Covenant into 'thy Lips, ſeeing thou hateſt to 'Reformed, and haſt bin partaker with the Adulterers? Let them conſider this that forget God, leſt he tear 'em in pieces, and there be none to deliver 'em.

Q. *I Some time ſince met with the following Paper, and on Enquiry find the Matter of it to be true, and that there is, or lately was, one* Robert Cook, *Eſq; living at* Ipſwich, *in the ſame manner that this Paper ſuppoſes, without eating any thing that has Life in't, drinking Wine,* &c. *He's accounted a very rich Man, and of great Learning. I deſire your Judgment concerning his manner of Life, and the Account he gives of it?*

The Paper follows:

Several Queſtions asked of *Robert Cooke*, what is his Religion? and why he doth not eat Fiſh, Fleſh, Milk, Butter, &c. nor drink Wine nor Beer (but Water) nor wear Woollen Cloaths (but Linnen) and by him Anſwered, as followeth.

Query 1. *WHat Opinion or Belief are you of? And what is your Religion, ſeeing you are not of any Sect or gathered People?*

A. I am a Chriſtian, and a Proteſtant (*a*) and my Religion is to fear *God* (*b*) and to keep his *Commandments* (*c*) to keep my Soul undefiled from the wordly evil Nature: (*d*) I abhor the Evil, and love the Good, (*e*) and have fellowſhip therein with all in every Sect, or gathered, or ſcattered People.

a Micah 68.
b Eccleſ. 12. 13.
c Jam. 1. 27.
d chap. 1. 1.
e Acts 10. 34. 35. 1 Pet. 1. 1.

Query 2. *By what Rule is it poſſible to keep* God's Commandments, *whereby the Soul may be kept undefiled?*

A. (*f*) By the manifeſtation of the *Spirit of Chriſt*, a meaſure of it being given (to me and) to every man (to be by it guided) to profit withal (*g*) this is that Law of the *Spirit of Life* in man, which Reproves for *Sin*, and leads into all *Truth*. (*h*) It Reproves for every vain Thought, and every evil Inclination, before it can come into bad Words or wicked Works: (*i*) And as this *Divine ſwift Witneſs*, the *Principle of Life* is hearkened to, and the Soul takes heed, watching continually to it, to receive Power, (*k*) and being obedient thereunto, abſtaining from every Appearance of Evil: It ſaves *Man* from committing of *Sin*, becauſe he is born, and led, and preſerved by the *Spirit* of *God* (viz.) *Chriſt Jeſus*, which is the *Power* of *God* (in man) which overcometh and keepeth from, and leads out of all Evil Inclinations.

f 1 Cor. 12. 7. Nehem. 9. 20.
g Thon. 1. 9. 1 John. 2. 27. John 16. 8. 13.
h Jer 13. 33. Heb. 8. 10. 11. John 6. 45. Deut. 30. 14. Rom. 10 8. 2 Pet. 1. 19.
i Malachi 3. 5. Epheſ. 4. 6. 2 Cor. 13 5 Job 32. 8. 1 Cor. 3. 16.
k Pſal 4 4. 1 John 3 9. 24. 1 John 5. 18. 2. Mat. 1. 21. John. 1. 12. Rom. 8. 2. 11. 1 Theſ. 5. 22. Tit. 2. 11, 12. Gal. 2. 20.

Query 3. *Why do you deny your ſelf to kill any* Animal *Creature, and not to eat Fiſh, Fleſh, Eggs, Butter, Cheeſe, Milk, or any* Animal, *or the produce of any* Animal; *your Food and Rayment you uſe being of nothing but only the Produce of* Vegetives, *that groweth, or may grow in the Countrey wherein you live, as Corn, Herbs, Roots, and Fruits of Trees,* &c. *or Preparations of Corn and Water for your Food; and your refuſing to drink Wine or ſtrong Drink, only Water for your Drink, and Linnen (or other* Vegetives) *for Cloaths?*

A. Let

A. (*l*) Let every man do as he is perſwaded in his own mind (ſo as it be Innocent, and not *Sin*) and my Practice in doing according to my Conſcience and Belief, that I ought not to Kill, is very innocent and harmleſs; which cannot give any juſt offence to any man, nor other Creature. And my ſtrict Rule in it (*m*) keeping out of Wrath and Violence (*n*) brings me forwarder on my way to keep my Conſcience void of offence, towards *God* and towards Man: (*o*) And where as I cannot Kill without wounding my Conſcience, in acting againſt my mind, doing doubtingly, condemned in my very Thoughts; (*p*) therefore rather than I will offend that Innocent Life in me, I refuſe any Food or Rayment that may come from any Beaſt, or other *Animal* Creature: (*q*) And becauſe Wine and ſtrong Drink are hot in operation, and intoxicating, and I think as needleſs as Tobacco (to me) (*r*) and I by Experience, finding that Water for Drink, and *pulſe*, (*viz.*) Corn (and other Vegetives) for Food and Linnen (or other Vegetives) for Rayment, is Cleaneſt and wholeſomeſt and Warm, and Strengthning, and Nouriſhing, and Healthful; I chuſe to uſe them, and ſo am cleared from moſt of the Cumbers, Labours and Toils, both of body and mind, a few things being ſufficient in this my Way of Living, and brings eaſily into Contentedneſs, and true Thankfulneſs to *God*.

l 1 Chron. 4. 10. Mat. 5. 6. Rom. 4. 5.
m Gen. 6. 5. 11.
n Acts 24. 16.
o Rom. 4. 23.
p Rom. 14. 21.
q Jer. 35. 6. Prov. 3. 4. Judges 34. Luke 1. 5.
r Gen. 29. Daniel 12. 3, 4, 5, 6. Rom. 14. 23.

Euſebus his Writing relates, that the holy Apoſtle, called, *James the juſt*, the Brother of our Lord, eat not Fiſh nor Fleſh, nor drank Wine nor ſtrong Drink, nor wore Woollen Cloaths, but Linnen.

Contemplations.

'O GOD, when I conſider the Admirable Powers of 'Life and Senſe which is in the 'Fiſh, and Birds, and Beaſts, and 'all other *Animal* Creatures; 'and that all the Men in the 'World could not give the like 'being to any thing, nor reſtore 'that Life and Senſe which is once 'taken from them, that thou the 'Lord of all haſt given them, I 'have been apt to think that ſurely thou didſt intend a more *In*'*nocent kind of Food to Man* (Gen. '1. 29. than ſuch as must be ta'ken with ſuch detriment to thoſe 'Living Parts of thy Creation.

'And the very ſame Conſidera'tion hath gone along with me *in* '*reference to the Labour of thy Crea*'*tures*: I have thought that there 'was a certain degree of Juſtice 'due from Man to the Creatures; 'and that the Exceſſive, Immode'rate, Unſeaſonable uſe of the 'Creatures Labour is an Injuſtice 'for which he muſt account.

'To deny domeſtical Creatures 'their Convenient Food, to ex'act that Labour from them they

' are not able to perform; to uſe ' Extremity or Cruelty towards ' them is a breach of that Truſt ' under which the dominion of ' them was committed to us; and ' a breach of that Juſtice that is ' due from Man to them, and there- ' fore I have eſteemed it as part ' of my Duty. And it hath been ' my practice to be merciful to the ' Beaſts, and have accordingly de- ' clined any Cruelty to any of thy ' Creatures, and as much as I ' might prevented it in others, as ' Tyranny inconſiſtent with the ' Truſt and Stewardſhip that thou ' haſt committed to Man.

' I have abhorred thoſe Recre- ' ations and Sports that conſiſts in ' Torturing of the Creatures, re- ' membring that thou haſt given ' us a Dominion over thy Creatures, ' yet it is under a Law of Juſtice, ' Prudence and Moderation, o- ' therwiſe we ſhould become Ty- ' rants, not Lords over thy Crea- ' tures.

' And therefore thoſe things of ' this Nature that others have ' practiſed as Recreations, I have ' avoided as SINS.

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A. ' Let not him that eateth, ' deſpiſe him that eateth not—— was the old Advice of the Apoſtle, tho' as before 'tis only he who is weak that eateth Herbs, and the caſe is very different between us and the Primitive Chriſtians. As to the Gentlemans way of Living, in the Queſtion before us, we ſuppoſe it can be no Secret now he has printed the Confeſſion of his Faith and Practice, and therefore it won't be uncivil for every one to ſpeak their Senſe of it, tho' we fancy he's not like to make many Proſelytes. In General, as to his Fancy about Meats, Drinks, *&c.* We know no great hurt in't, the Injury being to himſelf, if any, laying a greater Burden on himſelf in ſome reſpects, than all the Ceremonial Law, only he ſeems again to introduce that difference of Meats which Chriſt has taken out of the way. As to his other Practice, being of no Sect, or gathered People, if the meaning of it be that he communicates with no Church, nor ever any where receives the bleſſed Sacrament, as indeed he muſt not, if he's true to his own Principles, there is, we conceive, more miſchief and danger in't, as we ſhall preſently prove; nor can the Example of perhaps ſome one or two great Men excuſe him.

We come now to the particular Conſideration of his Queſtions and Anſwers, and if we can prove he proceeds on falſe grounds, and that thoſe reaſons won't hold, on which he founds his Practice, it will be no more than reaſon that he ſhou'd alter it, if he's yet alive, and continues in it.

As to his Anſwer to the firſt Queſtion, *What Religion are you of?* to which he replys in the firſt Place, He's a Chriſtian, even there we deſire him not to think us uncharitable if we ſtop a little before we can get any further: An *Eſſene* indeed he may be, but whether a Chriſtian, unleſs in a very large Senſe, as *Juſtin Martyr* (if we are not miſtaken) and ſome other of the Fathers, lug in *Socrates* and *Plato* to Chriſtianity, and ſome have made our Friend *Homer* little leſs. This muſt be granted, that a Mans ſaying he's a Chriſtian, do's not make him ſo,

any

any more than their ſaying they were *Jews* and were not, of old, did make 'em *Jews*; nor is living among profeſſed Chriſtians any more infallible mark, for this might ſerve *Atheiſts*, *Turks* and *Heathens*: A *Bramine* at leaſt, wou'd be of the ſame Church with this Gentleman, for he believes in his one *Almighty Spider*, and wou'd frankly proteſt and own his Religion was to fear God, and to kill none, relieve all diſtreſſed Lice, Fleas, and lame Dogs, as well as this Gentleman. 'Tis but fair then to allow ſome *Criterion* of Chriſtianity; Circumciſion, Eating the Paſchal Lamb, and obſerving the Law of *Moſes*, was the mark of the *Jews*, the ſame Circumciſion with the Law of *Mahomet* of the *Turks* receiving ſeveral Traditions of the *Phariſees*, abſtaining from ſeveral Meats, living in Community, *&c.* of the *Eſſenes*: Conſequently a Chriſtian muſt be diſtinguiſh'd by ſome marks, Baptiſm, the other Sacrament, and being a follower of Chriſt, and obſerver of his Doctrine, at leaſt as far as outward profeſſion. He therefore who lives in the neglect of ſuch an uſage as Chriſt has made a particular diſtinguiſhing mark of his followers, for example, the Sacrament of the *Euchariſt*, whereby they own themſelves Members of the ſame Body, and him their Head, who has commanded 'em, *To do this in remembrance of him*, whereby they are to ſhew forth the *Lords Death till be come*, how can ſuch a one as this, with any propriety of Speech be call'd a Chriſtian? And wou'd the Fathers or Martyrs of old have thought him ſo, had he liv'd among them, and not bin preſent at their Aſſemblies, or communicated with them? But he pretends to be more than a Chriſtian of one ſide, tho' he ſeems a great deal leſs than the other——He'll be more holy than our Saviour, who there's little doubt to be made, drank Wine, and eat Fleſh, being commonly preſent at Feaſts when invited, and of whom 'tis expreſly ſaid in ſeveral Places, that he did eat Fiſh, and once, with the addition of an Hony-Comb, the beſt Delait his Fortunes afforded him, tho' that the product of living Creatures; nay choſe his Apoſtles, the moſt part, from Fiſhermen, whoſe Livelyhood 'twas before, and ſometimes after to catch Fiſh, as well as Men, and he himſelf did more than once miraculouſly aſſiſt them in it, which wou'd he ever have done had he thought God had intended a more innocent kind of Food to men, as this Gentleman even in his Prayers, tells him?

As to his ſecond Queſtion, by what Rule 'tis poſſible to keep Gods Commandments, and the Anſwer to it, by hearking to the motions of the Spirit, being obedient to it, *&c.* This in a ſound Senſe is true, but in an *Enthuſiaſtical*, perfect whimſie. Gods holy Spirit acts rationally, and works by means, not now without 'em, at leaſt not uſually, for that wou'd be a Miracle. This Spirit can never dictate any thing contrary to what *Jeſus* has taught, for 'tis the Spirit of Chriſt (and therefore diſtinct from him, not the ſame with him:) Now Chriſt as before had bid us *Do this in Remembrance of him*; But what Spirit is that which bids us not do it? Our own at leaſt, if not a worſe, and how dangerous is it to attribute that to him which is directly contrary

trary to what we are ſure he has commanded? And how ſhall Spirits be tried but by the Scriptures of Truth? This we have bin the longer on, becauſe we think it a dangerous Error, and have ſhown our Reaſons why we think ſo.

As for the third Queſtion, why you kill no Animal, nor eat Fiſh, Fleſh, Milk Egg, or the product of any Animal *&c*? You anſwer, Let every man do as he's perſwaded in his own mind, that's true, if, as you ſay, it be innocent. Tho' 'tis no wiſdom to be thus brought in bordage, beſides that ſuch a Practice almoſt unavoidably throws thoſe who uſe it on cenſuring thoſe who do not, nor ought men to be ſtubborn in any ſuch odd fancy, but conſider the reaſons brought againſt it, and the weakneſs of their own arguments. The chief of what you ſay, is, that by this Rule, not killing any Creature (Louſe, Flea, *&c.*) you keep out of Wrath and Violence. But is the Butcher, think you, in wrath with the Lamb or Calf when he kills it, or the good Wife with her Poultery when ſhe wrings their Necks off? There's no conſequence at all in the argument. No more than the next, *becauſe I can't kill without wounding my Conſcience*, therefore you will not wear any Raiment, or eat any Food, that comes from them: But ſure you may do this without killing 'em, nay with kindneſs to 'em, for do's not every one know that the Sheep languiſhes unleſs ſhear'd, and is a great deal the better, and livelier for't, as a man for being ſhav'd, *&c.* Wou'd not the Cows Udder break if not milkt, or at leaſt the milk be loſt, which is ſure a greater Sin than eating it; and ſo of Eggs, for the Hen can't hatch a quarter of thoſe ſhe lays. You're not for Wine, or ſtrong drink, becauſe 'tis hot, and will intoxicate you. But Roots are windy, Fruits are crude: Nay, Corn and Water, if you eat too much on't, will ſoon break your Belly, juſt as Wine will fuddle you: Nay, you ought not to eat without a rare Microſcope, for not only Vinegar but Water has thouſands of living Creatures in't, at leaſt the Seed of 'em, and if you'll be ſure to eat nothing that lives, you muſt come to graſs, as the *Eſſenes* when excommunicated.

For St. *James*, if that be true of him which *Euſebius* (and St. *Jerom* too) quote out of *Egeſippus*, it's plain that he was a *Nazarite*, for he ſays, 'he was holy from his Mothers womb; nor can his practice be drawn into Example, any more than that of kneeling till his Knees were as hard as Camels.

As for your mercy to Beaſts, 'tis very commendable, and what God expreſly requires, but no great matter of Piety or Merit in't, for the Heathen *Bramines* do the ſame. For your Argument, in your Prayer, againſt Fleſh, that God intended a more innocent Food, you forget he expreſly granted the uſe of Fleſh to *Noah*, and as before, what's this to Cheeſe and Milk?

Q. *Whether a Number actually infinite be not a plain Contradiction?*

A. Quantity is infinitely diviſible, therefore the variety of expreſſing the parts of Matter is infinite, or there is an infinite Number of Numeral Terms, tho' to ſay any one Number whatever is Infinite, is falſe, ſince it may be doubled, tripled, *&c.*

Q. *Whether Infinite Numbers are equal?* *A.* This

A. This depends upon the former Queſtion, and has its Anſwer in the laſt.

Q. Whether a Rich Covetous Man can be honeſt?

A. No, for tho' perhaps he may not Immediately cheat ſuch as he deals with, yet he Cheats the Poor of their Charity due, he defrauds himſelf of ſometimes Neceſſaries, at leaſt of his Reputation and Soul, and robs his God of that Worſhip that is due to him, in transferring it on Money and thereby becoming an Idolater.

Q. My Brother and my ſelf were *French-men* born, and in our youthful days we travel'd many years among the Indians in the *Weſt-Indies*, in which time we became perfect Maſters of their Trade and Language: We alſo diſcovered divers Ports where no *Europeans* had ever traded, and we reſolved to go to the Court of *France* to inform it of our Diſcoveries, preſuming that the moſt Chriſtian King would ſend ſome of his Subjects under our Conduct to ſettle ſome Factories in thoſe convenient Ports aforeſaid. But paſſing through an *Engliſh* Factory in our way homeward, the Governour of the ſaid Factory for King *Charles* the ſecond, underſtanding we might be very ſerviceable to his Maſter, prevailed upon us (by large Promiſes) to quit our Deſign for *France*, and ſent us hither in an *Engliſh Veſſel*, and gave us large recommendatory Letters to divers Lords of the Privy Council, who carried us to the King, who received us very graciouſly, and hereupon there was a Company incorporated, who ſent us with two *Engliſh* Veſſels upon the Diſcoveries aforeſaid, We faithfully effected what we undertook, ſettled divers *Engliſh* Factories, and at our return King *Charles* gave each of us a Gold Chain and Medal, and the Company promiſed each of us 100 *l. per Ann.* which Salaries they paid us three or four Years, 'till the the Companies Servants had learned the Language of the Natives, the Method of Trade and way of Navigation thither; which they had no ſooner learned, but they ſtopt our Salaries, diſmiſſed us their Service, and ſent us home to *France*; where we no ſooner arrived, but reflecting upon the ſevere uſage of the ſaid Company, in diſcharging us of their Service without any Provocation, or Neglect in us, we meditated Revenge, and immediately combined with ſome of our Countrey-men, with whom we ſailed for *America*, and with the aſſiſtance of our old Acquaintance the *Indians*, we made our ſelves Maſters of the chiefeſt of the Companies Factories. My Brother dyed in this Expedition, but I left the *French* in poſſeſſion, and returned immediately to the Court at *Paris*, to give an Account of what I had done. The Company at *London* no ſooner heard of the loſs of their Factory, and the great Damage they ſuſtained thereby, but they employed one of their Company to write inſinuating Letters to me, (then at *Paris*) acknowledging the Companies former Unkindneſs (if I may not ſay Injuſtice) to me and my Brother, with large Proteſtations, that if I would again reſtore the ſaid Factory which I had taken from them, they would make me ample ſatisfaction for their former Unkindneſs, and would agree to any Terms I ſhould propoſe for my Advantage and well being, and future Settle-

ment in *England*. I (having married the Daughter of a Person of Quality in *England*, and having a great Kindness for the Nation) did without Hesitation go for *London*, where I was kindly received by King *Charles* the second, and the Duke of *York*, who was then Governour of the said Company, who both directed I should be made a Free Denison of *England*, and that the Company should largely reward me, if I did perform my Promise, and restore the said Factory, pursuant to my Engagement. Before I went, they settled on me two Actions (for my Life) in the Companies Joint-stock, and 50 *l. per Ann.* subsistance Money, with many large Promises of future Gratuities and Rewards after I should have restored the said Factory. I then went immediately with the said Companies Ships, and delivered the said Factory to a Governour, whom the said Company had appointed to receive the same, and within six Months I brought all the *French* which I left in Possession of the said Factory to the Company at *London*, together with Goods to the Value of 7000 *l.* (and so much the Company sold them for) of which a fourth part was my own. All the Compensation I had at my Return, from their large Protestations, was an hundred Guinea's and 50 *l. per Ann.* added to my former fifty Subsistance; with Proviso, that when the King should bestow on me a place of greater Value than 50 *l. per Ann.* then the last fifty should cease and determine: But King *Charles* gave me no Place, and yet they have taken from me the last 50 *l.* three Years since, and never gave me a Penny for my said fourth part of the 7000 *l.* aforesaid, so that I have now but 50 *l. per Ann.* Subsistance money to maintain my Wife and five Children, notwithstanding, the Product of the said Factory which I so frankly gave the said Company, hath since yielded 'em Goods to the Value of near two Hundred thousand Pounds.

Gentlemen, *The Cries of poor Infants for Necessaries, and in particular for Bread, hath sometimes emboldened me to beg Favour of some of the Committee, to continue at least what was given me by an Order entered in their own Books: To which submissive Request, all the Comfortable Answer I could get, was, that they were Masters of their own Orders; and as a Parliament can repeal Acts made by former Parliaments, so can a Committee reverse Orders made by former Committees, to which they commanded me to submit. I have borrowed all the Money I can of Compassionate Christians, and have run on score with all People as far as I can get Credit, and I protest I expect every day to be cast into a Goal for Debts which I could not avoid. If I flye into* France, *I fear I shall be destroyed in that Arbitrary Government for serving any Prince but my own: I have no Money to go to Law, nor dare I Contend with my Masters; nor (if I durst) do I know if any Action will lye against them.* Gentlemen, *I find in all your Writings you are great Friends to the distressed, and I assure you, you cannot meet with a fitter Object of Compassion than my self: I am resolved to follow your Counsel, and therefore do most passionately desire you to Advise me what course you your selves would take if you were in the same Circumstances (which God forbid) with your poor Petitioning Stranger?*

A. All People allow that Parliaments may Repeal Acts made by

by former Parliaments, when they find any unforeſeen Miſchief ariſe from them, and they do frequently Repeal the ſame: But we utterly deny that any ſubſequent committee can take away any Gratuity or Reward given by any precedent Committee, for Services already performed (which ſeems to be your Caſe) or hereafter to be performed, provided you keep the Articles on your part to be done and performed, any more than Children can turn Perſons out of Houſes or Eſtates, of which their Parents have made Deeds of Gift before. We are of Opinion that the Company made an extraordinary good Purchaſe, when two Original Actions, and 100 *l. per Ann.* for your Life, procured them the Poſſeſſion of a Factory that hath already yielded them two Hundred Thouſand Pound in Commodities, beſides what it may yet yielded them *in futuro*: We muſt therefore beg leave to believe you are miſtaken, or give us leave not to Credit your Averment, that they have taken away half your hundred *per Ann.* unleſs you had firſt retaken from them half the ſaid Factory. It ſeemeth alſo to us fully as incredible as the former, that they ſhould deny you a fourth part of the 7000 *l.* you Traded with, whilſt the ſaid Factory was in your own Poſſeſſion, ſince we cannot imagine what Claim the Company could make to any part thereof: Surely if that King were living who gave you the Gold Chain and Medal for your Services, you would not have needed to make ſo diſmal a Complaint. And, *Sir*, now we have as Gracious a King as ever ſat upon the Throne, and as ready to relieve the Oppreſſed; and ſince you deſire us to tell you what we would do, were your Caſe our own, which (as you ſay) God forbid: We would Petition his Majeſty in Council, or in his Abſence, the Queen, who is alſo full of Compaſſion, and will account it her Glory to relieve the Diſtreſſed. As to the Goods which your ſelf traded, and the Company ſold for 7000 *l.* if you made the Company no Grant or Deed of Gift of them, you have doubtleſs a good Cauſe of Action either at Law or Equity for the ſame; ſince you deliver'd 'em upon ſuch Conditions as are now made void, therefore alſo your right becomes to be re-inveſted in the whole. And whereas you plead Poverty, and cannot go to Law with your Powerful and Rich Maſters, that is like an Objection made by a Stranger indeed, for our Laws have ſo great a regard for the Poor, that they may be admitted to Sue *in Forma Pauperis*, and have their Cauſe tryed *Gratis*. Beſides, a Wife and Children are nearer than Maſters or any other Relations; and if that little you have depends on your own Life, it muſt needs prove a great Mortification to you to leave ſo many Beggars, out of a Compliment to your Maſters, who if your own relation be true, are but ſo many Step-maſters at beſt, from whom God ſend you a good Deliverance.

Q. *From a pious Education and frequent going to Church and other Opportunities, I have learnt all the Reading Pſalms by heart, and have ſaid 'em without Book at Church theſe two or three Years, and tho' I generally ſpeak 'em lower than others that read 'em, yet I find I'm too often pleas'd with Peoples taking No-*

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tice of me for it, which I fear is an Argument of Pride and Self-conceit. my ſpeaking ſoftly and yet deſiring to be taken Notice of, being I'm ſenſible no better than ſailing to the Port of Vain-glory by a ſide-wind; to avoid which I've been often thinking of carrying a Book to Church and reading 'em, but that I fear I ſhou'd forget 'em, and ſhou'd not be able in a little time to repeat 'em for my Comfort in my Sickneſs, or other times, when I have not a Book, or can't ſee to read. I beg your Direction in this matter?

A. We wiſh there were more who made ſo good uſe of their Memories, which indeed its a ſhame that we do not; ſome of the Papiſts repeat the whole Pſalter every twenty four Hours: Mr. *Farrar* did the ſame at his famous Proteſtant Monaſtery; which if done not out of formality, but with the true Spirit of Piety and Devotion wherewith they were compos'd, wou'd undoubtedly be the happieſt Employment wherein a Man could buſie himſelf, and the very *Type* of *Heaven*. The *French* Proteſtants have alſo many of 'em moſt of the *Singing Pſalms* by heart; *Madamoſelle de la Muſſe* had 'em all, of both Editions, the advantage whereof we may eaſily perceive, when we come either into the *French* or *Dutch* Churches; and for the *Reading Pſalms*, there are we believe many of our own, that are conſtantly preſent at our Service, who have 'em without Book, which that way 'tis no great difficulty to get, in time, and with a little Application——The Eaſineſs of which, and the little Praiſe it deſerves to have a good Memory, as leſs in our Power by much than Judgment, and ſhared even by the Brutes, or at leaſt ſomething very like it: Theſe Conſiderations we ſay, wou'd be uſeful to one who is ſo juſt to himſelf to obſerve the Motions of Pride in his own Mind from ſuch an Acquiſition; which if he finds he can no other ways conquer, he'd do well to bring a Book to Church, on which he may keep his Eyes fix'd, tho he don't read the *Pſalms*, and by this Method incur no Danger of loſing 'em; tho' we ſhou'd think if he enter'd God's Houſe with a Mind prepar'd and watchful againſt the Temptation, reflecting on the Majeſty and Purity of that Being who is preſent over the *Mercy-ſeat*, who knows our Hearts, and ſees all the fooliſh, ridiculous Motions of Pride, Vanity, or any other Sins that are in them; this we ſhou'd think wou'd (as it did *Iſaiah*) fill him with ſuch juſt and humble Thoughts of himſelf, that he'd have other things to do than to be pleas'd with the Admiration of Men. Beſides, if he underſtands the meaning of the Pſalms, in which Dr. *Hammond* or Biſhop *Patrick*'s Book will help him, if he has bnt a taſte of thoſe Noble *Poetical Flights*, and Divine *Raptures*, whereof they are compos'd, much more if he can feel all thoſe Holy Affections which the Royal Pſalmiſt expreſſes in them, that deep Sorrow and Penitence, that Heavenly Joy and Praiſe, and triumphant Truſt in God which they every where preſent, this ſure will be more than enough to employ his whole Soul, and carry him far enough out of ſight of this deſpicable World.

Q. What's the meaning of the word Maranatha, *mention'd by St.* Paul?

A. To clear this Queſtion we muſt

muſt take the whole Verſe, 'tis 1 *Cor.* laſt, *v.* 22. *If any Man love not the Lord Jeſus Chriſt, let him be* Anathema Maranatha; which Dr. *Hammond* thus Paraphraſes, "If any Man love not Chriſt ſo "well as to *Confeſs* him, but re- "nounces him in time of *Tempta- "tion*, as the *Gnoſticks* affirm it "lawful to do, let him fall under "the *heavieſt Cenſures* of the "Church.

Bet we muſt ſearch a little further into the matter, and enquire, *Firſt*, What is meant by *Anathema*, and, *Secondly*, by *Maranatha*? Ἀνάθεμα, which ſome think different from Ἀνάθημα, as *Beza* and others; the ſame is taken by Dr. *Hammond* and others, for the ſecond Degree of *Excommunication*, the Chriſtians having three Degrees thereof, taken from the ſame among the *Jews*, and their *Niddui*, *Cherem*, and *Shammatha*: *Niddui* the firſt, which was an ἀφόρισμὸς or Separation, removing any Perſon from the *Common Converſation* of Chriſtians, ſo as not to come within four Paces of 'em. *Cherem* the ſecond, which was yet more ſolemn, after the doubling of the *Niddui*, or full ſixty days given 'em to Repentin, which if they did not, this *Charem* or *Herem* was to iſſue out againſt 'em, the ſame, as *Beza*, *Hammond*, and others, with *Anathema*, or Execration; which word is uſed for *Cherem* by the Seventy, and this without any time limited, and in the moſt ſolemn manner, among the Jews with *Curſes* out of the Law of *Moſes*; the like Execrations alſo uſed in the *N. T.* particularly by the Apoſtle to *Simon Magus*——*Thy Money periſh with thee*: 'Tis put here as in moſt other places, Metonymically, the *Thing* for the *Perſon*, ἀνάθεμα for ἀναθεματισμὸς, a *Curſe* for *Curſed*, as is common among the *Hebrews* and *Helleniſtical Jews*; a *Thing*, or *Perſon*, *Curſed*, or *Devoted*, as the Latin expreſs it, the ſame with what the Apoſtle calls *Delivering to Satan* in another place, to wit, Conſigning him over in the Name of God to him who is the *Accuſer* and *Tormenter* of Mankind, for the deſtruction of his *Fleſh*, that his *Soul* might be ſaved, that is, for the inflicting of ſome terrible Diſeaſe upon him, as upon *Job*, (*behold he is in thy Hand*) and perhaps moſt of thoſe who were *poſſeſſed* in the N. T. tho' this not always extending to Death; for the Inceſtuous Perſon himſelf did afterwards repent, and for ought we read was again admitted into the Church,——that *Deſtruction* or *Death* (ſome are *fallen aſleep*) being either only on *Impenitence*, or after the third Degree of *Excommunication*, not only the *Anathema*, but the *Maranatha*: This Dr. *Hammond* thinks refers to the third and higeſt Degree of *Excommunication*, the *Schammatha* among the *Jews* deriv'd according to the Rabbies either from שָׁמַּם מוֹתָה, *There is Death*; or from שָׁמָּא תְּהֹא, *There ſhall be Deſolation*; or laſtly, from שָׁמַּ אֲתָה, *The Lord cometh*; *Shem*, or the Name being put for *Jehovah* or the *unutterable Name*. This Etymology, 'tis true, does not pleaſe Mr. *Lightfoot*, becauſe no mention of it among the Rabies, but there's ſomething very like it in the Scriptures themſelves, and that's better; for in the Decree of *Darius* concerning the *Jewiſh Temple*, Ezra. 6. 12. we read, *The God that hath cauſed his Name to dwell there, deſtroy all Kings and People that ſhall put to their Hands to deſtroy this Houſe of*

God

God at Jeruſalem; where ſeems to be ſomething more than an uſual *Anathema*, like that of the Prophets Curſing the Children of *Bethel* in the Name of the Lord.

Inſtead of which *Shem*, the Apoſtle uſes *Maran*. ſignifying in Syriac. *The Lord*, and that as it ſeems for ſeveral good Reaſons: *Firſt*, Becauſe he thereby avoided the Superſtition of the *Jews*, who uſed the word *Shem* as ſometimes *Adonai* inſtead of *Jehova*, which they wou'd not utter: And on the other ſide, that he might not offend 'em, he us'd not the very Name *Jehova*, but one equivalent to both. This of *Maran*, which, *Secondly*, was probably better known among the *Gentiles* than the other, being Syriac, which ſpread much farther than the Hebrew: And beſides, that very word *Maran*, ſignifies *Lord* in the Eaſtern Tongues, whence ſays Dr. *Hammond*, quoting *Servius* on *Virgil*, the Kings in *Etruria* were called *Marani* ——a miſtake in the Dr. or Printer, for *Servius* ſays *Murrhani*, both in the twelfth and ſixth Book; and *Virgil* himſelf has *Murrhanum hic aureos*, &c. and ſo *Grotius* writes it on the place, who is almoſt word for word the ſame with the Doctor: And acordingly *Tyrrheni*, and the very Title, *Tyranni*, are by *Dickenſon* deriv'd from *Tyre*, as Ἄναξ from the *Anakims*. However, more certain we are that *Marnas* was the great God of the *Gazæans*, *Gazæorum*; whom *Epiphanius* writes *Gazirorum*; and that the *Cretians* (who came from the Countrey of *Paleſtine*,) ſtill called *Crethim* by the *Arabians*, call the Temple of *Jupiter*, *Marnan*, and their Virgins *Marnai*, the ſame with Κυρίαι *Ladies*, ſee *Stephanus* and *Dickenſon's Delphi Phœniciſſantos*? This for *Maran*. As for *Atha*, it ſignifies *venit*, (or rather *veniat*) the Lord *comes*, or *let him come*; the ſame, as the Dr. thinks, with the ancient denunciation of *Enoch*, *Jude* 14. ἦλθε Κυρίος The *Lord cometh*, viz. as follows, to *execute Judgment upon wicked Men*, which it ſeems was the Form of their greater *Excommunication*; and accordingly *Grotius* tells us, that 'twas a Phraſe commonly uſed in *Spain*, (where, as Dr. *Hammond*, are great Reliques of the *Jews*, and the *Arabian* Language is ſpoken there, as *Ravins* tells us, pure in ſome places, to this day, which he thinks but a Dialect of the *Hebrew*,) 'Let 'him be *Anathema Marano*, and Excommunicated; Commentators being generally agreed, that by theſe words the Form of the greateſt Excommunication is deſcribed, whereby obſtinate Offenders were conſign'd over to the laſt Sentence of Chriſt when he comes to Judgment, without any hopes of ever receiving Abſolution or Pardon. And much in the ſame Senſe St. *Jerom* underſtands the words, tho' he differs a little in the Application, in his ſixty third Epiſtle to *Marcella* concerning thoſe words *Allelujah*, *Amen*, *Maranatha*, which he writes *Maranthat* &c. *Marantha*, ſays he, *Magis Syrum eſt, quam Hebreum*, &c. 'The word *Marantha* is ra'ther *Syriac* than *Hebrew*, altho' 'indeed 'tis ally'd to both Lan'guages, and is interpreted *our* 'Lord cometh; ſo that he goes on, 'the Senſe is, *If any love not the* 'Lord Jeſus, *let him be Anathema*; 'and it's added, *our Lord comes*, to 'ſhew how vain it is to Contend 'againſt him with Obſtinacy, and 'Hatred, of whom 'tis certain that 'he's already come. Q.

Q. *Whether the Eating of Blood be lawful?*

A. In Answer to this Noble Question, which we have receiv'd from several Hands, we reply, That we think *'tis lawful*; and shall give our *Reasons* why we are of that mind, and then Answer all the *Objections* against it that have come to our Knowledge, being still ready to do so by any that shall be further brought, or else to change our Opinion.

We think then 'tis *lawful* to eat *Blood*; 1. Because, *Every Creature of God is good, and not to be refus'd, if it be receiv'd with Thanksgiving*, which is as good *Reason* as 'tis *Scripture*, 1 Tim. 4. 4. But *Blood* sure is a *Creature*. 2. Because our Saviour himself expresly tells us, *That which goeth into the Mouth defileth not a Man*, St. Matth. 15. 11. Consequently all *Edibles* are *lawful*, and *Blood* among the rest. The Apostle St. *Paul* was of the same mind, as he expresses himself in several places, see *Rom.* 14. 14. *I know and am perswaded by the Lord Jesus, that there is nothing unclean of it self*; referring to the words of our Saviour before mentioned: Agen, in the same Chapter. *v.* 1. *One believeth he may eat all things, another who is weak eateth Herbs*: He is weak, who thinks he may not *eat all things*, therefore those are in this Point strong in the Faith, or better instructed, who think *all Meats* in themselves *indifferent*: And again, v. 20. of the same Chapter, which he repeats, *Tit.* 1. 15. *All things indeed are pure.* Agreeable to this, in the 1 Cor. 8. He seems all along to grant the *Indifferency* of *Meats*, nay even in those offer'd to *Idols* if thereby the *weak* be not *offended*; more plainly in the 10*th.* and v. 23. *All things are lawful for me*, and this as the preceding Verses show, relating to the same *Idolothyta*, therefore *Blood*, a Majori, and as well as by *Induction*. Again, v. 25. *Whatsoever is sold in the Shambles eat*, But *Blood* is *sold* there, if any where, therefore it must be *lawful* to *eat* it. And 'tis his Judgment that even if you *know* it to be *offer'd* to *Idols*, you are not to *abstain* on *account* of your own *Conscience*, but to eat whatsoever is set before you, unless in case of immediate *Scandal*; and what is meant by that *Scandal*, we shall anon *consider*. 4. *Eating* of *Blood* is not *unlawful because* the *Prohibition* of it, was not of the *Natural*, but *Ceremonial Law*, and consequently the *Obligation* thereof ceas'd at the *Death* of our Saviour. The *consequence* no Christian denies, but the *assertion* will cost some pains to prove, which we think we can do, 1st. by *positive Scripture*, and then by removing all Objections to the contrary.

As for Scriptures we thus argue, 1*st.* All the *hand Writing* of *Ordinances* was *blotted* out by Christ, and taken out of the way, *Col.* 2. 14. But the *distinction* of *Meats* was among these *Ordinances*, v. 16. therefore that also was taken away; and among those, that of *Blood*.

Again, If it be *not lawful* to *judge*, or *censure* any man on account of not observing this *distinction* of *meats*, than 'tis lawful *not* to *observe* it. The former is plain, v. 16. *Let no man judge you in meat and drink*: Therefore the latter. Lastly, if this *distinction* of *Meats* was *typical*, then it *ceas'd* at Christs Death, this is the Apostles own *Argument* and consequence, *Meats*

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in *general*, he excepts none, neither *Blood* nor any thing elſe. But it was *typical*, as much as the *New Moons* or *Sabbaths* v. 17. *Which are a Shadow of things to come.* And perhaps 'tis more eaſie to ſhow what this Sacredneſs of Blood was Typical of, than of moſt other things in the *Ceremonial Law*, namely the Blood of Chriſt, by which alone all the *Bloody Sacrifices* of the Law were accepted with God; not excluding other Reaſons for the prohibiting it, of which anon, tho' that the principal.

'Tis now time to come to Objections——That which was Prohibited before the Law, under the Law, and under the Goſpel, muſt be *unlawful*: This, ſay ſome, was the *Eating of Blood.* But here we deny the Minor, as to the *Goſpel*, and any *univerſal Prohibition* of it. The *Law* concerns not us, and as for its being forbidden to *Noah* and his Sons, we are ſure that ſome things were *Ceremonial* before the *Law* was given at *Sinai*, particularly the diſtinction of *clean* Beaſts and *unclean*, known and *obſerv'd* by *Noah*, as well as this precept of Blood, Circumciſion given to *Abraham* &c. Two reaſons there might be for this *Prohibition* to *Noah*, one *Temporary*, the other *Typical* and *Ceremonial*, but *natural.* The firſt, to prevent that *Cruelty*, *Violence*, *Bloodſhed* and *Murther*, which as it ſeems was ſo common before the *Flood*, that God forbidding Men to feed on *Blood*, thereby to keep 'em from a *familiarity* with it, which *hardens* men, as we ſee in *Butchery*, whilſt on the contrary, the *rarity* of its *ſight* might create a *horror* of it, and this ſeems imply'd in the 5, and 6. v. of that 9th. of *Gen.* *Surely the Blood of your Lives will I require. Whoſo ſheddeth Mans Blood, by Man ſhall his Blood be ſhed.* And this immediately after the Command it ſelf, 'Fleſh with the 'Life thereof, which is the *Blood* thereof, ſhall you not *eat.* The other reaſon is that already aſſign'd in the *Moſaical* Law, that the *Blood* was *Sacred*, and without it no *Remiſſion*, accordingly Typical of our Saviour, as were all *Sacrifices.* It is the *Blood* that maketh an *Attonement*, the *Life* of the *Fleſh* is in the *Blood*; 'I have 'given you it to make an *attonement*, *Lev.* 17. 11. and this muſt have been the reaſon of all, or at leaſt of the *Bloody Sacrifices*, offer'd from the beginning of the World.

But the moſt difficult part of the Objection ſtill remains, that 'twas forbidden under the Goſpel, in that famous Apoſtical Council and Canon, *Acts* 15. 20, and 29. whereby the Chriſtians were requir'd by the Holy Ghoſt as well as the Apoſtles, *to abſtain from Meats offer'd to Idols, and from BLOOD, and from things ſtrangled, and from Fornication*: And this, 1. After our Saviours Death. 2. To the *Gentiles.* 3. Among *neceſſary* things. 4. And equal'd with *Fornication*, and eating things ſacrific'd to Idols, both of which *unlawful*, therefore alſo Eating of Blood, and ſo eſteem'd by the Primitive Church.

In Anſwer to which we muſt enquire, *Firſt*, Into the true Reaſon of the Prohibition, which we think we can prove was not any thing in *Nature*, nor deſign'd as perpetual in the Church, only neceſſary in thoſe times and circumſtances, not univerſally obliging Chriſtians, the Obligation now ceas'd

ceas'd with the Reaſons of it, as is evident from the Judgment of Fathers, and the whole *Catholick Church*. As to the Reaſons of the *Prohibition*, ſome learned men think it related to the *Jews*, to prevent *Scandals*, and *Schiſms*, ſome to the *Gentiles*, to keep 'em from *Idolatry*, others to both, among whom *Ludovicus Capellus*, and to his Opinion we are induc'd to ſubſcribe by theſe following Arguments. That the eating of Blood, &c. was forbidden by the Apoſtles *leaſt Scandals* ſhould be given to the *Jews*, and they thereby be tempted to Apoſtatize from Chriſtianity, appears plain to us from the *occaſion* of the *Council*, ſome Expreſſions of St. *James* in it, and the *Practice* and *Writings* of St. *Paul*, the Apoſtle of the *Gentiles*.

The Reaſon of the *calling* the *Council* we have in the 15. Acts 1. 2. Certain men which came down from *Judea* taught the Brethren and ſaid, *Except ye be circumciz'd after the manner of Moſes, ye cannot be ſaved*; on this St. *Paul* and *Barnabas* went up to *Jeruſalem*, and v. 5. *Then aroſe certain of the Sect of the Phariſees that believed, ſaying, 'Twas needful to circumciſe them, and to command them to keep the Law of Moſes*. On which the Apoſtles and Elders came together, and St. *Peter* and St. *James* ſpoke what follows on that occaſion. Whence 'tis plain, that the Council was about the *Jews*, and therefore the *Decree* thereof muſt have ſome *relation* unto 'em. Which in fact it had, for a *Temper* was found to pleaſe both *Jews* and *Gentiles*, neither the whole heavy burthen of *Ceremonies* were exacted of the *believing Gentiles*, nor did the Church ſpitefully deny the *practice* of every thing which had before bin in uſe among the *Jews*, but forbad what ſeem'd moſt *offenſive* to 'em, for peace ſake; among thoſe particular *believing Gentiles* in *Antioch*, *Syria* and *Cilicia*, where it ſeems the *diſpute* was hotteſt, and the *Number* of the *Jews* greateſt, and in no other places, nor did this Canon oblige any other, as we think we can prove. That the *Jews* were here referr'd to, and the *Scandal* 'twou'd have bin to 'em had the *Gentiles* eaten *Blood*, ſeems alſo plainly imply'd in theſe words of St. *James* v. 21. immediately after the Canon: *For Moſes of old time hath in every City (of* Syria *and* Cilicia *v.* 23.*) them that preach him, being read in the Synagogues every Sabbath day*. Now where's the *Connexion*, or what reaſon of the [*For Moſes*] did not the *Prohibition* of *Blood*, &c. relate to the *Scandal* which the *Jews* wou'd take from the *Chriſtians* eating *Blood*, &c. Who heard it in their Synagogues ſo frequently and plainly forbidden by their *great Prophet*. The meaning of their being *ſcandaliz'd*, is, that thereby they wou'd take occaſion of *ſtumbling*, fall away to *Idolatry*, or the like, out of *Hatred* and *Enmity* to the Gentile Chriſtians for breaking the Law of *Moſes*; at leaſt there wou'd be *eternal Schiſms*, no Church, no *Brotherly Love* among them. To prevent which the Church did not *alter* but continu'd ſuch *wholſome* and *inoffenſive Uſages* as might be of general benefit, as all theſe four were, both to *Jew* and *Gentile*.

And St. *Paul* went yet farther, becoming as he ſays, all things to all men, to the *Jews* a *Jew*, even

ven *circumciſing Timothy*, whoſe Father was a *Greek*, after this decree 16. Acts 1. And *purifying* himſelf in the *Temple*, for no other Reaſon, but becauſe many of the *Jews* which believ'd were zealous of the Law, &c. Chapter 21. 20. This ſeems alſo clear from his Writings, *Rom.* 14. where diſcourſing of *difference* of *Meats*, ver. 13. he ſays, *Let no Man put a ſtumbling block* (a ſcandal) *or an occaſion to fall in his Brothers way.* If thy Brother be griev'd with thy Meat, now walkeſt thou not charitably, let us follow after the Things which make for *Peace*, and 15. 5, 6. *The God of Patience, grant you to be like minded one toward another. Receive ye one another.* All which ſeems to relate to the ſame Argument.——The Apoſtle would not have the *Gentiles* ſcandalize the *Jews*, tho' he all along owns them in the *right*, and that they might *uſe* or *not uſe* thoſe *indifferent* things, ſo 'twas without *offence*, even *Meats* offer'd to *Idols*. But how then do's this agree with the Canon at *Jeruſalem*? We know but one way of clearing it. That Canon was only directed as before, to the *Gentile* Chriſtians of *Antioch*, *Syria*, and *Cilicia*, where the the *Jews* liv'd in great abundance, but reacht not thoſe in *Greece* or *Italy*, *Corinth*, or *Rome*, where the *Gentile* Chriſtians were many more than the *Jews*, and the Diſſentions and Scandals, that ſuch Practices wou'd occaſion, not it ſeems of ſo large an influence and *ill Conſequence* as nearer home; however not ſo expreſly provided againſt, otherwiſe why was not that Canon *directed* to all the *Chriſtians in the world*, like the General Epiſtles? Why did St. *Paul* tell thoſe of *Rome* and *Corinth* that they might act contrary to it, unleſs in the Caſe of *Scandal*? Why did he not urge this *Canon* to deter 'em abſolutely from any ſuch Practices, which was made by all the Apoſtles, and promulg'd by St. *Paul* himſelf, *Anno Chriſti* 51. at fartheſt, as Biſhop *Barlow* obſerves; whereas this Epiſtle to the *Corinthians* was not written 'till 54. nor that to the *Romans* 'till 55. as Dr. *Hammond* upon them.

And if theſe were ſome of the Reaſons why this Canon was made, the *Jews* being more zealous againſt eating *Blood* than other Ceremonies, becauſe ſo often and plainly forbidden by *Moſes*, then it was not from the *Law* of *Nature*, or any poſitive *Law*, grounded on ſtanding and *perpetual Reaſon*.

But this Canon was *uſeful* to the *Gentiles*, as well as *Jews*, poſitively *obliging* thoſe Churches to whom 'twas directed, and the *Subſtance* of it being preſt, and from the ſame *temporary* Reaſon, *avoiding* of *Scandal*, even on thoſe of *Rome* and *Corinth*, whom the Canons ſeems not to have *reacht*, *eating* and *drinking* of *Blood* were the *Ceremonies* us'd at the Sacrifice of the *Heathen*, not only by the *Scythians*, but even the *Romans*, as *Grotius* obſerves, and *Lactantius*, that *Goats Blood* was *drunk* at the *Feaſts* of *Bacchus*; nay, it ſeems firſt to have been the *Blood* of *Men*, ſince they were *Sacrific'd* to him, till *Goats* were *Subſtituted* in their *Room*.

This was an ancient Cuſtom, for where we read, *Ezek.* 33. They *powred* out *Blood*, the Syriack has it, they *drank* it, and their

drink

drink offerings of *Blood* were the ſame thing, and when the World grew too nice for ſuch *Barbarities*, they either *pour'd* out the *Blood* by them when they eat the *Sacrifices*, or elſe eat it *Boyl'd*, and mix'd with *Meat*, *Spices*, &c. which *Tertullian* calls, *Botulos cruore diſſentos* to which *Juvenal's exta & candiduli Divina tomacula porci*—— ſeem near ally'd, *Sawſages*, as well as *Black-puddings* being ſacrific'd to Idols.

Now the true Reaſon, why *Blood*, was *ſacrific'd* (as by *Baals* Prieſts, their *own*) and why 'twas *eaten* by the *Heathens*, *Maimonides* tells us was this, in his Diſſertation concerning the *Zaby*, They did eat *Blood*, ſays he, at their Sacrifices, believing it the *Food* of *Dæmons*, and that whoever eat it was their *Brother* and *Friend*, as feeding together at one *Table*, and even *Porphyrus* fancies, that the Dæmons grow Fat on the *Steams* of the *Sacrifices*, and the *Savour* of *Fleſh* and *Blood*, whence *Drydens Maximin*. Oft have you lean'd their hungry Noſtrils down, and *Lucian* brings in the *Heathen* Gods *ſucking* up *Blood* like *Flies* (ſure *Belezbub* muſt be at the Head of 'em and *Athenagoras* calls their Dæmons *πεπλιχμώμενοι Lickers* up of *Blood*. And *Origen* ſays, *ἡμεῖς μεν &c.* we know no other way of feeding with Devils, then if any eat the Intrails [*Exta*] of the *Victims*, and drink of the Wine whereof an *Offering* has been made to the *Devils*, and in all our Stories of Witches, their *Familiars* ſuck their *Blood*. But Wine came afterwards in the *Room* of *Blood*, when they had found the way of *eating* it in their *Sacrifices*.

And more than all this, the Apoſtle ſeems fairly to confirm it, for ſpeaking of eating things ſacrific'd to Idols in *εἰδωλείῳ* in the Idols Temple (not in a Friends Houſe) he adds, the *Gentiles* Sacrifice to *Devils*, and I wou'd not ye ſhou'd have Fellowſhip with Devils, ye cannot drink the Cup of the Lord, and the Cup of Devils. And Laſtly, in *Lev.* 17. 7. After command to ſprinkle the Blood of the Sacrifice on the Altar, its added, and they ſhall no more offer their *Sacrifice* to *Devils*, after whom they have gone a *Whoring*. From all which we infer, that eating *Blood* was an *Idololatrical* Rite, and the Chriſtians were thereby in danger of being ſeduc'd to *Heatheniſm*, for which Reaſons, 'twas at that time *inhibited*, as to the *Jews* of Old. Therefore *Idolatry* ceaſing the Reaſon alſo ceaſes, and the *Law* no longer obliges, and on the other ſide, there's no further hopes of prevailing on the *Jews* (who are now but *proportionably* few to the Chriſtians) if we ſhou'd ſtill comply with 'em. Nor is there any fear now of giving a proper *Offence* or *Scandal* to any Chriſtians, ſo that they ſhou'd turn *Heathens*, becauſe thoſe *Rites* are long ſince diſus'd. The *Neceſſity* therefore was only for that *Time*, and that *Place*. Fornication is mention'd with it, becauſe a part of the Heathens Religious Worſhip. So *Succoth*, *Benoth*, *Baal-Peor*, the *Jews* with their Golden Calf, *Bona Dea*, *Eleuſiniæ Sana*, and almoſt all the reſt of their *Immortal Whores*, *and Whoremaſters*, ſee Epiſt. of *Jer. v.* 43. and formention'd *Lev.* 17. 7. and the Apoſtle all along ſuits *Idolatry* and *Uncleaneſs* together. Nor is there any conſequence, that becauſe plac'd with eating *Blood*, &c.

they

they are of the ſame Nature, 1. Eating things Sacrific'd to *Idols* is in it ſelf *Indifferent*, as before. 2. Becauſe Things in themſelves *indifferent* and really *Sinful* are *joyn'd* in ſeveral places of the Scriptures; to inſtance but in one much like this, *Ezek.* 18. 6. *&c.* where keeping a *Pledge*, taking *Increaſe*, &c. are join'd with *Idolatry* and *Adultery*.

As for the Fathers and *Primitive Church*, the caſe is alter'd as before, ſince the fall of *Judaiſm* and *Heatheniſm*. It's true, *Salmaſius* tells us 'twas thought *unlawful* here in *Britain* as low as the Age of *Beda*, but all know the greateſt part of the Nation were then *Heathens*; and long before him, St. *Auſtin* tells us, that thoſe who ſcrupled to eat *things ſtrangled* (which have their *Blood* in 'em) as *Hares*, or *Rabbits* kill'd with a *ſtroke* in the *Neck*, or taken by *Dogs*, as *Tertullian* and others did, they were in his time laugh'd at by all the World. And in effect the *Greek*, and no Church now refuſes it beſides Ethiopick.

From all which, we think we may conclude, that the Prohibition of ſome of the *Gentiles* eating *Blood*, as well as things *ſtrangled* and *ſacrificed* to Idols, was only *Temporary*, to prevent the *Jews* and *Gentiles* falling away from the Faith, and therefore that 'tis as *lawful* to *eat Blood* as any other *Meat*. Q. E. D.

Q. A young Lady will have a very conſiderable Fortune, hath for ſome Years been Courted by a Gentleman of a very good Eſtate who was not only approv'd by her Father, but Entertain'd and mightily Encouraged, adviſing and perſwading his Daughter to accept him, but now that ſhe begins to have ſome Inclination for him (the Old Gentleman having got a proſpect of a better Match) forbids him his Daughters Company, and charges her not to Entertain him, 'till he ſees how Affairs will go elſewhere, and if that won't Gee, they may Jogg on and proceed to Matrimony as ſoon as they pleaſe. Now Gentlemen, *Your Opinion is deſired in this matter, and your Advice to the young Lady, how far ſhe is obliged to Comply with her Father, and how ſhe ought to carry her ſelf to the aforeſaid Gentleman: Your ſpeedy Anſwer will much oblige the Lady, and Your humble Servants?*

A. She having engaged her ſelf by her Fathers Conſent, neither the Father nor Daughter has Power to quit the Obligations, without the Gentlemans Conſent, or ſome other juſt Cauſe; as finding him an ill Man, ſuch an one that will be diſreſpectful to the Lady, ruin or make her unhappy; for as to the Eſtate, that ſhou'd have been conſidered before, and is not now a ſufficient Cauſe to an honeſt Man to break a Childs pre-engagement, and eſpecially when it was occaſioned by his approbation: Therefore the Lady having thus had her Fathers Conſent, he cannot handſomly perſwade her to decline her Lover, but ſhe ought to finiſh what ſhe he has begun.

Q. *A woman left her Husband, and marry'd another, and after his Death a third; at which ſhe's now troubled.* Qu. *Whether ſhe ought to live with him, as with her* Husband?

A. Not unleſs ſhe's ſure her former Husband is dead, unleſs ſhe'll venture to live in continu'd Adultery.

Q. I

Q. I unhappily came acquainted with one of my own Sex, whose Humour and Person I love and like above all things, and she professing the same by me, we vowed a Friendship to be kept inviolable 'till Death: But I'm lately assured by undenyable Demonstrations that she has a dishonourable Intriegue with a Gentleman whom she'd have me believe to be Her Husband. I beg your Opinion, setting aside the Censure of the World if ever it come to be known, whether I may with a good Conscience continue our Conversation? Or if this ben't a just Cause of quitting my Obligation, lest I should be one of them the Psalmist speaks of, who are partakers with the Adulterer?

A. The very Unwillingness to encourage Vice, is a fair Argument of good Inclinations to Virtue; and indeed were all those who are truly Virtuous so careful as they ought to be in this matter, never so much as *visiting* or *Corresponding* with those who are *incorrigibly Vitious*, we might perhaps see Vice grow asham'd of it self, for it loves a Crowd, and the Company and Vizor of Virtue; and this our own Interest, as well as theirs, obliges us to take Care of, because of the Infectious Nature of evil, especially when it insinuates under the fair Pretence of so amiable a *good* as *Friendship*. For these and other Reasons, principally that Pious one the Querist her self urges, she'd do very well to break off all Correspondence with the Criminal Person, who by her Crimes has first broken this Friendship, which can only be, properly speaking, between Virtuous Persons: Tho' all this supposes the Fact certain, and that the Gentleman is really none of her Husband, and yet further, thus much, there's no Question, is due to their past Friendship, that all Arguments be first used to Reform her, before she is quite thrown off, taken from the Uglines of Vice and Beauty of Virtue, and Friendship it self, we being often too apt to Neglect our Duty by pretending we despair of doing any good; when oftentimes there's nothing but that Despair which obstructs our doing it.

Q. A young Man under Twenty happen'd to fall in Love with a Maid much older than himself, whom he Courted for some time, and at last got her Consent to make a mutual wish with him, to bind each of 'em from Marrying any other, which was, That the Party who Marry'd first, might be debarr'd of Heaven. *The Young-man since that has relinquish'd his Pretensions to her, and is so far alter'd, that his Love is turn'd into extremity of aversion and Hatred, nor can he now think of Marrying her; he's twenty five Years old, and is in Love with another Woman, whom he fully designs to make his Wife, unless your determination prevents him. I desire to know whether this Wish be not void, as made inconsiderately, rashly, in a Heat, and under Age: And since marrying his first Mistress, when he can't love her, wou'd only make 'em both miserable, whether he had not better marry the second whom he loves, that he may be happy with her, being fully resolved not to marry the former, and finding he must do worse if he can't marry the latter: Pray Answer this speedily?*

A. If the Querist expected a speedy Answer, why did he not Date his Letter? If, as he says, he's already fully resolv'd not to make her his Wife whom he's oblig'd to marry, and to make a-

nother ſo, tho' ſo terribly oblig'd to the contrary, that is to bring the Curſe of his own Oath on himſelf, and as far as he can poſſibly ſhut himſelf out of Heaven: We ſay, if he has decided the Controverſie already in his own Will, why does he deſire of us to inform his Underſtanding? but there's one *mollifying Phraſe* in the Queſtion——[*unleſs our* Determination *prevents him*] which if he has had *Patience* to ſtay 'till he heard it, it certainly will. The *Oath* they both made is ſo *ſolemn*, the *Sanction* ſo *dreadful*, that we believe there's not *room* left for 'em ſo much as to *diſentangle* one another, tho' they themſelves were both *willing*; nor can any thing that we ſee, beſide *Death* or *Marriage* of *one* ſide, or ſomething equivalent, vacate the *Obligation*, by rendring the *matter* of the Promiſe impoſſible to be perform'd. And this rather binds more ſtrongly on the man's ſide, becauſe 'twas he who prevail'd with the Woman to make ſuch an Oath, wherein there was no ſuch Condition expreſs'd, nor can be ſuppos'd reaſonably included, as that either ſhou'd be at *Liberty*, if they cou'd *Love* no *longer*, or *found* another they cou'd *like better* ſince it's plain, that the *preventing* of any ſuch *Alteration*, was the very *end* of the *Contract*. For it's being made *under Age*, we wonder what Chapter in the Bible he finds it written in, that 'tis lawful to be *Perjur'd* under *one* and *twenty*, or rather, that before that Time he can't be *Perjur'd* at all, tho' he ne'er ſo *fain* wou'd be? Or was he not of *Age* to know the *Nature* of an *Oath*, which even our law ſuppoſes Perſons are capable of knowing at ſixteen, and therefore admits their *Teſtimony* as *Valid*? If the *Raſhneſs*, *Inconſiderateneſs*, and *Heat* where with a *Vow* was made, were enough to ſet a Man clear of it, *Jeptha* might eaſily have *ſraped* without ſo ſevere a *Tryal* of his *Patience* and *Virtue*, nor indeed wou'd there be ever *Excuſes* wanting in Caſes of that *Nature*, and *Oaths* and *Vows* wou'd be *Snapt* as ſoon as made, and the very *Publick Faith* of *Mankind vacated*, the chiefeſt *Cement* of *Society*, and ſo neceſſary a thing to the *Happineſs* of Life. However we here readily grant (for fear of the *Confounded Old Man* again, whom we ſhan't eaſily forget) that had the firſt *Miſtreſs play'd falſe*, or run *ſheer* away, and left her *Humble Servant* to ſeek for a *Help-meet* where he cou'd *get* it, that in thoſe, and ſome *equivalent Caſes*, even tho'' t had been too *Invidious* to have expreſs'd ſuch *Conditions* at the time of *Contract*, yet the Reaſon of the *thing* wou'd determine 'em fairly *imply'd* therein, and conſequently the Man at his *Liberty* to marry whoever he found in the *good mind* to have him, the *obligation* being certainly *reciprocal* here, and the Conſequence ſeeming to be *valid*, that if 'twas *eſſentially infring'd* on one part, it ſhou'd alſo *ceaſe* on the other. All the Liberty he has, if by no means he can love his firſt Miſtreſs, is to remain *unmarry'd*, till *Death* ſets one of 'em *free*; and for his *Living honeſt*, if he has done ſo already till *five and twenty*, he may as well, and better do ſo from thence to *fifty*, after which ſure there's no *great danger*. *However* this and ſuch other *Inſtances* ſhou'd make people more cautious of ſuch *Imprecations*, *Lovers Vows* being certainly *regiſter'd* in

Heaven

Heaven, howe'er they may be *forgotten* upon *Earth*, and *Perjury* in thoſe caſes, how *ſlighted* and common ſoever it may be grown, being we believe, the cauſe of many of thoſe *unfortunate marriages* which are ſo frequently *complain'd* of.

Q. Whether a finite Creature is capable of enduring Infinite Loſs?

A. All *Infinites* muſt needs puzzle a *finite Being*, and perhaps there's nothing wherein Philoſophers are more at a loſs than in the Doctrine concerning thoſe *unhoopable Objects*: However, we muſt ſay ſomething about 'em, tho' underſtanding perhaps as much as thoſe who are moſt Dogmatical on the Point, and that's juſt nothing at all. Indeed to ſink deep into the Metaphyſical Notion of Infinite Loſs, as the Querift expreſſes it, 'tis enough to turn the Brains of half a dozen Wiſer Societies, even than our Enemies think we pretend to be. 'Tis a kind of a *Negative-Privative*, and if any body knows what to make of that, they are welcome. However, the meaning on't, if we can come at it, ſeems to be no more than *the Loſs of Infinite Good*, and if that be intended, it will not be ſo great a difficulty to form a pretty intelligible Notion of it; for 'tis ſo far from being a *Contradiction* to be depriv'd of this Good, that 'tis rather plain it can't be Communicated to us but by its own Inclinations, ſince it can't be commanded by any Fate or ſuperior ſtronger *Force*, it being included in the very Notion on't, that it reaches all times and places, and commands all things; 'tis indeed *actually infinite*, whereas the Loſs of it ſeems only *adequate* to ſucceeding *Inſtants* of *Time* or *Degrees* of *Miſery*. On the other ſide, it may be ſaid, the Loſs of ill Men hereafter, when eternally ſeparated from the Infinite Good, as Good to them, may be call'd in a Senſe *infinite*, as conſidering the whole Extent thereof, and in reſpect of its Object and Duration; and the Extent of that Loſs may alſo we think be properly *infinite*, there being no Degrees in *pure Privation*, and yet ſuffer'd by a finite Object; tho' we know not whether the Pain of Senſe can be thus accounted *Infinite*, becauſe in *Infinite* there's no *majus* and *minus* which there will be in their Puniſhment, it being enough for thoſe *miſerable Wretches* who are condemn'd to it for now deſpiſing it, that he who inflicts it is *infinite*, and they muſt infinitely undergo it, without Mitigation and without End.

Q. Having been employed by ſome Merchant in this City to go Supercargo to the Weſt Indies, *I have carried ſeveral Servants over to thoſe parts: Some I have had from* Newgate, *others have gone voluntary, now when we come in thoſe parts we ſell thoſe Servants for four or five years time, according as their Indenture runs (if they have any) either for money or in Barter; now I deſire your opinion whether it is allowable by the Laws of God and man, for one Chriſtian to ſell another in the way of trade, for we endeavour to get as much for them as for any goods we have: Pray Sirs let me have your opinion in your next, for according to your determination I intend to proceed or deſiſt in that employ, for ſometimes it is a trouble to me, and I have diſcourſed ſeveral learned Men, but never receiv'd any ſatisfactory anſwer: Pray pardon this trouble, and anſwer my requeſt, and you will infinitely oblige?*

A. If by the Laws of any Country, a Malefactor deserve Death, undoubtedly any punishment of this side of it is mercy. And no punishment more proper for Theft, which generally proceeds from Idleness, then hard working, which may also be wholsome to their Minds as well as Bodies, and produce a habit of Industry in 'em, so that they may in time become useful members of the Commonwealth, especially if they have good Instruction, and their Masters use 'em like men, not beasts, and don't forget they are Christians, tho' if they do, 'tis no fault of yours, who are rather merciful, in saving 'em from hanging, than a party in that Cruelty which they may afterwards accidentally suffer.

Q. *I desire your Opinion, Whether it be lawful in any Case whatsoever to imitate the Example of* Abraham's *Steward at the Well in his Journey, to find out a Wife for his Masters Son, I mean in relation to his Prayer, and asking a Sign, and what's your opinion and advice to one that having an extraordinary affection for a certain person, being just going to visit her, and under great perplexity and disturbance of Mind, almost absolutely despairing to obtain his Desires, did on an accidental View of that place in* Genesis, *instantly put up his humble petition to God, that if the Person he was going to see were appointed for him, he wou'd that day, for ease of his distressed mind, by such a sign assure him of it, which sign, to his great astonishment accordingly came to pass. Since this, which happen'd some years since, there being next to an absolute impossibility of his obtaining the Person he formerly desir'd, and some great Inconveniencies in his remaining still unmarry'd.* Query, *Whether it be his duty not to marry, or he be still at Liberty to dispose of himself otherwise, if he can do so to his liking. Your answer is desir'd as soon as may be, because he's under some trouble of mind about it?*

A. 'T has lain too long by us, tho' if it shou'd come too late for the *Queriſt*, it may be perhaps of use to some others. And our opinion is, That 'twas an unwarrantable Request, for God having given us clearer and better Reason, as well as the entire Revelation of his Will to direct us, we are not now to desire or expect such extraordinary Assistances and Notices as were usual in the *Patriarchal* and *Primitive Ages*: We deny not but God can give such unaccountable secret warnings as well as ever, and how superstitious soever we may be counted for it, are apt to believe he sometimes does so, by strange Dreams, Motions, &c. Whereby the Lives of Good Men have bin perserv'd; but still we are of Opinion none can in reason expect it, nor with a good Fact desire it, any more than in another case, the *Pharisees* a sign from Heaven. It being sufficient that in all such Exigencies of Life we order our actions by the best Reason we have, with a just regard to the less interess'd advice of our Friends, submitting all to God, and imploring his direction in an ordinary manner, and moderating our passions by the Rules of Religion and Reason, and entertaining no extravagant improbable Hopes disproportion'd to our Fortunes and Circumstances in the world. As for the Signs, coming to pass, it may be only accidental; however is not, we think, to be any ways depended

pended on for the Regulation of the the Querists actions: But if there's no probability of attaining his desires, and a necessity of altering his Condition, with an Opportunity of doing it to his Advantage, he ought to embrace it, without any regard to those fancy'd Signs on which he can have no reasonable dependance.

Q. *Gentlemen, I having been always a great Opposer of that Opinion, which makes God to have determined by his Immutable Decrees, all the Good and Evil, which every Man should Act or Do (so determined it, I mean, as that every Man is necessitated to every Action of his whole Life) and one great Reason was and still is, because I cannot think (much less believe) that so Wise and Merciful a Being as God is, should by his Decree oblige any Man to do that for which he shall be for ever Punished, and that which yet further confirms me in my Opiuion is, not only your Judgment herein (if I mistake not) but also that of the most judicious Clergy-men of our own Church, I mean the Church of* England, *and yet after all, I cannot, and therefore desire you, to resolve this Question.*

Query, *That since (which no Christian can deny) God did from the beginning foresee, whatever Good or evil would come to pass which must therefore come to pass, because he did foresee it, for otherwise he could not have foreseen it: Whether this does not amount in effect to the same thing with the above receited Opinion, of Gods* obliging *every Man by his Decree to all the* Actions *of their* Lives? *As for Example, God did from all Eternity foresee* Adams *fall, and his Redemption by* Jesus Christ, *as also the Time when, the Place where, and the Person by whom he should be Betrayed: Now if it must therefore come to pass, because God did foresee it, which I think is undeniable, than* Judas *could not avoid it, and if not, where lay his Sin? But if it was in his Power to have avoided it, he might not have committed it, and if he had not, how could God be said to foresee it? Truly Sirs I send not these, Because I would Cavil, but because I would be Informed: Desiring your Serious Thoughts and Answer, as soon as possible, which I know will be kindly accepted by several well meaning Persons, and will much oblige Yours,* &c.

A. We have several times largely answer'd to *these*, and the like Questions, in our *Supplements*, and Weekly Oracles, and gone deeper into the difficulties there. of then we shall here do, having already consider'd much stronger Objections. At present let these following Positions suffice.

1. That God necessitates no Evil Action. This we think is plain from the Chapter and Text quoted in the foregoing Question, wherein he says, nay swears, that he desires not the Death of a Sinner, now if he does not desire, much less can he necessitate, either Cause, or Effect, Sin or Punishment, inseperable from one another, which is as disagreeable to his Nature, as 'tis to his Will, reveal'd in his Holy Word.

2. Tho' God necessitates no Evil, yet he foresees all. This the Honest Querist thinks no Christian denies, but the Socinians will be angry with him for not thinking 'em Christians, for those Men of Reason positively deny it, as they do all other things which their Wisdoms can't comprehend, search to the bottom, and an-

anſwer all Difficulties concerning 'em. But to leave them, and to the Point, that the only wiſe God foreſees all that comes to paſs ſeems plain, becauſe he fore-knows how all Cauſes will Act, let their Effects be never ſo various, they having no Powers but what he has given 'em, and his Knowledge being infinite, the Knowledge even of a Wiſe man, extending a a little way into Futurity, concluding Effects from cauſes, and converſing about ſuch Objects as are then not in actual being, much more can the Knowledge of God do ſo. The Scriptures prove the ſame, even of Future Contingencies, what cou'd be more Contingent than ſeveral Circumſtances. (For Example) in the Crucifixion of our Saviour? Particularly the very Manner of his Death, the piercing his Hands and Feet, the Vinegar and Gall. the caſting Lots for his Coat, &c. Which were certainly foreſeen, becauſe foreſpoken or prophelied of, ſo long before they happen'd, and if one Non-Entity may be the Object of Knowledge, why not another?

3. But yet this foreknowledge does by no means neceſſitate, it ſuppoſes, not makes, becauſe, as before, God can't neceſſitate to Evil, if he Tempts no Man to Evil, much leſs does he neceſſitate; the firſt is Scripture, the latter Reaſon. Indeed ſhou'd he do it, the Nature of Man woud be deſtroy'd, the Propoſal of Rewards and Puniſhments, Ironical, Preaching vain, and Faith vain.

But if you ask us to reconcile all the Difficulties, that appear to our ſhallow Reaſon in this great Point, we Promiſe to do it, when the Philoſophers can ſolve the Incommenſurability of Matter, and twenty other Phænomena, and make 'em agree with Demonſtrations, which appear Diametrically oppoſite unto 'em. In the mean time, let us think ſoberly and modeſtly, as becomes us, in theſe Matters. Let every one enjoy his own Senſe, ſo he makes not God the Author of Sin, and let us all cry out, How unſearchable are his Judgments, and his ways paſt finding out?

Q. *Looking back on your Oracles, I read that of* March 6. 1693. *and had I read it ſooner perhaps might before now given you the following relation. I alſo enter'd Religion with Sweetneſs beyond Expreſſion, and ſo continued, 'till by being remiſs in my Duty (which I did not think would have run me to what I afterwards found) I fell at firſt by almoſt undiſcernable meaſures, 'till I grew worſe and worſe, and at length openly Prophane, a Swearer, a Common Drunkard, and guilty of ſome of the moſt henious Crimes, indeed not fit to be mentioned: I continued in this horrid State more than Eight Years: In this long time of Rebellion againſt my Creator, I had ſome times ſharp Reflections, and made ſome faint Attempts to regain my loſt Happineſs, but being ſo hardened and ſenſeleſs, all turned to a miſerable Account, neither Prayer nor Sermons could affect me, though I almoſt conſtantly attend them of the Church of* England, *of which I ever was and am a Member, 'till it pleaſed God by ſome unhappy Accident in my Affairs to put me upon thinking that this World is a Cheat, and that moſt certainly I muſt be eternally ruined if I continued in this Condition, wherein who can gueſs the Horrors I was under, but they who are more than gueſſers at it?*

But

but not daring to be too Curious in ſcanning thoſe paſt Circumſtances, I fell immediately to earneſt Prayers and Self-denyal, abſtaining from Drinking and other Sins, and Bleſſed be God now in about a Year and half have in ſome meaſure renewed my Hopes, and have recovered ſome Senſe of God and Goodneſs, tho' I can't ſay I am arrived to that degree that once I was in, yet I hope I am ſincere, and ſhall once again through the Aſſiſtance of God's Holy Spirit, and continual Endeavours, regain my former Station: However I deſire your Judgment concerning it?

A. 'Tis a ſmall thing to be Judg'd by Man, the Judgment of God is greater, and certainly infallible, take it then as he himſelf has given it, *Ezek.* 18. *When the righteous turneth away from his righteouſneſs, and commiteth Iniquity, and doth according to all the Abominations that the wicked man doth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mention'd; in his treſpaſs that he hath treſpaſs'd, and in his Sins that he hath ſinn'd, in them ſhall he dye; but if the wicked will turn from all his ſins that he hath committed, and keep all my Statutes, and doth that which is lawful and right, he ſhall ſurely live, he ſhall not dye, all his Tranſgreſſions that he hath committed, they ſhall not be mention'd unto him, in his Righteouſneſs that he hath done ſhall he live.*

Q. *'Twas my Misfortune to offend my Father; whereupon he turn'd me out of doors, and repeated his Publiſh't reſolution never to entertain me as his Son. Thus deſtitute of Friends, I made my addreſs to a young Gentlewoman (who deſerv'd my betters, and refus'd 'em for my ſake) and contracted an inviolable Friendſhip with her, who (though ſhe knew my Circumſtances, and had no reaſon to expect an alteration of 'em from the Help of my Parents) ſhew'd me an inexpreſſible Conſtancy and Affection. But now, contrary to both our Expectations, my Father receives me again, but hearing of my contracted Love, has declared, except I forſake her, and reſolve to ſee her no more upon that account, and take the Sacrament upon it, I ſhan't be a farthing the better for him living or dead; ſhould I unadviſedly obey my Father in this, I might juſtly expect her Deſtruction in this world, and I think my own in both. My father with great intreaty is willing to refer it, therefore I being ſenſible of your goodneſs to afflicted* Querists, *hope to make you our Arbitrators. Which is the greateſt offence in the Eye of God, to diſobey my Father in this particular, or break off my ſolemnly contracted Love to her? Pray Gentlemen be ſpeedy in your Anſwer, and excuſe the troubleſome long* Query *of your obliged humble Servant.*

A. You have no power to diſpoſe of your ſelf contrary to your Fathers Conſent, and if he forbid your proceedings as ſoon as he heard of them, your Vows are wholly void, becauſe God Almighty has in this caſe given him the diſpoſal of them. But on the other ſide, we much commend thoſe Parents that do not abuſe their Authority, remembring they are commanded not to be bitter againſt their Children, as it wou'd be to contradict them in ſuch an Affair wherein often the happineſs of their lives depends, without they'd a great deal of reaſon for it. And tho' you muſt not marry without his Conſent, yet

You are not obliged to do it without your own; Your Father wou'd do very ill to extort any Promiſes from you, and much more, ſo by deſiring you to confirm them by the Sacrament, ſince in that holy Duty there ſhou'd be nothing but what's voluntary. So he has done as prudently by defering his determinations. He ought to conſider the caſe of the Lady as if it were yours, how ſhe received you when he had turn'd you out of his Favour, and if reaſon won't prevail with you, we think it better for him not to lay his Commands upon you, except it will be your abſolute ruine. Thus the only way you can Lawfully act, is reſolving not to be Diſobedient, and try what your ſubmiſſions and perſwaſions may do in the procuring your fathers Conſent, for 'twou'd be very ungrateful to be acceſſary to her unhappineſs, if it can be poſſibly avoided.

Q. *Whether or no* Moſes *was the Author of the Pentateuch, and what tolerable Anſwer can be made the ſeeming Contradiction in theſe Texts.* Deut. 1. 1. Gen. 36. 31. Joſhua 14. 15. and Judges 18. 29. Gen. 12. 6. Gen. 16. 35. Deut. 34.

A. That *Moſes* is now in poſſeſſion of the Title, and has in all Antiquity been the reputed Author, is too evident for the *Antipentateuchians* to deny, there's nothing elſe then to be conſider'd but whether theſe objections rais'd by Perſons of equal Modeſty and Learning, I mean ſuch as have none to ſpare, are ſufficient to diſpoſſeſs that holy inſpir'd Author of his right, beſides the ill conſequences that ſuch Conceſſions would beget as to the reputation of the reſt of the Sacred Writ. But to the Objections in order:

Obj. 1. To that of *Deut.* 1. 1. *Theſe be the words which* Moſes *ſpake on the other ſide* Jordan, *&c.* This intimates that ſome perſon in *Canaan*, and not *Moſes* who never was in *Canaan*, wrote theſe words, 'tis anſwer'd, that the word in the Original tranſlated on the other ſide, does indifferently ſignify on any ſide, either this ſide, or beyond, on the ſide, or on one ſide, as is evident from theſe places, 1 *Sam.* 14. 4. compared with *Ver.* 40. and *Joſhua* 22. 4. Compared with *Ver.* 7. and *Joſephus* alſo mentioning this place, which we tranſlate on this ſide *Jordan*, expreſſes it ὅτι τοῦ Ἰορδάνου, about or near *Jordan*, which he preſently after appoſes to πέραν τοῦ Ἰορδάνου *Joſeph. Ant.* l. 4. c. 8.

Obj. 2. To the ſecond Objection, *viz.* Gen. 36. 31. *Theſe are the Kings that reigned in the Land of* Edom, *before there reigned any King over the Children of* Iſrael, *&c.* Seeming to intimate the Author muſt have known of Kings in *Iſrael*, and by conſequence not *Moſes*. 'Tis true a late Author in his *Prolegomena* to his Commentary on *Geneſis*, ſeems to give up the Cauſe, and thinks it beſt to own, than the Nine Verſes, *viz.* from *Ver.* 31. to 39. are interpolated by ſome other Perſon. 'Tis anſwer'd, That *Moſes* knew there would be Kings over *Iſrael*, is unqueſtionable from *Deut.* 17. where he delivers Laws concerning that Matter, which ſhows the Objection has little force, tho 'tis more probable that the Succeſſion of theſe Kings was before *Moſes* was ſent to call the Children of *Iſrael* out of *Egypt*, it's fairly collected that from the Marriage of *Eſau*

whoſ

whoſe Off-ſpring theſe Kings were (as its more probable) to the Death of *Moſes*, were no leſs than 345 Years, and abating 40 we have above 300, which is time enough for the Reign of eight Kings before *Moſes*, eſpecially if they did not ſucceed one another as Heirs, for 'tis ſaid firſt that *Bela* the Son of *Beor* reigned, the Name of his City was *Dinhabah*, and *Bela* dyed. and *Jobab* the Son of *Zerah* of *Bozra* reigned, &c. which way of Succeſſion might very well be ſpeedy and before *Moſes*, and that *Moſes* himſelf was a King over *Iſrael*, or a *King in Jeſurun*, Deut. 33. 5. is enough proved by Mr. *Selden de Synedris*, l. 2. c. 1, 2. and conſequently what he here ſays he ſpeaks of himſelf, and properly enough.

Obj. 3. 'Tis ſaid that *Moſes* called ſuch places *Hebron* and *Dan* that were not ſo call'd 'till after his Death, *Joſh.* 14. 15. & *Judges* 18. 29. To the firſt it's anſwer'd, that *Joſhua* does not ſay it was not call'd *Hebron* before that time, but *the Name of Hebron BEFORE was Kirjath-Arbath*, now the word in the Original tranſlated *before*, might have been tranſlated in *old time* or a *long time before*, viz. before *Moſes* himſelf, for it has that ſignification, and is ſo tranſlated in ſeveral other places, as *Pſalm* 102. 26. *Nehem* 13. 5. But after all, what can the Objectors think of *Gen.* 37. 14. where *Hebron* is expreſly mention'd; ſee alſo *Gen.* 35. 27. As for *Dan*, how can the Objectors prove this is the ſame *Dan*, ſince there was one that had an older Name, as *For Dan*, which *Joſephus* ſeems to mention, who tells us that *Abraham* fell upon the *Aſſyrians* (ἐπὶ Δάνου) about *Dan*, Antiq. *l.* 1. c. 10.

Obj. 4. And the *Canaanite* was then in the Land, *Gen.* 12. 6. *Hobs* and *Spinoza* tells us, it would be impertinent for *Moſes* to mention a thing ſo well known; for the *Canaanite* continu'd 400 Years after that, therefore its probable this was wrote after the Deſtruction of the *Canaanites*. *Anſwer*, In the very next words we read, *And the Lord appear'd unto Abraham, and ſaid, unto thy Seed will I give THIS Land*, that is, this Land which is now in the Poſſeſſion of the *Canaanites*, or of which the *Canaanites* were not yet diſpoſſeſs'd; ſo that the Text only tells us, that *THEN* when *Abraham* came firſt to it they were Poſſeſſors of it, and God promis'd it to his Poſterity.

Obj. 5. *And the Children of Iſrael did eat Manna forty Years, until they came to a Land inhabited*, Gen 16. 35. If *Moſes* wrote this, he wrote of ſomething that happen'd *after his Death*. *Anſwer*, The forementioned Commentator is for giving up this Verſe as he did the Nine before, the words *DID EAT*, which *Moſes* uſes in the Preterperfect Tenſe, have little weight in 'em; for nothing is more common amongſt the Sacred Writers than ſuch an Anallage of Tenſe, this very word אבלו is by our Interpreters elſewhere rendred in the *Future*, Pſal. 22. 29. *Iſa.* 65. 21. *Hoſea.* 4. 10. See alſo *Gen.* 45. 18. where 'tis rendred *Ye ſhall eat*, &c. Again 'tis common among the *Jews* to give a full Number to that which ſtrictly is not Compleat, a thing ſo well known, that it needs not to be inſiſted on.

Obj. 6. There's a different Style in the ſeveral parts of the *Pentateuch*, and therefore probably not all

all writ by *Moſes*. *Anſwer*, This is only an Objection upon the Ignorant Reader, but no Paſſages have yet been produc'd which this Objection may be grounded upon, and 'till then 'tis as eaſily deny'd as aſſerted.

The laſt and moſt common *Objection* is, that *Moſes* could not write what we read, *Deut.* 34. upon the Account of his Death and Burial. It might be here anſwer'd, that *Moſes* might by way of Prophecy foreſee and write of theſe things, but there's no need of inſiſting on this, for we do not contend for any more than *Moſes* writing all before this, no more than we contend that St. *Paul* muſt write the Poſtſcripts to his Epiſtles, that he writ all to this place, is; what all the *Objections* in the World cannot weaken, and 'tis probable that either *Joſhua* or one of the ſeventy Elders wrote this by way of Poſtſcript.

The Subſtance of theſe Anſwers are in the Biſhop of *Bath and Well*'s Diſſertation on the Author of the *Pentateuch*, prefixt to his Commentary on the five Books of *Moſes*, lately publiſht in two Volumes. A Work of that abſolute Neceſſity and General Uſe, and beſides ſo very well performed, that 'tis the greateſt Bleſſing that the Age could receive, we having now not only the Scripture in our own Tongues, but alſo the doubtful places (ſo far as the reverend Author has gone) explain'd to every Capacity, and 'tis to be hop'd that we ſhall in time have the whole Bible done after the ſame manner, to the hinderance of thoſe many Errors and Schiſms, that forward ignorant and unlearned perſons run into for want of a due Knowlege.

Q. *Has God determin'd the Time and Kind of every mans Death?*

A. Read *Reverovicius* his Letters; and when you have done, perhaps you may be of the ſame mind that we are, that thoſe points are unfathomable.

Q. *A Gentlewoman whoſe only Son went to Sea about four Years paſt, from whom ſhe has never heard ſince, is deſirous to know ſince 'tis the duty of Parents to pray for their Children, whether ſhe may ſafely practiſe it, ſince ſhe knows not whether he be alive or dead.*

A. We think this is already anſwer'd, however, becauſe it comes a great way, we'll be civil to't and reply, that ſhe may undoubtedly, very ſafely pray for him, adding a ſuppoſition [if yet alive] and if he is not, her Prayers may do her ſelf good, and him no hurt.

Q. *Are ſounds conveigh'd to the Ear by Continuation, or Renovation? If by the firſt, why does the ſound of a Bell, when 'tis lightly touch't, immediately ceaſe? If the latter, how can the Noiſe of Canons be renew'd to ſo great a diſtance, ſeeing they may be heard above twenty Miles by Land and near thrice as far by Sea?*

A. We ſuppoſe by a continu'd Undulation of the Air, which being much more liquid than the Water, impreſſion is more eaſily made in't, and continu'd to a greater diſtance. Now in a Bell, one ſound is gone off, after a ſtroke, and is heard perhaps as many Miles diſtance, but there's another ſort of a tingling noiſe remaining about the Bell, which ſeems only to be made by the Eddy of the Air contain'd within it's mouth, and ſtill whirling round it, as ſoon therefore as the Bell is toucht this airy Circle is interrupted, and more eaſily broke than

than a Bubble when toucht in any part on't, whereby that *System* of Air is diſſolv'd, and the ringing ſort of ſound immediately ceaſes, tho' the greater ſound was before communicated to diſtant places by greater and lar. Undulations.

Q. *Some time ſince it was my ill-hap to be in Company with one who was noted for telling Fortunes, and being deſirous to know mine, I had my Wiſh, but 'twas ſo very bad that if it proves true 'twill be my utter Ruin: I therefore deſire your Judgment, whether 'tis in the Power of any man to foretell things of this Nature, which will extreamly eaſe one who is in the moſt lamentable Condition for fear it ſhou'd prove true?*

A. You mean, we ſhou'd Eaſe you, if our Judgment be there's nothing in't; tho ſince you have had no more Wit than to bring this trouble on your ſelf it's almoſt pity you ſhou'd be helpt out on't: However, in hopes you and others will learn more Wit and Grace, for the future, we refer you to our large Diſcourſes formerly on *Judicial Aſtrology*, which you may find by the *Indexes* to our *Oracles*.

Q. *In the Romiſh Church it's common for the People to do Penance by Whipping themſelves, and ſeveral other ways*: Query, *Whether 'tis a Sin for a Man to do ſo by himſelf, provided it is not to appeaſe the Wrath of God, nor Merit any thing, but meerly to keep the Body under, which the Apoſtle took ſuch Pains to do: Pray Anſwer this ſeriouſly, and without a Feſt, as 'twas intended, which will Oblige yours*, &c?

A. We will be Grave then: And firſt as to the Uſe on't in the *Romiſh Church*, we are apt to believe *down right Flogging* is not ſo much in Faſhion as formerly, that Church having now a ſet of *gentler Caſuiſts* than the old *Monks* and *Hermits*. For the Merits of the Cauſe it ſelf, before the Queriſt tries the Experiment, he wou'd do well to be ſatisfy'd whether inſtead of keeping the Body under, *Whipping* wou'd not have the quite contrary effect, at leaſt he'll find *Meibomius* of that Opinion, if he'll take the Pains to read him. But ſuppoſing it wou'd, if well follow'd, have the effect the Queriſt hopes for, there are certainly other more *humane Methods* which wou'd be as ſucceſsful. *Faſting* ſoundly, eſpecially in our Cold *Climate*, wou'd mortifie even a Body of Iron; but neither in that ought we to be immoderate, or unreaſonably torment the Body, which, for all *Plato*, is an eſſential part of the Man as well as the Soul, and will have an equal ſhare, in Eternal Happineſs: Nor can the Deity even delight in, or be pleas'd with ſuch Bloody Sacrifices which were found fault with, even by the wiſeſt and beſt Natur'd among the Heathens; for St. *Paul* his keeping under his Body, it can never be ſtretcht to that Senſe wherein ſome wou'd take it; 'tis true he was twice beaten with Rods, and thrice ſcourg'd by the *Jews*, but not once by himſelf, that ever we read of; nay, he was ſo far from this, that he pleaded the Privilege of being a *Roman* to excuſe himſelf from again ſuffering it: He bids us indeed mortifie Fornication, Uncleanneſs, Inordinate Affections, and root out and *keep them down* as much as poſſible; the meaning very probably of that other Phraſe, *keeping his*

his Body under, and this he did himself by earneſt *Prayer*, and likely enough by *Faſting* too, which he joyns together in his Epiſtle to the *Corinthians*, the latter of which ſeems that *Bodily Exerciſe* he mentions in another place, and tells *Timothy* 'tis profitable for a *little*, but prefers inward Piety and Godlineſs much before it. And when he himſelf had a Meſſenger of Satan ſent to buffet him, we read not that he went to Whip him out, but pray'd him out: And the ſame Method ought ny honeſtman to make uſe of in the ſame Condition the contrary to which we think a great Sin, rather than a Duty.

Q. *Whether* Seth *was not a very Learned and Religious Man; If he lived ſeparate from* Cain, *and from which of their Progeny's proceeded the Race of Gyants?*

A. The Ancients ſay he was the firſt Inventer of Letters and Writing, and Taught his Children the Knowledge of the Stars, who having heard from their Grandfather *Adam* that the World was to be twice deſtroy'd, firſt by Water, and then by Fire, wrote their Experiments and the Principles of their Art upon two Pillars, one of Brick and the other of Stone, that if one periſhed the other might remain to Poſterity, and one of theſe Pillars *Joſephus* ſays was ſtanding in *Syria* in his time. But whether this be certain or no, he was however moſt deſervedly renowned for his Piety and Devotion. The *Eaſtern* Writers, both *Jews* and *Arabians*, ſay that he and his retinue withdrew from *Cain*, (who dwelt in a Valley where he killed his Brother) into an high Mountain (where *Adam* was buried) ſo high, if you'd believe 'em, that they cou'd hear the Angels ſing *Anthems*, and joyn'd every day with them. *Seth* at his Death, having led a very religious life ſummon'd all his Children and their Families together, and adjured them by the blood of *Abel* (their uſual Oath) not to deſcend to *Cain*, or have any Correſpondence with his wicked Poſterity, which Command theſe Authors ſay they obſerved for ſeven Generations, and then came in the promiſcuous Mixtures. But ſome tell us that in *Fareds* time the fourth from *Seth*, a great noiſe aſcending from the Valley, an hundred of the *Mountaineers* reſolved to go down to the *Cainites* (which *Fared* cou'dno way perſuade them from) and being taken with the Beauty of the Women, promiſcuouſly commited Lewdneſs with them, from whence proceeded a Race of Gyants.

Q. *What is the beſt ſtudy for a young Man to betake himſelf to?*

A. This Queſtion is general, tho' in order to its Anſwer, the Perſons Fortune, Conſtitution, Genius, and what Advances he has already made in Learning ought to be firſt conſidered. But ſince we are in the dark in reſpect to all theſe, we'll give ſuch an one as may probably hit moſt that have both time and an Inclination to ſtudy. If he has had the Benefit of the *Latin* Tongue, and *French* enough to enable him to underſtand an Author, it is ſo much the better for him, but if not, he muſt endeavour to get as much of both as will fit him for the reading part; nor will it be ſo neceſſary for him to trouble himſelf farther, ſince the uſe of Tongues is only to convey the Knowledge of things to us. Tho' the

the knowlege of our ſelves is moſt requiſite, yet ſince our attempts after that, wou'd prove unſucceſsful if by other Studies we did not firſt prepare and ſtrengthen our Judgments to diſcern things as they really are, therefore we muſt make it our chief Care to form our minds, avoid Prejudices, and never receive any thing before we are convinced of it's truth, to attain which we think the Mathematicks the moſt proper to begin with, by their aſſiſtance the mind will be fixed and better diſpoſed for reaſoning, then to proceed to *Metaphyſicks*, and natural Philoſophy; in the mean time alloting ſome hours in a week, for the ſtudy of Morality, Geography, and Hiſtory, in the laſt of which the Cuſtoms of Countreys, Policies and Inclinations of their Inhabitants, deſerves more our examination than the particular Facts of ſome men. And having thus made ſome progreſs, his own Judgment will be ſufficient to direct him how to proceed. Perhaps this our advice may be thought defective, ſince we have not followed the general opinion in directing to Logick, as a neceſſary introduction to Philoſophy, becauſe it teaches us how to uſe our Reaſon (and therefore is by ſome called the Art of Reaſoning) but we hope we may be excuſed in giving our Judgment, ſince that is all is askt of us; and we think Mathematicks will ſerve us to that end much better than Logick it ſelf, becauſe they accuſtom our Reaſon never to reſt ſatisfied but in things that are convincing, and their proceſs being from the moſt ſimple Truths to the moſt compound ones, it's evident that all the Rules of Logick, or the barbarous Terms it is ſtuffed withal, will not give a hundredth part of that advantage that may be received from Mathematicks. Nay, it might eaſily be proved, that Logick is more probable to injure than to aſſiſt our Reaſon, becauſe having accuſtomed our ſelves to it's Rules, we rather depend upon them to determine our Judgments, than permit our ſelves to examine the true Reaſon of things. And indeed all the ſervice it can do us, is to help us to underſtand thoſe that will rather make uſe of its terms in diſputation, than the moſt ſimple way of Reaſoning.

Q. *Whether* Abraham *was not the firſt Inſtituter of publick Schools for Inſtruction?*

A. The Ancients tell us, it was *Eber*, who eſtabliſhed them for the propagation of Religion. But *Maimonides* alſo aſſures us that *Abram* kept a publick School, where he inſtructed Men in the Truth he himſelf had embraced.

Q. *How is* England *ſituated in reſpect to other parts of* Europe, *and what proportion bears is to the reſt of the World?*

A. It lyes between the Degrees of 17 and 22 of Longitude, equal with *Brittany* and *Normandy* in *France*, and between 50 and 57 of Northern Latitude, equal to *Flanders*, *Zealand*, *Holland*, *Lower-Saxony* and *Denmark*. It is in length from *Berwick* to the Lands end 386 miles, in breadth from *Sandwich* to the Lands end 279, in Compaſs (by reaſon of the many Bays and Promontories) about 1300 miles. In ſhape triangular, and contains near 30 millions of Acres; 'tis about the 1000*th* part of the Globe, and the 333 part of the habitable Earth; almoſt 10 times as big as the united *Nether-Lands*, five times as big as

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the *Spaniſh Nether-Lands*, leſs than *Italy* by almoſt one half, and if compared with *France* is as 30 to 82.

Q. *If a diſtracted Perſon murder himſelf what ſtate do you take his ſoul to be in?*

A. In the ſame condition it wou'd have been if he had dyed a natural Death before his Brain was diſturbed, if he was no ways inſtrumental in the bringing himſelf into that condition. For ſince our Conſcience and Reaſon are to be our Judges, if by any accidental defect of our Body and Animal Spirits, we are deny'd the uſe of them, we are of the Opinion that tho' in their abſence we ſhou'd act irregularly, yet we ſhou'd be no longer accountable for what we do. Nor is he that is bereſt of his Senſes more guilty for killing a man, than if another ſhou'd do it in his ſleep.

Q. *Many Diſorders ſometimes happen in Churches by reaſon of yonug Children, who by Crying or otherwiſe, diſturb the whole Congregation, or at leaſt oblige thoſe who go with them to be ſo intent upon looking after them, that they complain they had much rather ſtay at home*; Qu. *Therefore, whether it were not better if Children were kept at home 'till they were able to ſay their Catechiſm, and obſerve ſo much of Decency as to be modeſt and ſilent, ſince before that time 'tis certain they can receive no benefit themſelves by being there, but are a continual diſtraction to them who otherwiſe might?*

A. 'Tis as great a miſtake to think it a Duty to carry Children to Church before they are big enough, at leaſt to ſit orderly and quiet, as that it is not neceſſary to let 'em go 'till they are old enough to give ſome handſome account of the Sermon; for as the firſt is no benefit to them, but a prejudice to others, ſo when by the laſt they are long accuſtomed to ſtay at home, and take their full liberty, they will not without ſome difficulty be confined to ſit ſtill during two hours at Church. But the firſt is never to be excuſed, or practiſed, only by poor People, who cou'd not go themſelves without their Children, and even in them but very ſeldom, except they can find ſome way to keep them quiet, which perhaps might not be very difficult to do.

Q. *Several Paſſages in Scripture ſeem to declare that every thing that a man does, ſhall be brought into Judgment, whether it be good or evil, as particularly*, Eccleſ. 12. 14. *and yet others again ſeem to tell us, that to a good Man, all his evil deeds ſhall not be remembred in the day of Judgment.* Query, *How are theſe two ſeeming differences to be reconciled?*

A. We ſuppoſe it ſhou'd be underſtood of all thoſe acts of this Life, as ſhall be eſſential to denominate him either good or bad, whereby the Juſtice of God ſhall be made evident; and as in a wicked Man the moſt ſecret Thoughts and villanous Actions that ever he has Committed, ſhall be made manifeſt, to ſhew the Omniſcience of God, and make his own Conſcience more ſevere upon him, to encreaſe his Torments; his good acts being wholly made ineffectual by his wicked ones, and therefore not remembred to his advantage. So every good Deed or Intention of

a righteous Man, ſhall be declared, to Magnify the Grace of God that aſſiſted him in overcoming all his weakneſſes, nor ſhall any of his evil Deeds be brought againſt him, and therefore not remembred to his diſadvantage.

Q. *What is the reaſon that the Evangeliſts ſay nothing of what happened to our Saviour before his thirtieth Year, excepting only the diſputation with the Doctors when he was about twelve, which St.* Luke *relates ?*

A. The end an Author propoſes to himſelf in writing, ſhou'd be his Rule to direct him what to ſay, and what to omit. And 'twas not the deſign of the Evangeliſts, ſimply to write the Life of our Saviour, but to tranſmit the Goſpel to Poſterity, that is, a Doctrine which under the condition of Repentance, Promiſes to man the forgiveneſs of his Sins, and eternal Life. Which Goſpel is Compos'd of two Parts, one of which is Doctrinal, the other Hiſtorical, of which laſt they have made ſo much uſe as was neceſſary to confirm this Doctrine. As the Hiſtory of the Miracles, Death, Reſurrection, and aſcenſion of Jeſus Chriſt, which cou'd properly begin only at his Baptiſm; becauſe 'twas from that time he began Publickly to Preach and to do Miracles, without diſcontinuing afterwards. So that the Evangeliſts have omitttd all that paſſed before, and if they had ſaid any thing, it ought rather to have been lookt upon as a kind of preamble to make the Perſon of our Saviour known, than the beginning of an exact Hiſtory of his Life.

Q. *It has been my Misfortune to be preſent at ſome diſputes about Predeſtination, where notwithſtanding all their own arguments St.* Auſtin *was often Cited to confirm it; the Diſputants cou'd not agree, and have left me uncertain and uneaſy.*

A. Tho' we have juſtly a deference for the Ancients, yet no Author is any further to be received than where he agrees with Reaſon : But if we ſhou'd take things meerly upon the Authority of the Fathers, 'tis not to be doubted but we ſhou'd adhere to thoſe that have the moſt of their ſide, and therefore the ſingle Authority of St. *Auſtin* is not to be preferred before thoſe Fathers that lived before him, in an Age we may reaſonably believe was much leſs infected with Errors, Miſtakes, and Diſputations : And *Grotius* affirms that all theſe Fathers rejected abſolute Predeſtination, believing that God had predeſtinated thoſe to Salvation whom he foreſaw wou'd make a good uſe of his Grace, reſolving to damn only ſuch as he foreſaw wou'd continue impenitent; and this very well agrees with the formal Confeſſion of *Proſper* the Diſciple of St. *Auſtin : Retractatis priorum de hac re opinionibus penè omnium per inveniturſ & una ſententia, quâ propoſitum, & predeſtinationem Dei ſecundum præſcientiam receperunt* ; to prove which, ſeveral paſſages might be cited out of *Juſtin Martyr*, St. *Irænens*, St. *Chryſoſtom*, and many others, if our Time wou'd permit it; and indeed to eſtabliſh this Doctrine, wou'd be very unreaſonable, ſince thereby all Rewards and Puniſhments wou'd naturally ceaſe; for if we were impelled to do good, what Reward cou'd we expect, and if on the contrary we

we muſt unavoidably commit evil, 'twou'd appear a little harſh to us that we ſhou'd be puniſhed for it.

Q. *An Apprentice in* London *having by his Maſters Directions ſold many Goods over-rated, which he might have ſold much cheaper, as his Mr. told him, rather than loſe the ſale thereof.* Query, *Whether it be the Maſters or Servants unjuſt dealing therein, or both, and which is to make Reſtitution in ſuch a Caſe?*

A. Probably the Servant may be under a Miſtake, and the higheſt price his Maſter ſet upon his Goods was not more than a reaſonable gain, altho' rather than not ſell 'em, perhaps he wou'd have taken ſome leſſer advantage; this the Apprentice ought to conſider, and whether the Goods were over-prized; after ſome allowances made for accidental damages, and their being unſaleable by the Change of Faſhion; But if after this, ſuppoſed their Price was too high, altho' the Maſter was in the greateſt fault, yet the Servant was not excuſeable; tho' he that received the benefit of this fraud, ought to make what reſtitution is in his power, and the other be ſure never to do the like again.

Q. *It being certain from Hiſtory that thoſe who have been Founders of Laws have generally pretended Divine Inſpiration for them, as* Lycurgus, Numa, Mahomet, *and others; by what Criterion may we diſcover when ſuch Pretenſions as theſe are falſe and fabulous, and (if there be any ſuch) when they are true and real?*

A. We have endeavour'd to give the Reader the *full ſenſe* of this Query, tho' for ſome Reaſons we don't think it ſo convenient to publiſh all the expreſs words on't; however, ſhall be ſo large and particular in our Anſwer, that we hope none ſhall have any juſt Cauſe to think us partial.

And in order to give ſatisfaction to this *important Point*, we think *it* mayn't be improper. 1. To give ſome *Rules* in what *Caſes* it may be reaſonable to believe any ſuch *Pretenſions*, and when we ought *not* to *believe* 'em, and then apply thoſe Rules to the moſt *famous Legiſlators*, according to thoſe *Memoirs* which *Hiſtorians* have left us concerning 'em.

Firſt, In what caſes 'tis *not reaſonable* to believe any ſuch *Pretenſions*, and here in general, it can't be denied that we ought to be very *cautious*, that we have as good *Teſtimony* and *Argument* as the *Nature* of the *thing* will bear, before we believe any ſuch *Revelation*, the *Conſequences* of it being ſo very *great*, as we are more careful in *receiving Gold* than *baſer* Metals, becauſe the *Loſs* is greater if *falſe Coin* be put upon us. Nor yet on the other ſide, is there any Neceſſity or Reaſon, for fear of being *over credulous*, to run into the *contrary extream*, ſuch a perfect *Scepticiſm* being a greater *Enemy* to *Science* than *Credulity* it ſelf, becauſe the *Credulous* man may believe ſomething that's *falſe*, but the *Sceptic* nothing that's *true*, tho' he has never ſo *certain* and *neceſſary Cauſes* perſuading its *belief*. All we deſire here is an Æquilibrium 'till the *Weights* are in both *Scales*, and then a fair *Judgment*. But to leave Harangues.

'Tis

'Tis in the first place at least exreamly *suspicious*, that a *pretence* to *Inspiration* is *false* and *ill-grounded*, when those are *notoriously-ill-men* who pretend to have it. 'Tis true we have *some instances* of those who have not been of the *best Characters*, which yet have been made use of to express *God's Will* to the World in that extraordinary manner: Even *Balaam* and *Saul* were among the Prophets, and there's no reason to believe but *Judas* was inspired as well as the other Apostles; but these were *extraordinary Instances*, even in an *extraordinary* Case, to evidence the Power of God, and in such men as may seem rather *weakly virtuous*, at least not so openly and scandalously obnoxious. And besides, they were only inspir'd on *private, particular Occasions*, but far from such a *Degree* as to make 'em *Founders* of *Laws*, to have such a *settled Intercourse* with *Heaven* as to have a *whole System* of *Government* deliver'd unto 'em to communicate to the *World*. Nor can we well imagine that God shou'd in so *extraordinary* a manner reveal his *Will* to those who are so *unworthy* of it.

Nor *Secondly*, is't any more *reasonable* to believe a Man in such Cases, on his own *single word*, without any *better* or *stronger Attestation*: Indeed this seems so far from *reasonable*, that 'tis highly *ridiculous*; for it makes the *Testimony* degenerate from a *Divine* to a purely *Humane*, as far as *concerns* us, even supposing it cou'd be *true*. This must be granted, that if the *Mission* of any Person from Heaven has been first *attested* in an *extraordinary manner*, 'tis but reasonable to believe him for the future, *for the works sake*, unless he plainly destroys what he before did build; for we are not to suppose God wou'd attest an *Impostor*, and what God does *attest* must of *necessity* be true. But he who pretends to come in the *Name* of *God*, in an extraordinary manner, as inspir'd by him, and yet has no *Credentials*, no undoubted *Sign* or *Miracle* to *attest* him, he really comes in his *own Name*, and deserves to be treated as the worst of *Traytors* and *Impostors*.

Nor *Thirdly*, can any Laws have a *Divine Original* when the very *matter* of 'em is evidently Contradictory to the *Laws* of *Nature*, common *Morality*, or right reason. We say *evidently*, and really *Contradictory* to these *Laws*, because a thing may be *apparently* so, if we take it in *gross*, without considering *Circumstances*, which yet in its self is really agreeable to 'em. The Law of *Nations* seems to come the nearest to the *Law* of *Nature*, that which the wisdom of all *Nations* has agreed to, has a fair Plea for *common Instinct*, nor can a few *anomolous* Instances make any *alteration*, with any more *Justice*, then 'twould be to deny that 'tis *natural* for *Men* to be born with *one Head*, because there have been some *Monsters* with *Two*: Now that there is such a thing as *Law Natural*, or some *common Inclinations* to, and *Sentiments* of, what's *fair* and *just* and *right*, was we think, never question'd, unless by the *unnatural Libertines* of the present Age, having been *granted* even by the worst of Men in former Ages; a *Dionysius* himself owning some *respect* for it, and refusing to violate that *Law*, at the same time he own'd he

had *broken* thoſe of his *Countrey*. Indeed the beſt, and cleareſt *Teſt* of a *Law*, muſt be *common unprejudic'd Reaſon*. If 'tis againſt that, to that degree as to be *abſurd* and *ridiculous*, plainly prejudicial to the *Intereſt* of *Mankind*, deſtructive of *Religion* and *Morality*, it can't with any *propriety*, be ſaid to be a *Law*, which is too *honeſt* a word for't, but rather an unjuſt *Cuſtom* or *Inſtitution*, which is *ipſo facto vacated* or *annull'd* by a *ſuperiour Law*, that of *Religion* and *Reaſon*, much leſs ſtill, in ſuch caſes, can it *proceed* from God, and further if we had not a *natural* Power, when *unprejudic'd*, of making a *Judgment* in ſuch caſes, why wou'd God *appeal* to us, concerning the *equality* of his Ways, and what *remedy* would there be againſt thoſe who ſhou'd by *Sorcery* and *bad Arts*, work *ſtrange things* to impoſe upon *Mankind*?

Now the *Oppoſites* to all theſe, muſt be the ſureſt *Notices* of true *Revelation*. As 1. When we obſerve a *Man* of an *Exemplary Holy Life*, no ways *Enthuſiaſtical*, full of unaffected *Religion* and *Devotion*, not given to *ſuperſtition*, not *credulous*, or *ambitious*, or *covetous*, or *unjuſt*; of good *ſenſe*, of a *candid* and *brave* Temper: In ſuch a Caſe as this 'tis not at all reaſonable to believe he'll *impoſe* any *falſhood* upon mankind; and if God reveal himſelf to any at all, it's much more probable he'll do it to ſuch a one, than to one of a quite contrary *Character*; and what's ſo *probable* it can't be *unreaſonable* to believe, tho' 'tis ſo not to *believe* it, when we have *poſitive Arguments* for the *reality* of it, and that the moſt *demonſtrative* that the *Nature* of the thing is capable of.

For in the *ſecond* place, the ſame Reaſon that makes it highly *weak* to believe any *Matter* of *Fact*, eſpecially of ſo great conſequence, where 'tis not throughly atteſted, makes it as *ridiculous* and *extravagant*, we had almoſt ſaid *impudent*, to *refuſe* or *diſown* our Belief to ſuch Fact as has ſufficient and *indubitable Teſtimonies* to *confirm* it, as *ſtrong* and *convincing*, and perhaps more ſo, than any we have for our own *Eſtates* or *Parents*, or that there were ſuch Perſons as *Julius Cæſar* or *Alexander*. And in this number may we reckon *numerous Witneſſes*, to the Truth of ſome *ſtrange Sign*, evidently ſurpaſſing the Power of *Art* and *Nature*, in *confirmation* of any *Law*, as of *Divine Original*.

Eſpecially when in the *third* and laſt place, the *Matter* of this *Law* is highly agreeable to the *Laws* of *Nature*, and unprejudic'd *Reaſon*, when there's nothing in it that *contradicts* them, when it plainly tends to the making *Mankind wiſer*, and *better*, and *happier*. And as a Corollory to the whole, we may, we think, fairly add, that ſuch *Laws* as are *contrary* to thoſe which we have all the *Reaſons alledg'd* to believe *divinely inſpir'd*, cannot themſelves be ſo, becauſe God can no more *reveal Contradictions* than he can *act* them.

'Twill be time now to bring all this to *bear*, and make it *plain* and *uſeful*, by deſcending to Inſtances in the moſt fam'd *Legiſlators* of former Ages, who *pretended Divine Authority*, and an immediate *Miſſion* from *Heaven*.

In the *firſt* place, for the manner of the firſt *Legiſlators*, 'twou'd be too large a *Field* to examine thoſe

thoſe of *Zalucus*, *Minos*, and all the reſt amongſt the *Ancients*, and perhaps not ſo *eaſie* to find a ſatisfactory account concerning 'em: We ſhall therefore chiefly confine our ſelves to thoſe mentioned in the *objection*, *Lycurgus*, *Numa*, *Mahomet*, only throwing in *merry Solon*, to make 'em *even*.

And here not to detract from the *Wiſdom* and *Genius* which moſt, or all of theſe men were really *Maſters* of, nor from ſome good *Principles* they ſeem to be poſſeſs'd with, this in the beginning lies againſt 'em all, That they were not ſo much as *honeſt men*, much leſs *religious*, who wou'd endeavour to perſuade their *people* that they came immediately from *God*, when 'twas all *Cheat* and *Impoſture*. It's not ſufficient to urge in their *Excuſe*, that 'twas for the *Benefit* of their *People*, and only a *pious Fraud*, for the *falſhood* and *arrogancy* is the ſame, and can't change its Nature from any *prudential Reaſons*; nay worſe, all of 'em are guilty of *Blaſphemy* as well as *Forgery*, for *intitling* the *Divine Being* to Laws ſo *Contradictory* to his *Nature*, and that *Reaſon* he has printed on the *Breaſts* of all *Mankind*. Nor can there be a greater argument of the *falſeneſs* of their *Rules* than the Methods they us'd to ſupport 'em; for *Truth* can never need a *Lie* to *ſtrengthen* or *recommend* it; and that all this is not ſaid *Gratis*, will appear more plainly when we come to bring them Laws to a particular *Examen*. But *Firſt*, we muſt remark, of *Lycurgus*, that it gives deep ſuſpition of his *Cruelty*, and looſe, nay, *unnatural Inclinations*, that he made ſuch Laws for his *Citizens*, not for an *Exigency* only, and as *Solon* ſaid of his, becauſe they'd *receive* no *better*, but ſuch as he uſed all means to render *eternal*, (and wiſely *ſtarv'd* himſelf to make 'em ſo) and that when he had the *Citizens* under his *Power*, might have *impos'd* what he *pleas'd* upon 'em; and in effect did what muſt needs have been much more difficult and grievous, as the *equality* of *Lands*, *Eſtates*, and ſeveral others; nay, the *ſecret Law*, and that of the *Children* (of which anon) were plainly his own *Impoſition* and *Invention*, and ſeem to proceed from his *Nature* not any political *neceſſity* that may be urged in his *defence*. 'Tis true he forgave *Alexander*, when he had *hurt* (ſome ſay *ſtruck out*) his *Eye*, and 'twas the moſt *Politick thing* he cou'd do; for thereby he made many of the *Citizens* his *Friends*, which otherwiſe might have prov'd his *deſperate* and implacable *Enemies*.

For *Solon*, whatever his *Wiſdom* might be, certainly his *Honeſty* was not ſo extraordinary. There cou'd not be a more *ſoft*, effeminate, looſer man then he, wherein we believe he out-did even *Alcibiades* and *Cæſar* in former ages. He was moſt *unnaturally Lewd* himſelf, with *Piſiſtratus* and others, and not content with this, he propagated this *Lewdneſs* by his *Poems*, which are repreſented as full of *little* elſe, and this not only when he was *Young*, but in his *Old Age*, confeſſing even then, his *impotent Love* to *Wine* and *Women*, *defending* it, and Glorying in it: For all which *Plutarch*, makes but a very *ſorry Excuſe*, 'That 'being a *Merchant*, and having 'ſuffered ſo many *Dangers*, 'twas 'fit he ſhou'd be *recompenc'd* with

'*Pleaſure* and *Enjoyments*; which ſure he might have been, and yet thoſe pleaſures *Natural* and *Lawful*; but as his *Manners* really were, we think he had as little reaſon to boaſt, 'he'd not *change* his *Vir*-'*tue* for *Gold*, as any Man in the World, unleſs becauſe he was conſcious he had ſo ſmall a *Stock* by him, that 'twas hardly *ſufficient* for his own *Uſe*.

For *Numa*, we really think, according to the Account *Hiſtorians* give us, that he was the *beſt man* of 'em all, we mean the *Heathen Law-givers*, but yet neither is he without ſuch faults as were wholly inexcuſable. He ſeems no better than a *Sorcerer*, and *Plutarch expreſly* calls his *pretended Egeria*, a *Familiar*. and this ſeems to have obtain'd among the *vulgar*, as appears by the Tradition *Plutarch* mentions, of his Onions, and Bones, and Hair, and other fooliſh *Magical Ceremonies*, by which he made *Jupiter* tell him a *Charm* againſt *Thunder*. Then he was *intolerably Superſtitious* and *Enthuſiaſtical*, he wou'd not ſo much as accept the Crown of *Rome*, 'till he had firſt, askt leave of every Crow or Owl that flew by him: He propagated theſe *fooliſh Superſtitions* among the People, and rooted 'em ſo deep in their Religion and Common Converſation, that it made 'em weak and fearful on the moſt frivolous and ridiculous occaſions, which ſometimes was the loſs of Generals, Armies and Kingdoms, taking 'em off from a wiſer dependance on Heaven, and with ſubmiſſion, to that making uſe of their own Valour and Reaſon; and if there was ſometimes a *brave Man* who ſhook off theſe Shackles, he was lookt upon little better than an Atheiſt.

For *Mahomet*, he ſcarce deſerves, as he's hardly fit to be mention'd; every one knows he was the *leudeſt Impoſtor* that ever abus'd Mankind, no Vice came amiſs to him, and we can a great deal more eaſily believe that God wou'd ſpeak thro' an *Aſs*, than by ſuch a *Goat* and *Swine* as he.

Nor *Secondly*, Does moſt of the Evidence they bring for the Divinity of their Laws amount to any more than their *own good word*, at leaſt none of 'em came atteſted in ſuch a manner as was neceſſary to perſwade a wiſe Man they were ſent from Heaven. *Lycurgus*, for his famous *Rhetra*, which he pretends he received from the God at *Delphos*, had no witneſs but himſelf and a cheating *Prieſteſs*. Indeed he travell'd both into *Crete* and *Egypt*, making an aquaintance with the principal men in both places, to get what he cou'd from them, where he collected ſome of his Laws, making additions of his own, which therefore he brought to the God, not the God to him; and his pretending he receiv'd 'em from Heaven, ſeems to be an untoward aping the *Jewiſh Legiſlator*, who certainly had his from thence, and whoſe Story he muſt needs have heard, eſpecially when travelling in ſuch places, and on ſuch an *Errand*. Beſides, the way of promulging his Laws, is a clear Evidence that he had not ſufficient Atteſtation of the Divine Authority, to which all Men as ſoon as convinc'd, immediately ſubmit: For he did it by force and Armed Men, whom he drew up into the *Market place* when his Project was ripe, and frighted poor K. *Charilæus* ſo much, that he ran to Sanctuary on apprehenſion of Treaſon.

Solon

Solon too pretends an *Oracle*, but he makes little on't, and ſo we'll let him paſs.

But for *Numa*, he quite glutted his *barbarous Romans with Cheat* and Prodigy, who ſwallow'd all as greedily and glibly as the poor *Goths*, *Saxons*, and others, on their Converſion, did the *Legendary Tales* of his *as pious Succeſſors*: He made his Citizens believe *ſtrange Viſions* were ſeen, and *Prophetick Voices* heard, and almoſt *hared* 'em out of their *Wits* to get 'em into his *Religion*; and this he ſo long uſed 'em to, 'till as *Plutarch* tells us, there was nothing ſo ridiculous but he cou'd make 'em believe it, as in the *Ancile*, and a thouſand other Tricks of *Legerdemain*, yet 'twas all from Heaven every word on't; But what Evidence——*Quibus indiciis*——*Qua Teſte?* Verily none at all but he himſelf, and his dear *Egeria*; and ſhe for Modeſty ſtood behind the Scenes, and made *Numa* her *Proxy*, who told her *Tale* undoubtedly as well as ſhe herſelf could do it. Nor does he much pretend to *Miracle* neither, only once he aims at it pretty towardly in the *Enchanted Feaſt*, with which he perſuaded the Senators his *Egeria* preſented 'em; but that if true was but a common Trick of every Sorcerer, and was far out-flung by the *Magitians* of *Egypt*.

Mahomet, to ſay Truth, is the *pleaſanteſt Fellow* of 'em all; if he had no *Miracles*, he made it up to the full with *Lying-wonders*. If his *Dove*, that pickt Corn out of his Ear, were a convincing Argument of his being a *Prophet*, why may'n't our little Boys ſet up for that Honour as well as he, who have Sparrows that fly to Hat at a Chirp or Beck'n, as orderly as his *Pidgeon* could to his Shoulder, for the *life* on't? Indeed moſt of his Miracles were near akin to *Tranſubſtantiation*, removing Mountains, while they ſtood ſtock-ſtill where they were. 'Tis true (if you'll believe him) *Alborach* and he travel'd many a thouſand Leagues together, the ſelf ſame Road that *Gonzales* ſince took with his Ganza's, and *Bergerac* with his Bottles of *May-dew* and *Marrow-bones*, and well worth their Pains was't, for they brought back the *Alcoran* with 'em; but not ſo much as one Angels *hand* or *mark* to't to confirm it, of all thoſe that he *met* and *talkt* with in his *Journey*. He had indeed, once upon a time, a *Voice* out of the *Earth*, (not from Heaven) which proclaim'd him the *great Prophet of God*. But he, *bloody ſubtile Knave*, was reſolv'd the poor *Fool* whom he had plac'd in a *Hallow Cavern* for that purpoſe ſhou'd never tell *Tales* out of *School*, or recant what he had ſaid, and for that reaſon, made his *Followers* immediately fill up the *Caves-mouth* with *heaps* of *ſtones*, and *bury* the *wretch alive* while he was in ſo *good a mind*.

Add to this, if there needed any more, that the moſt ingenuous Writers among the *Heathen*, do now and then, in ſpite of their *Religion*, drop ſuch things as ſhow plainly they thought it all a *cheat*, and contriv'd, *facere populum*. And this not *Poets*, or *Epicurians* only, but the graveſt and moſt *learned*, among 'em, their very *Prieſts*, and thoſe that were *initiated* in their higheſt *Myſteries*. *Tully*'s opinion is very well known in theſe matters, and has been often enough publiſh'd to the

World. But *Plutarch* is yet more *fair*, and *ingenuous*, for after he has ſaid all he cou'd of his *Numa*, in defence of *Lycurgus* and other *Heathen* Law-givers inſpiration, of which, to ſay true, he gives a pleaſant account. 'That he ſees 'no reaſon, but that the Gods, 'when in a *grave* and *ſober humour*, ſhou'd inſpire and aſſiſt 'the *Makers* of *Laws*, as well as when they are on a *merry pin*, they do Muſitians and Poets, which we ſuppoſe no body will *deny* him after this, and his frankly owning that *Thoughts* are *free*, and every one may think what *pleaſes* him beſt in theſe *matters*; as if he had not yet ſaid enough he comes to the point, and fairly *defends Law-givers* for *cheating* the people. 'It 'can't be deny'd (ſays he) but 'that ſuch men as *Lycurgus*, *Numa*, and others, who were to deal with the *ſeditious Humours* of *fanatick Citizens*, and the *unconſtant diſpoſition* of the *multitude*, might *lawfully* eſtabliſh 'their Precepts 'with the *pretence* of *divine Authority*, and *cheat* 'em into ſuch '*politicks* as tend to their own 'happineſs. Thus far he. Of the *lawfulneſs* of ſuch *practice* we have already diſcours'd, but the *Fact* it ſelf which we now contend for, is by theſe words more than *ſuppos'd*, and almoſt in *Terms granted*.

Queſt. 1. From a Woman.

THere was a time when Paris *ſeem'd to me*
Endu'd with Charms, endu'd with Conſtancy:
How lovely then the Shepherd did appear?
How vaſt my Joys to find him true and fair?
Pleas'd, ah! too much, with his dear Eyes, I ſtrove
In Bluſhes to reveal, yet hide my Love:
Had I ſtopt there, I innocent had bin,
And tho' I fell Love's Victim, known no Sin:
But I too eaſie took him to my Breaſt.
And on Loves Dainties let him freely feaſt:
Soon did he cloy his raving Appetite,
As ſoon was gone with more than winged flight.
Deep read in the Black Art of Perjury,
He ſoon forgot his Vows to Heav'n and Me:
Curs'd be the Day that firſt I ſaw thoſe Eyes,
The fatal Authors of my miſeries!
I've try'd ten thouſand methods to regain
My lovely ſtill, tho' falſe and wandring Swain;
He's loſt, for ever loſt, and all's in vain.
Help then, you Friends to our weak Sexes Fame!
My juſt Revenge for all my ſlighted Flame!
With Satyr keen as my Reſentments, ſhew
What is the treacherous Deluder's due,
Since I can't laſh him, I'd be taught by you.

Anſw.

Loſt and abandon'd! whither wilt thou run,

Thy

Thy *Sin*, thy *Conſcience*, and thy *Shame* to *ſhun*?
No, tho' thy *Verſe*, as fine thy *Thoughts* as *bright*,
As *Angels fall'n*, in borrow'd Robes of *Light*.
Tho' there ten thouſand *Beautys* more ſurprize
Than thy *falſe Swain* with his *undoing Eyes*,
Unmov'd we'll ſtand, *Cenſors* of *Vice* ſevere,
Nor thee one *ſingle Curſe*, to eaſe thy *Rage*, will ſpare.
All *Ovid*'s Curſes loſt on *him* wou'd be
Who's *curſt* enough, in *doing ill* like thee.
But if this only thy *vext Soul* can pleaſe,
If like the *damn'd*, nought elſe can give thee *eaſe*,
Thy own *Credulity* and *Fondneſs* curſe,
Such *Traytors*, he himſelf cou'd ne're be *worſe*.
Curſe thy fond *Heart*, which did it ſelf betray,
And Curſe that *Tongue* which gave thy Heart away;
Curſe thy ſoft yielding *Eyes*, which o'er and o'er
Wiſht, and *invited* what they now *deplore!*
Then thou thy juſt *Reſentments* ſhoud'ſt have ſhown,
And left the *Perjur'd* to be *damn'd* alone,
When he'd have firſt ſeduc'd thy Soul to ſin:
'Tis now too late to *fight*, the *Foe*'s within.
All, all too late! Of Honours *Spirit's* bereft,
Nought but the *vapid flegm* of Life is left.
The Chryſtal's broke, to mend it never try,
This only now remains, *Repent* and *Dye*! *

* *When God pleaſes.*

Queſt. 2.

With the following from the Pindarical Lady.

Wou'd Fame, kind Viſion, repreſent to me
How bright thy Streets, Celeſtial Salem! *be*;
I'd trace thy ſhining pearly Paths, and tell
How bleſs'd are thoſe that in thy Temple dwell:
How much more bright than e'er proud Phœbus ſhed
Are thoſe vaſt Rays the Eternal Sun does ſpread!
Cou'd I the chiefeſt of ten thouſands view,
Wou'd Angels me their Admiration ſhew,
I'd tell the Virgins, tell 'em o're agen
How fair he lookt to the black Sons of men.
Might I, but ah, while Clogg'd with ſinful Fleſh,
In vain I breathe out the impatient Wiſh!
But have a glimpſe of thoſe fair Fields of Bliſs,
Where dreſs'd in Beams the ſhining Saints do move
More gay than all the fancy'd ſhades of Love:
Where ſtill from pure exhauſtleſs Fountains, to
Bright Silver Streams the Chryſtal Waters flow;
Where the true Sun of Glory ne'er declines,
But with unclouded Vigour always ſhines.
Where endleſs Smiles cæleſtial Faces wear,

No Eye eclips'd with a rebellious Tear,
For Grief is an unheard of Stranger there.
Say then, if ought of that bleſs'd place you know,
Deſcribe its Bliſs, its dazling Glories ſhow!

Anſw.

Ah! Bright *Unknown*! you *know not what you ask!*
Angels wou'd *bend* beneath the *unequal Task.*
Were that *bleſs'd World* diſclos'd, 'twould ſeem ſo *fair,*
Who wou'd not leap *Lifes Barriers* to be there?
Yet ſee a Glimpſe, all Heav'n permits to ſee,
And learn the reſt from Faith and Extaſie.
The *Paradiſe of God*, thoſe happy *ſeats*, which coſt
Far more than that fair *Eden* we have loſt;
Exceeds *luxuriant Fancies* richeſt dreſs,
And Beggars *Rhime* and *Numbers* ſelf t' expreſs.
——No, were we loſt in that primæval Grove
Where Father *Adam* with his New-born Bride
Walkt careleſs, walkt and lov'd, nor Want, nor Sin,
Nor jealous Rage, nor curſt tormenting Hopes
Their Sacred Verge approaching cou'd we pierce
As the blind Bard, with intellectual ſight
Thro' thoſe firſt happy Mortals *Sylvan ſhade,*
Thro' cluſt'ring Vines whoſe ſwelling Purple Grapes
With generous Juice invited the bleſs'd Pair
To taſte, nor fear to dye; where all the Springs
That from ſome eaſie Mountains moſſy ſide
Or hoary Rock ran gently murmuring,
A thouſand Flow'rs upon the bending Banks,
A thouſand Birds upon the fragrant Trees,
And *Eve* her ſelf all ſmiling joyn'd the Quire,
With bliſsful Hymns of chaſte and holy Love;
Were theſe and more united, to compoſe
A Poets Heaven, to the true Heaven 'twou'd be
A Barren Wilderneſs, nay worſe, a World.
Not Reaſons ſelf, a Ray of the divine
Off-ſpring and Friend of God, when manacled
In ſinful mortal mold, altho' it trace,
No Sifter Truth thro' each *Dedalean* maze,
And builds on Senſe with well poiz'd Argument,
Not that can tell us what we there ſhall ſee,
Or have, or know, or do, or ever be.
Nay tho' with nobler Faith's more perfect Glaſs,
We look beyond the Chriſtal ſtarry Worlds,
We know but *part*, ſunk in our *darkſome* ſelves,
And from Life's dungeon wiſh the glim'ring Light,
Coaſters of Heav'n, we *beat* along the *ſhore,*
Some Creeks and Landmarks found, but know no more.
The Inland Countreys undiſcover'd ſtill,
The glorious City of the eternal King,

Yet of cœleſtial Groth we bear away,
Some rich immortal Fruit, Joy, Peace and Love,
Knowledge and Praiſe, Viſion and pure Delight,
Rivers of Bliſs ay-dwelling from the Throne
Of the moſt high, exhauſtleſs Fund of Light.
There, there is Heav'n, 'tis he who makes it ſo;
The Soul can hold no more, for God is all;
He only equals its capacious Graſp,
He only o'er fills to ſpaces infinite.
Ah! who can follow?——That ſhall only thoſe
Who with intrepid *Breaſts* the *World* oppoſe.
Tear out the *glitt'ring Snake*, tho' ne'er ſo cloſe it *twine*,
And part with *mortal Joys* for *Joys Divine*.

VERSES *from the ſame Lady.*
Cantic. V. *ver.* 5, &c.

——To find the dear *reſenting Charmer* fled,
I curs'd my *Sloth*, and curs'd my conſcious *Bed*:
Yet ſuch a *fragrant Sweetneſs* fill'd the *Air*
From his dear *Hands*, I thought he had been there.
I *call*'d aloud, ſtill hoping he was *near*,
And *louder* ſtill; but Ah! he wou'd not *hear*.
Then thro' the *Streets*, diſtracted with my *Grief*,
I wildly roving, begg'd, of all, *relief*.
At laſt I met th' ungentle *Watch*, and they
Deride my *Tears*, and force my *Veil* away.
Ye tender Virgins! you that know the *pain*
A *Breaſt* ſo *ſoft* as mine muſt needs *ſuſtain*:
Robb'd of the once kind *Partner* of my *Fires*,
And ſtill *dear Object* of my rackt *deſires*;
I charge you, if you meet my *abſent Love*,
With all the *Rhetorick* of our *Sex* to move,
His deafn'd *Ears*, and tell him with a *Sigh*
Deep as my *Wounds*, ah tell him how I *die!*
——Perhaps that *Tragic Word* may force the dear
Relentleſs *Author* of my *Grief* to hear.

Daughters of Jeruſalem.

What thy Beloved is, we firſt wou'd know,
Faireſt of *Women!* thou doſt *charge* us ſo.
What *Charms unequal'd* in him doſt thou ſee,
Impatient Fair! to raiſe theſe Storms in thee?

Sponſa.

Commencing all *perfection*, he is ſuch
Your moſt exalted *Thoughts* can hardly touch:
Unſully'd heaps of *Snow* are not ſo *white*,
He's fairer than condenſed *Beams* of *Light*.
His roſy *Cheeks* of ſuch a *lucent Dy*,
As *Sol* were *gilded* on the *morning Sky*.

His

His *Head* like *poliſh'd Gold*, his *graceful Hair*,
Dark as the *Plumes* that *jetty Ravens* wear.
His *Eyes*, the endleſs *Magazines* of *Love*,
How *ſoft*! How *ſweet*! How pow'rfully they move!
He *breathes* more *ſweetneſs* than the *Infant morn*,
When *heavenly Dews* the *flowry Plains* adorn.
The fragrant *Drops* of rich *Arabian Gums*,
Burnt on the *Altar* yield not ſuch *Perfumes*.
His *Hands*, ſurpaſſing *Lillies*, grac'd with *Gems*,
Fit to enrich *cæleſtial Diadems*.
His *Breaſt* ſmooth *Ivory*, *enamel'd* all,
With *Veins*, which *Saphirs* 'twere *unjuſt* to call.
Divine his *Steps* with his majeſtick *Air*,
Not ev'n the *lofty Cedars* can *compare*.
So ſweet his *Voice*, the liſtning *Angels* throng,
With ſilent *harps* to th' *Muſick* of his *Tongue*,
——He's altogether——lovely. This is *He*,
Now Virgins? *Pity*, tho' you *envy* Me.

Q. *Whether Turners, Pewterers, &c. who make and expoſe to Sale deceitful Meaſures, are not partakers with thoſe that buy 'em and Cheat with 'em?*

A. Yes undoubtedly, in a higher degree than one who ſells Poiſon, falſe Keys, *&c.* ſince there may be a good Uſe of theſe, but can't of the other.

Q. *Whether Evening or Morning be fitter for Study?*

A. We believe there may be ſome unaccountable difference in Conſtitutions, which may perhaps make the Evening more agreeable to ſome, and the Morning to others; tho' for the moſt part the old *Saw* ſeems to hold, *Aurora*'s a Friend to the Muſes: And there may be ſome good Natural Reaſons aſſign'd for't: The Spirits are generally more briſk in the Morning, being newly recruited, the *Mind* more *free* from other Objects, than after the Fatigues and variety of Thoughts which almoſt neceſſarily follow the Buſineſs of a whole Day.

Q. *Whether more eaſie to reſiſt, Pain or Pleaſure?*

A. They are both of 'em *terrible Enemies*, tho' we believe of the two *Pleaſure* the greater and more formidable; our Reaſon, becauſe we have ſeen Perſons of a great Genius, *Alexander* and others, who have been Proof againſt the moſt exquiſite Pains, who yet when attackt by *Pleaſure*, have been ſoon *ſoften'd* and *ruin'd*.

Q. *The meaning of that place,* Thy deſire ſhall be to thy Husband, and he ſhall Rule over thee, *Gen.* 3. 16. *and what's the Natural Conſequence of that Curſe?*

A. It muſt be the ſame here that 'tis in *Gen.* 4. 7. where 'tis ſaid of *Abel* to *Cain*, *His deſire ſhall be to thee, and thou ſhalt Rule over him*; in both which places, in the Margent of ſome Bibles, that Phraſe, *Deſire being to 'em*, is explain'd by being ſubject unto 'em, *Abel* to *Cain*, and *Eve* to her Husband. As for the Natural Conſequence of the Curſe, it ſeems a *harſher* and more *abſolute Power*, or at leaſt *unkinder Uſage* than wou'd otherwiſe have been, had

had there been no Sin in the World.

Q. *Whether Servants, either Prentices or hired may for their own Improvement, against their Maſters Will, without the Breach of any Moral Law, pry into, and endeavour by any Artificial Expedient or ſtealth of Opportunity, to be partakers of ſuch Arcana's as have only a tendency to general good, not to any private Intereſt for inſtance, Suppoſing one ſerves an Empiric, who by his Travels and Experience has collected many things not only Curious but uſeful, and highly worthy Obſervation, and puts 'em into his Pocket-Book, being ſo niggardly Cautious in reſerving 'em, that with his Will while he's living 'tis impoſſible another ſhould be the better for 'em: If this Servant ſhou'd uſe all imaginable means to come at the ſight of 'em, and to be as good a Quack as his Maſter, pray where's the harm on't?*

A. Firſt, there's difference between an *Apprentice* and a *Hired Servant.* The Maſter has *Money* given him to teach the Apprentice his *Art*, which Art implies ſuch things as are not vulgarly known, and the more skilful the Maſter, the more willing People are to put their *Children* to him, on ſuppoſition that he'll *impart* his *Skill*, which if he does not, he's hardly accounted *Honeſt.* The *Myſteries* and *Secrets* of his *Employ*, be it what it will, he's bound to *Teach* him, and we are apt to believe, 'tis ſuch *lawful Secrets* as theſe, which in the Servants *Indenture* he's expreſly bound not to *divulge*, tho' that implies his *knowing 'em.* But further, in the caſe given, where ſuch a Secret as wou'd be of *general Good* is *Conceal'd*, it ſeems of *Natural Juſtice* to endeavour to make it more *uſeful* by its being more *Common*, whereas it may be *loſt* if lett only in the *keeping* of *one man*: But all this, wherein we ſtill affirm nothing *poſitively*, muſt be where there lies no *Obligation* or *Promiſe* to the contrary, and by no unlawful means, as *breaking* or *picking* of *Locks*, &c. Tho' if *Secrets* of that Nature ſhou'd be any where ſo left that one might handſomly come by 'em and tranſcribe 'em, twou'd be ſuch a *Temptation* that few wou'd be *able* to *reſiſt*, and we know not whether there wou'd be any hurt in *making* 'em ones *Own.*

Q. *Whether the paſſage of St.* Paul *in the* 1 Tim. 3. 2. A Biſhop muſt be the Husband of one Wife, *does not ſeem to allow that the Apoſtle permitted other Men to have more? I am yet undetermined in my Judgment what to believe concerning it, my Inclinations make me willing to think it lawful. I find my ſelf brisk and Amorous, I hate Whoreing, but ſhou'd think Poligamy the happieſt Life in the World, if it were not forbidden: I have many Diſputes with my ſelf ſometimes, intending to give a looſe to my deſires, and then again reflecting that at beſt I am but dubious, and may bring my ſelf into an unhappy Condition, if my Judgment ſhou'd ever alter, but am at laſt reſolved to be determined by you.*

A. The Reaſon we have ſo many unhappy Marriages, is becauſe the generality of the World are uncapable of knowing what true

true Love is, but have like you ſuchan unre aſonable and unruly Paſſion to be ſatisfied that ſpoils their true taſte of Pleaſure, and inclines 'em rather to pleaſe the Brute than the Man, to ſeek after a fair Face, or diverſity of ſuch, than a wiſe Woman and a Friend, but the Event generally ſhows the Misfortune of the Choice. The Converſation of one Ingenious Woman, that is wiſe enough to Love, prudent and agreeable in temper, will give more Felicity to ſuch as are capable of being happy, than the Choice of a thouſand ; nay, were it poſſible they ſhou'd all have the ſame qualifications ; becauſe true Love is only between two ; and without that, all the Pleaſures of Life are inſipid. This was well known to our wiſe Creator, who at firſt made but two, as a full Compliment of each others Happineſs: Tho' were your Reaſon ſo bad, and inclinations ſo much vitiated that you cou'd have no reliſh of ſuch a life, at leaſt the Laws of your Countrey might be ſufficient to regulate your practice. But to convince you, that you as little underſtand St. *Paul* as you do the Notions of a happy Life, we'll explain the meaning to you, *That the Biſhop muſt be the Husband of but one Wife, muſt be underſtood the commanding him to Marry but one Wife*, which does not ſimply exclude the plurality of Women in the ſame time, but even ſecond Weddings. After this manner *Lycophron* calls *Helen* τριάνδρας *The Wife of three Husbands*, altho' ſhe never had three at a time, *Theſeus* being dead before *Paris* ſtole her from *Menelaus*. *Afranius* calls a Woman that was married a ſecond time *Riviram*, and *Tertullian* one that was marry'd but once *Univiram*. The primitive Chriſtians founded it upon this paſſage, and 'tis not unlikely but it might be in imitation of the *Romans*, who did not permit their High Prieſt to marry a ſecond time, that they alſo forbid their Biſhops. So the ſame Apoſtle likewiſe in *ch. 5. ver. 9.* requires 'em to chooſe ſuch Widdows for the Service of the Church as ſhou'd *be the Wife of but one Husband*; that is, that they ſhou'd be ſuch as had not marryed again ; for Women were not allowed to have many at the ſame time, and St. *Paul* would not have forbidden a thing that never happened. But the *Roman* Laws permitting Women to put away their Husbands, 'twas common for Women that were not very Chaſte to change them often, as theſe paſſages of *Seneca* and *Juvenal* prove:

Sen. *Illuſtres quædam ac Nobiles fœminæ, non conſulum numero, ſed Maritorum, annos ſuos computant, & exeunt Matrimonii Cauſa nubunt repudii.*

Juv.——*Sic fiunt octo Mariti*
Quinque per autumnos.

Q. *A young Lady of a good Family, well bred, of a moderate Fortune, and altogether of a fine and airy temper, is Courted by an elderly Man, of a very mean extraction, moroſe Nature, formerly a Libertine, of a jealous Diſpoſition, but conſiderably rich, to whom by the perſuaſions and ſolicitous deſires of her Father and other Relations, ſhe hath promiſed Marriage ; the ſame young Lady is likewiſe Courted by a young Gentleman of a good Family, well*

well Educated, ſuitable Fortune, ſober Converſation, and agreeable Temper, but at preſent without an Employment, whom to pleaſe her Father and other Friends, more than her ſelf, ſhe hath refuſed, though at the ſame time its believed ſhe would be more happy with him than her old Spark; your Advice therefore, as Perſons unconcerned, is deſired, what is moſt proper for the young Lady to do in this Affair, and whether ſhe ſhould conſummate the Promiſe made at her Fathers deſire, or how ſhe ſhould behave her ſelf to the young Gentleman, who ſhe is well ſatisfied Loves her, and would marry her without a Portion: If poſſible, let me have an Anſwer in the next Mercury, for your Advice will be of great Concern to your thereby obliged Servant?

A. But you, like many others, are in too much haſte, Madam, to be ſoon anſwer'd, for you forgot to Date, and we can't tell when your Letter came in: And now we do Anſwer't we doubt we ſhan't pleaſe you, for our Advice will be for the Lady to marry neither of em. Not the Younger, becauſe againſt the Conſent of her Parents, which it appears not that ſhe's like to obtain: Nor the Elder, becauſe his Temper's ſo diſagreeable, and no wonder his former lewdneſs makes him Jealous, it being the natural Conſequence of it: Nor can her Parents force her to any ſuch Match, it being but Juſtice to allow Children a Negative Voice in thoſe matters, ſince all the happineſs of their Lives depends upon it, and it being a ſufficient Tryal of her Obedience to ſacrifice her own Inclinations to her Parents Will, but too great a one to be her ſelf a Sacrifice to one for whom ſhe has ſo much Reaſon to have ſo great an Averſion.

Q. I have been Married to a Man a few Years, who hath much deceived me in my expectations as to his good Husbandry and Love; for his Extravagancies are far above his Eſtate in Proſpect, for as yet he hath not any, wholly depending on my induſtry for his Maintainance, beſides he keeps Company with other Women, a Child being laid to him about a Year ſince, and although he denys it, yet by circumſtance and the Womans Oath, all his Friends are ſatisfied 'tis true; to compleat all (ſince the Child is dead, and the Charge ſatisfied out of my Labour) he hath frequented ſome other Women who have given him worſe than a Child: All which, have cauſed me to reſolve never to live with him again as my Husband; ſince which he is got well again, and ſolicits me himſelf, and by Friends, to wave my reſolves, and live together as Man and Wife, promiſing a through Reformation. I deſire to know which is the leaſt Evil, to break my Proteſtation and Vow to God Almighty, and live with him again, as before; or leave him to his Ruin, by my unkindneſs, as he calls it. Your ſpeedy Anſwer is earneſtly deſired.

A. The Vow you made was on occaſion of his Lewdneſs, and on ſuppoſition of his perſiſting in it, and made to prevent your own Ruin. If therefore he really reforms, we think the occaſion of your Vow ceaſing, the Obligation of it ceaſes too and being the wrong'd Perſon, you are at Liberty to forgive him or not, as ſhall appear t'ye moſt prudent and convenient; tho' if you'd take our advice, he ſhou'd keep a long *Lent* firſt, before you again truſted him, to ſee whether his Reformation

formation were real, or only a pretence to delude you, and once more endanger your Ruin.

Q. A Motive of Curiosity hath put me upon desiring your Answer to the six Questions underneath, being satisfied your Society is capable of giving me the best Satisfaction I can expect. *If the Light of the Moon is borrow'd from the Sun, why are they so differing in Complexion?*

A. Sir, We beg pour Pardon, if we tell you, your Curiosity might easily have been satisfied by almost any Body else, for every one that has but a very little Knowledge of Nature, and the System of the World can tell you, that the contrary Question might with the same Reason have been demanded, why the Light of the Sun and Moon are so like in Complexion, the vast distance betwixt 'em, and the inaptitude of the Moon for reflexion of Light, being a gross Earthy Body, would have been an Answer to the last; had the Moon been made of a very fine polisht hard Metal; the reflection of the Suns Light from it would have been too glorious and bright for the Eye to have beheld it, and that it is so proper for reflection as it is, may answer yours.

Q. 2. *Weether there can be any Natural Cause assigned for the Change of the Moon?*

A. Yes, the Natural Cause may be thus explained; imagine the Sun in the Center of the World, as it really is, without any other Motion than that upon its own Axis, *viz.* in about 12. *d.* 5 *h.* Suppose also the Moon continually moving about the Earth, since only one half of a Globular Body, as the Moon is, can be enlightned at a time, it's evident that when she is betwixt the Earth and the Sun, all the illuminated part of the Moon will be fromwards us; and as it moves obliquely, the more and more that Light is discover'd, 'till it comes behind the Earth, and then we have the advantage of seeing all the enlighten'd side: 'Tis not to be suppos'd here that the Moon must be exactly betwixt us and the Sun, to see no Light at all, but near that, for when that happens, instead of seeing the Light, we should find it eclips'd by the Earth.

Q. 3. *Whether there is a World in the Moon, as some have conceived?*

Q. 4 *If there is no World in the Moon, what may we conceive those dark Spots to be which are apparent in it?*

A. We know of no Body that has been there to give us a satisfactory account, but there's all the probability imaginable to believe it a World like ours; 'tis an Opake gross terrene Body, with an Atmosphere about it as our Earth is; and as for those dark Spots in't, Philosophy would have us conclude 'em to be Seas and great Waters, for Water imbibes the Rays of the Sun, and will not reflect the Light as the Earth does.

Q. 5. *Why the Moons Beams do not convey a warmth as the Sun Beams do?*

A. From these Reasons, as we imagine: The first is, the great distance the Moon is from us, and consequently the Rays of the Sun are reflected very weakly: No doubt but were we upon the Moon, we should find the Rays reflect from it all round its Atmosphere, as the Rays of the Sun falling on the Earth reflect a great heat, especially

pecially from Walls and ſides of Houſes; and even as our Culinary Fires having a Braſs Pan ſet behind the Meat whilſt roaſting do reflect a great heat back again. The Second Reaſon may be the Roughneſs and Poroſity of the Moons Body, which is not ſo apt for Reflection as if it were Smooth and Cloſe. And laſt, becauſe of the Globoſity of the Moon; for being round, it reflects the Suns Rays every way, and does not collect 'em ſo ſtrongly for any one place, as if the Sun were a Plain, or of any other Figure.

Q. 6. *Deſcribe by a plain Figure how the Sun takes its Courſe in Winter to Riſe and Set in eight Hours, and in Summer when it hath ſixteen Hours time.*

A. Imagine only the Earth, or if you pleaſe, to conceive it plainer, imagine the Sun to riſe before it's due Eaſt, and Sets after due Weſt in the Summer time, and contrariwiſe in the Winter, and you will have no need of Figures to reſolve your Queſtion.

We ſhall here inſert another Queſtion ſent by another Hand.

Q. 7. *If the Moon has no innate Light of its own, what is that faint Light that may be ſeen when the Moon is in the New, as we call it, for all the reſt of the Circumference beſides the little enlightned part has a weak Light.*

A. As that Planet is a Moon to our Earth, ſo our Earth is as it were a Moon to that Planet, and 'tis the reflexion of the Suns Light from our Earth upon that Planet which gives it that weak Light you ſpeak of.

Q. "Having ſent you three "Queſtions concerning an expe- "riment I tried on a large Fly, "and having ſince tried the ſame "on another, I found matter for "another Query: After what "manner does the Fly (his Head "and Wings being pluckt off) "make that buzzing Noiſe? "The truth of which will be ob- "vious to any that ſhall make the "like experiments. This ſeem'd "the moſt ſtrange to me, there- "fore I deſire you would inſert "this amongſt the others, as ſoon "as you can. I would requeſt al- "ſo the Favour of a reſolution of "the following Queries, with "what convenient ſpeed you can, "by which you will very much "ſatisfie and extreamly oblige, "&c.

Query, *Why a Perſon cannot riſe from his Seat, unleſs he firſt either bend his Body forward, or thruſts his Feet backwards?*

A. As for the Prefatory part of you Letter, we ſhall refer you to what others have ſaid of that Experiment, particularly Mr. *Boyle.*

Becauſe the Center of Gravity is irregular, the Mechanical Reaſon depends upon a little Knowledge of the *Leaver*, which we have not room and leiſure here to treat of, becauſe ſeveral other things are previous, read Biſhop *Wilkins*, *Pardee*, *Oughtred*, or what is beſt, Dr. *Wallis*'s Mechanicks.

Q. *Why leaning on the Elbow and compreſſing (with the hand) the external Corner of the right Eye, cauſes the Objects that are before one, appear duplicated?*

A. The Reaſon why Objects are ſeen double in a Glaſs, is from an alteration of the Plain; when the Plain is double, it receives a double Picture, juſt ſo the Eye, if any one dare venture to compreſs it ſo violently, will no doub-

doubt be rais'd up on a Ridge and make two Plains, and conſequently paint two Images on the *Retina* or Optick Nerve.

Q. *Why is it more difficult and hard to carry any thing of a long ſubſtance, either on the Shoulder or in the Hand, if held by either extreams, than if ſuſtain'd by the middle of it.*

A. To the Doctrine of the *Leaver* we muſt again refer you, every little Proficient in that Science knows all Quſtions of this Nature.

Q. *After what manner is the Power impreſt on a Wedge by a ſtroke or blow, the force of which doth much exceed any other Strength?*

A. Read Dr. *Wallis de Motu.*

Q. *How comes it to paſs that the force of an Arrow or Bullet diſcharg'd near at hand (when the Impreſſion of that violence whereby they are carried is moſt freſh, and ſo in probability the motion at ſwifteſt) is yet notwithſtanding much leſs than it would be at a greater diſtance?*

A. We can't admit the Matter of Fact, and therefore give no Anſwer for a Cauſe of what we think is not in Nature.

Q. *Why is a Stone ſlung from a Sling of greater force and ſwiftneſs than if thrown from the hand?*

A. We refer you to the aforeſaid Author, whom if you read and find any doubts, we'll help you; but for teaching you firſt Principles of common Sciences we deſire to be excuſed from it.

Q. *I Deſire you would give us a brief account of the Opinions of the* Ebionites, Helceſaits, Chiliaſts, Corinthians, Nicholaites, Eucralites, *and what was held by* Novatus, Paulus Samoſatenas, Simon Magus, Menander, Barſiledes, *and* Montanus?

A. The *Ebionites* held Jeſus to be born of *Joſeph* and *Mary*, and but a Man; and that the Law was ſtill to be obſerv'd after the Jewiſh Manner.

The Helceſaits diſallowed ſome of both the Old and New Teſtament, and approved other parts of it; did not own St. *Paul* as an Apoſtle; thought it an indifferent thing if in Perſecution they denied the Faith in words, if they but 'perſiſted faithful in their hearts; they received a certain Book, which, they ſay, came down from Heaven, and that whoſo heard and believed the Doctrines contained in it, ſhou'd gain another kind of Remiſſion of Sins than what was purchaſed by Jeſus Chriſt.

The *Chiliaſts*, whoſe greateſt Champion was one *Nepos*, taught, that the promiſes of the Almighty made unto holy Men, in the ſacred Writ, were to be underſtood after the Jewiſh Manner; and held that after the Reſurrection, they ſhould lead a Life here on Earth in corporeal pleaſures for 1000 years, which they maintained from the Revelations of St. *John*.

Corinthus, who was the Founder of a Sect that bore his Name, pretended that 'twas revealed to him by Angels, that the Kingdom of Chriſt after the Reſurrection ſhou'd become terreſtrial

al, that there ſhou'd be the term of a Millinary Feaſt allotted for Marriage: To which he added Holy Days, Oblations, and Slaughter for Sacrifices.

Nicholas, from whence the *Nicholaites* had their name, was a Deacon, who becauſe he was accuſed of Jealouſie, to clear himſelf brought forth his Wife, and permitted whoſoever wou'd to marry her, yet lived chaſtly himſelf, admitting no Embraces but thoſe of his own Wife, but his followers allowed of all fornication.

Tatianus was the firſt of the *Encratites* (or continent perſons) he held that Marriage was to be abhorred, commanded abſtinence from living Creatures, and denied that the firſt Man was ſaved; which Hereſie afterwards one *Severus* revived, and from him they were called *Severiani*.

Novatus affirmed that there was no forgiveneſs to thoſe that fall in perſecution, and called his followers *Puritans*.

Paulus Samoſatenus believed our Savionr to be but a meer Man, like unto us by Nature.

Simon Magus is ſaid to have been the firſt Introducer of all Hereſies into the Chriſtian Church, his Picture was ſet up upon the *Tibris* with this inſcription, *Simoni deo ſancto*.

Menander was a Diſciple of *Simon Magus*'s, and called himſelf a Saviour ſent down from above for the Salvation of Mankind; that none was able to ſubdue this world but by his Magical Experience, and by the Baptiſm received of him. And that ſuch as accepted theſe things, gained immortality in this Life, and remained for ever without wrinkled old Age.

Agrippa Caſtor, ſays *Barſilides*, wrote twenty four Books upon the Goſpel, feigning unto himſelf Prophets, whom he called *Barcabus* and *Barchop*, and others never before heard of; inventing the Barbarous Names to amaze the hearers. He taught that things offered to Idols might be eaten; that in time of Perſecution the Faith with Perjury may be renounced; commanding ſilence, as *Pythagorus* did, for the ſpace of five years.

Montanus was born in a Village, and whileſt but a young Convert he grew proud, and pretended to Prophecy, being bereft of his Wits; he was much cryed up and followed, perſons believing him full of the Holy Ghoſt. At the ſame time alſo aroſe two Women named, *Friſcilla* and *Maximilla*, poſſeſſed with evil Spirits, who ſpake fooliſh and fantaſtical things, much as he had done, confirming his Doctrine; *Maximilla* propheſied of Wars that ſhould ſoon enſue, but the Event proved her a falſe Propheteſs. *Montanus* taught breach of Wedlock, perſcribed Laws of Faſting, ordained Toll-gatherers, and many the like things.

Q. *What was the Nature and Deſign of that Covenant that God-Almighty made with the Jews, and how was it that they underſtood it? Was there any thing commanded that might properly be called Sacraments? And likewiſe what were their conſtant and uſual Times of Worſhip?*

A. The Terms of that National Covenant that God made with the Jews conſiſted of theſe three ſorts of Precepts, Moral, Eccleſiaſtical and Political; which the Jews will have underſtood by thoſe three words ſo often mentioned by *Moſes*; Laws, Statutes and

Judgments. By Laws, they underſtood the Moral Law, the Notices of Good and Evil naturally implanted in Mens minds. By Statutes, Ceremonial Precepts inſtituted by God, with peculiar reference to his Church: And by Judgments, political Laws concerning Juſtice and Equity, the order of humane Societies, and the prudent and peaceable Managery of the Common-wealth.

The Sacraments of the Jews were two, Circumciſion and the Paſchal Supper. Circumciſion was the fœderal right annexed by God as a Seal to the Covenant which he made with *Abraham* and his Poſterity, and accordingly renewed and taken into the *Moſaical* Conſtitutions; in the Room of which Baptiſm ſucceeds in the Chriſtian Church. The Paſſover (which, was eating the Paſchal Lamb) was inſtituted by a yearly Memorial of their Deliverance from *Egyptian* Slavery; and as a Typical repreſentation of our Redemption by Chriſt from the Bondage of Sin, and Hell that follows it. The door poſts of the Houſe were to be ſprinkled with the Blood of the Lamb, to ſhow our ſecurity from divine vengeance, by the blood of ſprinkling. The Lamb was to be roaſted and eaten whole, to prefigure the great ſufferings of our Bleſſed Saviour; who was to paſs thro' the fire of divine wrath, and be wholly embraced by us in all his Offices of King, Prieſt, and Prophet. None but thoſe that were clean cou'd eat, to ſhew that Holy Men only can made partakers of the Merits and Death of Chriſt; to be eaten ſtanding with a ſtaff in their hands, to put them in mind what haſte they made out of the Houſe of Bondage; and what preſent diligence we ſhou'd uſe, to get free from the power of Sin and Satan. To be eaten with bitter herbs, as a Memorial of the bitter ſervice they underwent in *Egypt*, and as a Type of that repentance and bearing the Croſs (duties difficult and unpleaſant) which all true Chriſtians muſt undergo. *Laſtly*, to be eaten with unleavened bread (their Houſes being then perfectly purged from Leaven) to repreſent what infinite care we ſhou'd take to cleanſe and purifie our hearts; that ſince Chriſt our paſſover *is* ſacrificed for us, therefore we ſhou'd keep the Feaſt (the Commemoration of his Death) Not with the old Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.

The ſtated times of their Worſhip were either daily, weekly, monthly, or yearly. Daily, the time of Evening and Morning Sacrifice; Weekly, the Sabbath to be kept with Care and Strictneſs. Their Monthly Feſtival, New Moons, to be performed with great expreſſions of Joy and Triumph for the Mercies of the Month paſt. Their Annual, ordinary, or extraordinary; ordinary, thoſe that returned every year. As firſt, the *Paſſover*, to be kept on the fourteenth day of the firſt Month, in Memory of their Deliverance from *Egypt*. *Secondly*, *the Pentecoſt*, called alſo the Feaſt of Weeks, becauſe juſt ſeven weeks, or fifty days after the Paſſover: Inſtituted partly in Memory of the Law given on Mount *Sinai*, and partly as a Thankſgiving for the ingathering of their Harveſt about that time. *Thirdly*, the Feaſt of the Tabernacles,

cles, kept the fifteenth day of the ſeventh Month, for ſeven days together; as a *Memento* of the Time that they dwelt in Tabernacles in the Wilderneſs. At theſe three great Solemnities all the Males were obliged to preſent themſelves and Offerings at *Jeruſalem*, as a Teſtimony of their Homage and Devotion to God. Beſides which, they had of Leſſer Moment the Feaſt of Trumpets, and that of Expiation. Thoſe extraordinary were ſuch as recurred once in ſeveral years; ſuch as the Sabbatical year, wherein the Land was to lye fallow, which was every ſeventh year; The great Sabatical year of all was that of *Jubilee*, which returned at the end of ſeven ordinary Sabbatick years, that is, every fiftieth year; the approach of which was proclaimed with Trumpets.

To Mr. TATE,

ON

His New Poem of the late Promotions, &c.

SHame on the Blatent Beaſt which lewdly ſays,
We of th' inſpir'd, Barter or Sell our Praiſe:
'Tis a juſt Debt, to ſhining Vertue due;
From you to your great Theme, from us to you.
For you, ev'n Envy's ſelf, and blear-ey'd Spite.
Muſt own, you've done your mighty *Subject*, *right*.
Muſt own, you draw ſo like, and yet ſo fine,
Th' Original and Copy both divine:
Nor thoſe clear Streams a lovelier Image gave
Where the fond Hunter languiſh'd o're the Wave:
Zeuxes his noble Pencil's ſham'd by you,
The Birds his Grapes, we think the Men are true.
If Natures ſelf wou'd write, ſhe'd learn of Thee;
So pure thy Style, the Words ſo juſt and free,
In all a charming Air of Modeſtie.
Thy eaſy Numbers, ſoft as Love, preſent
Chains, not of Slavery, but of Ornament:
The willing Words in decent Order flow,
Of each we ſay it cou'd not but be ſo.
With ſuch a pow'rfull, yet a gentle ſway,
High Heav'n commands, and all the World obey.

Q. *You have given me ſuch ſatisfaction by anſwering ſeveral of my Queries, that I'm deſirous to requeſt the ſolution of theſe two; on the former depends my ſole Quiet, in reſolving of which with ſpeed, you will add to your former Obligation.* I have two Children, Twins both men grown; one black, the other fair; one ſhort, the other tall; one comely, the other deform'd; one temperate, the other extravagant; one dutiful, the other diſobedient: The latter tells me when he makes promiſes to Heaven to reform he can't keep them, and believes it lies no more in his power to change his Nature than his Features; ſurely this difference muſt proceed from an over-ruling power, and if ſo, Query, *May I not reaſonably believe it not conſiſtent with the infinite Being to puniſh his Crimes in the next World, when he is naturally evil?*

A. We are all ſo by Nature, and the Inclination is doubly confirm'd by Habit in ſome, yet that won't be found a reaſonable Excuſe for them, ſince God has put all in a ſalvable Condition, and has promiſed Grace to aſſiſt us in our Duty, if we perſevere in the asking of it, and do our parts towards the attaining it; which is all outward Acts, as refraining from Intemperance, doing Juſtice, performing Charity, and an external Service towards him; for thus much is in our own power, tho' thoſe Perſons that have accuſtomed themſelves to a contrary Practice, will find it ſomething the more difficult; but if it be done with ſincerity, tho' the Affections are not ſo much ingaged at firſt as they ought to be, yet God Almighty will accept of their hearty Endeavours, and in his time reward them with a greater Conqueſt over their Inclinations. But if they won't do their part, there's no reaſon they ſhou'd be ſaved whether they will or no, and your Son can't expect that God ſhou'd alter his eternal Decrees upon his account, and he has declar'd that the Impenitent ſhall periſh. If your Child, notwithſtanding your good Advice and Commands will throw away himſelf, you muſt pray for him, but not concern your ſelf ſo as to do you any Injury; ſince the fault is none of yours, and tho' he is your Child, his continuing in vicious Practices may juſtly and reaſonably leſſen your Affection for him.

Q. *When there's a Diſpute concerning the Rights of Princes, whether may a man with a ſafe Conſcience remain indifferent and neither take part with the Conquer'd nor the Conqueror?*

A. Certainly Solon thought not, when he even made it *Capital* to ſtand an idle Spectator when the Common-Wealth was divided into oppoſite Parties: However 'tis the Religion of all *Nations* to ſubmit to the Conquerer, ſo far at leaſt, as to live quietly under him, where he gives Protection.

Q. *Since 'tis generally agreed that Religion is for the moſt part the Effect of Mens Education, is it not uncharitable of* Anathalius *to damn every one that is not of his Creed?*

A. 'Tis a falſe Preſumption, Religion is not generally agreed upon to be the Effect of Education, as to its Eſſence, for all good reaſonable Men are of the ſame Religion perhaps the Prejudices of Education make ſome inconſiderable Differences as to the Modes or Manner of its Performance. As to what relates to *Athanaſius*,

Athanasius, we wou'd heartily wish he had not been so very peremptory in his Determination; we have not only Charity enough, but a great deal of Reason, to believe, that there are Millions in Heaven, that never understood, consequently believ'd not what he meant by some Passages, particularly the Term Substance, which is equivocal enough in Common Philosophy, much more when apply'd to such things as our finite Minds can have no adequate Idea of.

Q. *I desire to know how these two Places may be true, first St* Mathew *says that the Thieves who were crucrucified with Christ, mocked him,* Math. 27. 44. *and St.* Luke *says that it was one of the Malefactors,* Luke 23. 39.

A. Being both wicked Men, 'tis not improbable but they both mocked him at first; but one of 'em afterwards repenting, and being convinced of the Injustice of our Saviours Sufferings, reproved the other, which last act St. *Luke* only takes Notice of, the former not being necessary to his Design, which was to show the Mercy of God, and to encourage Repentance tho, never so late.

Quest. 1. From the *Pindarical* Lady.

'Twas nobly thought, and wor hy——still!
So I resolve' employ my Loyal Quill.
Virtue, and our unequall'd Heroes praise!
What Theams more glorious can exact my Lays?
William! *A Name my Lines grow proud to bear!*
A Prince as Great, and wondrous Good, as e'er
The sacred Burden of a Crown did wear.
Resolve me, then, Athenians, *what are those,*
(Can there be any such?) You call his Foes?
His Foes! Curst word; and why they'd pierce his Breast,
Ungrateful Vipers! where they warmly rest?

Answ.

Their Name is *Legion*, grinning from afar
Against the Throne, who wage *unequal War*;
Tho' nearer, on perpetual Guard, attends
A far more numerous Host of brighter Friends:
Around our Prince, Heavens Care, the sacred Band
With fiery Arms in firm *Batalia* stand:
To him, mild Light, and Lambent Beams they show,
But Wrath and Terror to his harden'd Foe.
See the black Phalanx melt, they melt away,
As Guilty Ghosts slink from approaching Day.
Behold their Leaders, deckt in horrid State,
Nor wonder why they Heav'n and *Cæsar* hate.
First mark their haughty General, arm'd compleat,
In Plates of glowing Steel! 'tis Lucifer the great!
See his proud *Standard* o'er his Tent enlarg'd
With bloated Toads, an odious Bearing charg'd.
The ancient Arms which once his Shield adorn'd,

Tho''tis of late to *Flour-de-Lis's* turn'd.
Oft Thunder-ſtruck, he ſtills renews his Claim,
The Univerſal Tyranny his Aim:
All Inſtruments of Death he with him bears,
Learnt from the old and new Cæleſtial Wars:
Then murdring Guns he us'd, as *Milton* ſings,
Now, to the fight more murdring Bombs he brings.
Prodigious ſhowrs their horrid Intrails hold
Of deadly Iron, but far more deadly Gold.
That only ſcarce reſiſtible is found,
With that the *Dragon* brings Stars to the ground:
No Steel, no *Adamant* ſufficient Fence,
Nothing but naked Truth, and Innocence;
This all his boaſted Arts and Arms can mock,
And breaks, with Softneſs, what wou'd break the Rock.
Nor can we now thy impious Arms display
Too foul for Numbers, Luſtful *Aſmoday*!
A *Goat*, and worſe, thy ſilken Banner bears,
Thy warlike Muſick, melting *Lydian* airs.
Syrens behind, and *Baſilisks* before,
Troops of lew'd Poets are thy *Guard De Cor.*
Crowds of both Sexes ſtrow with Flow'rs thy way;
But which more numerous, we muſt not ſay.
Numerous of both, engag'd 'till Death they be,
And true to their Departed Friend and Thee:
Michael and *Cæſar* thy black Prince engage,
But thou'rt below a Kings or Angels rage.
The Faſces may divide, the Axe wee'l ſpare,
Thee and thy Rout the Rods alone will ſcare.
Blaſphemous *Belial*! next thy *Squadrons* ſtand!
Lawleſs and Lewd, a baffled blaſted band,
Each hold a kindled Pamphlet in his hand.
With Names of Blaſphemy thy Enſign's ſpread,
And, *Oracles* high in the midſt is read.
Theſe make the Groſs, the reſt we may deſpiſe,
(Retailers they of Treaſon, and of Lies)
Lucifer's Friends, and *Cæſars* Enemies.
Ah were there none but theſe, who wou'd not be
Proud and Ambitions of their Enmitie!
There's one ſmall party, near, too near their Line,
Which hover yet, and ſcarce know which to *joyn*.
No black, no ugly marks of Sin diſgrace
Their nobler Forms, no malice in their Face:
A Duskier Gleam they wear than ere they fell,
Their Plumes juſt ſcorcht, too near ally'd to Hell.
What mad miſtaken bravery draws 'em in,
Where Conſtancy's no Vertue but a Sin?
How can they ſtill their fallen Prince eſteem?
When falſe to Heaven, why are they true to him?

O!

O! muſt they ſink! a Glorious Starry Race;
They are almoſt too good for that ſad place.
That waits their Fall: It muſt not, cannot be
If err we do, wee'l err with Charity,
Father! they may be Sav'd! wee'l joyn with thee!

Queſt. 2. From the ſame Lady.

What if ſerenely bleſt with Calms I ſwam
Pactolus! *in thy golden Sanded ſtream?*
Not all the wealth that laviſh Chance cou'd give,
My Soul from Death cou'd one ſhort Hour reprieve.
When from my Heart the wandring Life muſt move,
No Cordial all my uſeleſs Gold could prove.
What tho' I plung'd in Joys ſo deep and wide,
'Twou'd tire my Thought to reach the diſtant ſide.
Fancy it ſelf 'twou'd tire to plumb the Abyſs;
If I for an uncertain Leaſe of this
Sold the fair hopes of an eternal Bliſs?
What if inveſted with the Royal State
Of dazling Queens, ador'd by Kings I ſat?
Yet when my trembling Soul diſlodg'd wou'd be
No Room of State within the Grave's for me.
What if my Youth, in Wits and Beautys Bloom,
Should promiſe many a Flattering year to come,
Tho' Death ſhou'd paſs the Beautious Flouriſher,
Advancing Time wou'd all its Glory marr.
What if the Muſes loudly ſang my Fame,
The barren Mountains ecchoing with my Name?
An envious puff might blaſt the riſing Pride,
And all its bright conſpicuous Luſtre hide.
If o'er my Relicks Monuments they raiſe,
And fill the World with Flattery, or with praiſe?
What wou'd they all avail, if ſink I muſt,
My Soul to endleſs ſhades, my Body to the duſt?

Anſw.

Nothing, Ah nothing! Vertue only gives,
Immortal praiſe, that only ever Lives.
What pains wait Vice, what endleſs Worlds of Woe,
You know full well, but may you never know.

Q. *I deſire an Anſwer to this Queſtion,* viz. *Whether Baptiſm Adminiſter'd by a Midwife or any Lay-hand, be valid, ſo that it need not be repeated by a Perſon in Holy Orders: Or whether,* Fieri non debuit, factum valet, *does hold in this Caſe, as it does in ſome others, and what the Judgment of the Church of* England *is in this Point?*

A. Yes, it does, and the Church Confirms the ſame, and does not allow of Rebaptizing.

Q. Two Brothers who dearly Lov'd, the Elder failed in the World, and was at a great Loſs what to do for a living for himſelf and one Son, which he had, the Younger was in a Trade and way to Live; they Conſulting toge-

ther, the Younger in pure Reſpect, and an hearty Deſire to ſerve the Elder, did run a great hazzard of ruining himſelf, by enlarging his Buſineſs, that his Brother might come in to his Aſſiſtance, and thereby have a Livlyhood both for himſelf and Son, which was all that he deſired or did then Expect. ——It ſo happen'd that this undertaking did ſucceed well, and about three Years ſince ſome Extraordinary Occaſions happen'd which have kept the Younger much out of the Buſineſs, and the Elder in the ſame Station hath Contrived ever ſince, and by his great Care and Induſtry hath improved both the Stock and Trade, and hath had an ample Freedom all this while to uſe whatſoever he would either for himſelf or Son; and in this Laſt three Years the Younger hath not drawn thence perhaps not more than one ſixth part of what the Elder hath uſed——And now the Elder taking the Advantage of the Younger's diſuſage of the Trade, is reſolved to Exclude him from it, and aſcribes all that there is to the Effects of his Induſtry; and though he never brought in any Stock, nor was at all acquainted with the Trade, until the younger had taught him, yet claims if not all there is, yet at leaſt the half as a right due to him. Theſe two being reſolved not to make themſelves Publick, *Your Opinion is Deſired. how much the Elder may in Conſcience inſiſt upon, as a Reward of his Induſtry, they never being at all concern'd as Partners, and he never until very lately Intimating any ſuch thing?*

A. The keeping their Affairs private, is very prudent; and Reaſon, and the Advice of one or two Friends that they can truſt, is the beſt way that they can determine their Caſe by: If the Younger entered into no engagement with the other, nor received any addition to his Trade, neither by any Monies he brought to the Stock, or thro' his acquaintance, the Younger is in Equity oblidged only to conſider him as a good and faithful Servant, and reward him accordingly: But ſince he has given ſuch an inſtance of goodneſs and affection to his Brother, 'twere pity but he ſhou'd maintain the Character; and it is our Judgment, that he will fully do it, if he takes this following Method. If he has no deſign to continue his Trade himſelf, if he entruſt his Elder Brother with his Stock, and allow him half the Profit that ſhall hereafter enſue; or if he continue in Buſineſs, and they ſeparate their Intereſt, to give him one fourth Part of what has been added by his Induſtry, which will be very kind, becauſe 'twas all got by the younger Brothers Stock; and the Elder has had both his and his Sons Maintainance ever ſince, which was at firſt as much as he cou'd have hoped for: If he thus acts, we think his Brother will have no Cauſe to complain, ſince Juſtice does not require ſo much.

Q. *In two of my Voyages, at Sea, among ſome remarkable things, I met with one, I cannot well comprehend, neither do I find any Writers that have given their Judgment of it: It is 3 ſmall Clouds called the* Magelena *Clouds, in the Latitude of the Streights of* Magalena, *in Appearance about a yard aſunder, irregular, the biggeſt about a yard long, having always one Latitude and Longitude; I have bin that way twice and*

and observed them ſtill in the ſame place, I deſire your Judgment of them?

A. Perhaps they may be *Clouds* that are always form'd from the ſmoak of ſome *Vulcano*, or fiery Mountain, in the *Terra-del fuogo*, near thoſe Streights.

Queſt.

AS ſoon as the bleſs'd Sabbath dawns, and all
The tinkling Bells our pious Zealots call
Unto the Church, I haſten with the reſt
To ſupplicate; but my diſorder'd Breaſt
Is not, alas! with Holy Thoughts poſſeſs'd:
My Prayers and Zeal are cold, they all take part
With that from whence they come, a Frozen Heart.
Behold a Fatal Beauty planted there!
(I had been Pious, had ſhe ſeem'd leſs fair)
To her Ten-thouſand Sighs I ſend, 'tis ſhe
Is worſhipt as the Temples Deity.
And were ſhe truly Goddeſs of the Fane.
I cou'd turn Zealot, vow, and vow again.
(For Vows are Lovers prayers) but wou'd deſpiſe
To offer droves of Beaſts for Sacrifice;
A bleeding Heart ſhou'd my devotion prove,
That, that's an offering only worthy Love.
When my juſt rev'rence at the Altar's given
(That holy, happy place, the Type of Heaven)
Or at the ſacred name, I turn me round,
And when my Eyes have their dear Idol found,
I bow, for that's the holieſt place to me,
Since 'tis made ſo by her Divinity.
But ſhe is cruel on a double Score,
Tho' ſtill alas I languiſh, ſtill adore.
From Heav'n ſhe turns my prayers with her ſtrong Charms,
Nor gives another Heav'n in her dear Arms.
Then tell me, Athens! *tell me how to fly,*
This dear, this dang'rous, beauteous Enemy!
Direct my wandring Eyes, and kindly ſhew,
To pay my Adoration where 'tis due!

Anſwer.

When the glad Sound bids thee for Church prepare,
Put on clean Thoughts, or never enter there!
New dreſs thy Soul, and all that's Earth, remove;
To taſte the purer Joys of heavenly Love!
'Twill well deſerve, 'twill well require thy pains,
To barter Droſs for Gold's ſufficient Gains.
Who loves not Beauty that has Heart or Eyes?
To that we not unjuſtly ſacrifice?
We woud exalt, but wou'd not quench thy flame,

And

And fly thy Paſſion at a nobler Game:
But firſt thou the fair Idol muſt deſpiſe,
Tear thence thy heart, and falſe adult'rous Eyes?
O weakly virtuous! Stop the kindling Fire,
And curb th' impetuous Torrent of deſire!
Is he leſs charming who thy Heart demands?
Thy bleeding Heart he asks with bleeding Hands,
There, there, amidſt th' adoring Quire he ſtands,
True, tho' inviſible, they lowly greet,
And caſt their Crowns at his Triumphant Feet.
O all Belov'd! all Lovely; in whoſe Eyes
Majeſty mixt with matchleſs Goodneſs vyes.
Faint Gloworms-Rays ſhall we all raviſh'd ſee,
Yet find, Eternal Sun, no Charms in Thee?
Sure we are *Thine*, upon a *double Score*;
By Conqueſt much, but by thy Mercy more.
Rebels and Slaves thou doſt not us diſown,
But make us ſhare thy Heart and radiant Throne.
Saviour! diſpell the Clouds, and let us ſee,
See and compare the worthleſs World and Thee.
We ſoon ſhall chuſe, when we the difference find
O lend an Ear, oft to our Pray'rs inclin'd!
For 'tis thy well known Art to Cure the Blind.

Q. *Which are the firſt words we receive a notion of, and that cannot be defin'd, but ſerve to the defining others, and how do we get theſe words affixed to their Ideas in the firſt Language we learn?*

Q. *What and how many (from thoſe firſt) are the Notions Ideas and Acceptations, of theſe following words; God, Heaven, Virtue, Glory, Salvation, the Devil, Sin, Vice, Hell, Knowledge, Belief, Opinion, Faith, Conſcience, Spirit, Grace, Fancy, Humour, Scruple, Temptation, wilful Sin, Sincerity; Illuſtrated by Examples and by adding the Definitions, &c. of their contraries, and what is moſt like them, where there is any danger of Miſtake by their Counterfeits, or things of near affinity in Uſe or Meaning?*

Q. *How the Mind is to be ſtayed that fluctuates between contrary thoughts, and cannot find the reſt of a ſatisfactory Reſolution?*

Q. *What Knowledge and explicite Faith is abſolutely neceſſary to be had in Chriſtianity by every perſon that is come to the uſe of Reaſon? how is it ordinarily attained from the firſt Perceptions of Children or others? And what would be the moſt natural method of inſtilling into them theſe neceſſary Principles?*

Q. *How far is ſin poſſible by all men to be avoided, and the Commandments to be kept, ſince we bind our ſelves to walk in the ſame all the Days of our Life?*

Q. *How differ the Sins of the Converted and Unconverted man, and the Vertues of Heathens and Chriſtians; In particular their ſelf-denyal, and the Power that enabled them, ſeeing we are told we can do nothing of our ſelves?*

Q. *What is the gift of Continency, and its oppoſite called Burning? And how may a man infallibly know whether he have this advantagious Gift or no?*

Q. *What*

Q. *What is the beſt way to come to a certainty in our Belief of the Scriptures Authority, and then of the right ſenſe and meaning of what we find there written?*

Q. 14. *What are the beſt Grammars for the* Latin, Greek, Hebrew *and* French *Tongues, as to plaineſs, method, fulneſs, and exact Pronounciation?*

Q. *What are the very beſt things that have been writ for the ready attaining a ſound Knowledg in the* Hebrew *of the old, and the* Greek *of the New Teſtament?*

Q. *Which is the beſt Body or Syſtem of Philoſophy, eſpecially for Logick, Metaphyſicks and Ethicks, and which the beſt Body of Divinity?*

A. Theſe are Queſtions indeed, and we wiſh the World were but wiſe enough to let us employ our Time in anſwering none but ſuch; but 'twon't do; Mr. *Dunton* ſays he can't afford to print at that rate, for he cou'd ne'er find Cuſtomers to take 'em off his Hands: However now and then, and not to make a Cuſtom on't, we entreat Mr. *Gentle Reader* that he'd give us leave to talk Senſe, at leaſt to give thoſe who do ſo a Civil Anſwer; tho' for fear of ſurfeiting him, he ſhall have but one or two at once of theſe Grave Queſtions.

To the firſt Queſtion, *What are the firſt Words we receive a Notion of, and that cannot be defin'd, but ſerve for the defining thers? And how do we get thoſe words affix'd to their Ideas in the firſt Language we learn?*

A. The ingenious Querift has not here we, think, ſo proper expreſt himſelf; for our firſt Notions ſeem rather to be of Things then Words; how elſe do Children perceive long before they can either ſpeak themſelves, or underſtand others? How will they as ſoon as they can begin to ſpeak, often *revolve* things in their little Minds, and try to *graſp* 'em by their imperfect Reaſons? Which ſhows there muſt be a Principle at the Bottom, and ſome Notions, at leaſt implanted within, as the Foundation of all the reſt, which Senſe, Experience and Reaſon afterwards build upon them.

——But to come Cloſer, there is no Word, which has a diſtinct Notion, or Idea affix'd to it, but connotes a Thing, which Thing may be defin'd, or deſcrib'd, ſome way or other——Suppoſe for Example, we endeavour'd to deſcribe that glorious bleſſed Being, who made and governs the World, we ſhou'd ſay, He's [a Mind indu'd with all poſſible Perfection] or ſomething to that Senſe. Now ſee all the Words (*Nouns* and *Verbs*) in this Deſcription, be further reſolv'd into others, we muſt deſcribe a Mind or Spirit, as well as we can, by a reaſonable, unbody'd Subſtance, and thoſe ſtill further on by others, and therefore we think there are no ſuch Words, as ſerve to define others without being themſelves capable of a Definition; for whatever Word implies a Thing, it is ſo fabricated as to convey the Notion of that thing, now whatever I have a diſtinct Notion of, I can ſo far define or deſcribe it again to others, notwithſtanding all the pretended unaccountable Senſation, which are oftententimes a cover either for Knavery or Folly. It's plain from Senſe that we learn Words, when Children, Promiſcuouſly Accidentally; but 'tis as plain, that thoſe who

who have no *Words*, *Born Deaf* and and *Dumb*, have yet *clear Notions* as any, and can *expreſs* 'em, by writing and other Signs, a ſtrange inſtance of which we have ſeen. A Gentleman in that *Condition*, who on the writing down of *ſeveral Names* in a Company, Ten or a Dozen, ſeveral of which its certain he ne'er ſaw writ before, cou'd after a little Pauſe, Point to every particular Perſon whoſe *Names* were expreſs'd in the *Paper*, tho' ſome of 'em he ne'er ſaw but once or twice before in his Life. An unaccountable Thing, but ſacredly true, and the Gentleman is ſtill living, and the Experiment to be repeated by thoſe who will take the Pains to do it.

Q. *What do you believe was the chief Cauſe of the deſtruction of the Empire of* Conſtantinople?

A. Moſt Hiſtorians conclude the principal Cauſes to be the Diviſions of the Chriſtians, and the Perfidies and Cruelties that were exerciſed by many of them, to make 'emſelves Maſters of the Empire: For they were ſo divided, that inſtead of thinking how they might unite againſt the Common Enemy, they chiefly employ'd themſelves in endeavouring to become great, tho' to the Injury of each other, and thus in violating the Laws of Chriſtianity they acted againſt true Policy, which happens much oftner than Men are aware of.

Q. *Is that general Account true that we have, how* Alexander *the third treated the Emperor* Frederick, *making him wait at his Gate for Admittance, and when receiv'd 'twas but in a ſcurvy manner*, Alexander *ſetting his Foot on his Neck, and ſpeaking very contemptuouſly of him; it being cited both by Proteſtant and Popiſh Writers; by ſuch of the firſt as endeavouring to give an ill Idea of the Popes, relate this as a Mark of their Ambition; and thoſe of the laſt that wou'd eſtabliſh the power of the Pope over the Emperors, bring this as a preſident?*

A. We have a Relation of it much after this manner from many Authors, and 'tis very probable there was ſome ground for the Story, tho' we meet with one that contradicts it, whoſe reaſons we'll here give, and leave others to judge whether or no they are ſufficient to deſtroy the Teſtimony of thoſe that aſſert it; 'tis *M. Leti*, who affirms *Alexander* was too wiſe a Man, by ſo inſolent an action to hazard his being ill treated by *Frederick*, and blamed by all the World: But wou'd the Pope have ventured it, the Emperour was not patient enough to endure ſuch a treatment, nor the Republick of *Venice* ſo imprudent as to ſuffer the Pope to commit ſo great a breach againſt the Sacred Rights of Princes.

Q. *How came the Greek Tongue to be ſo Corrupted as now it is, (or at leaſt as I am informed it is) it being very different from what was anciently ſpoke? What is the Reaſon that at* Athens *where they formerly ſpoke the moſt correctly, they now ſpeak the worſt? And wherein does this Corruption and Change chiefly conſiſt?*

A. When the Greek Tongue was the moſt Polite, the common ſort of People ſpake very different from the Learned in reſpect to many barbarous Words and Phraſes. It was likewiſe the ſame in *Rome*, where according

to

to the Obſervation of *Quintilian*, the whole Theater ſometimes made Exclamations in barbarous Terms. And we have to this Day a Book written in *Cæſar*'s time, by an Officer who expreſſed himſelf like the common Souldiers in the Army, 'tis *A Journal of the Wars with Spain*; we meet there with many Popular Expreſſions, that are not to be found elſewhere, or at leaſt very rarely in other Authors; whereas they are very frequent in this Journal. This Obſervation, has made ſome believe that the Modern Greek might be the ſame with that which the People formerly ſpoke; but it appears by the Exclamations upon their Theaters, as may be ſeen in the *Byzantine* Hiſtorians, and by the Speeches made in the Councils, where we may ſee ſome Remains of the vulgar Language of that time, that it was not near ſo corrupted as the modern Greek is. The Reaſons of this Change is apparently their mixing themſelves with other Nations, and other Nations inhabiting with them. The Greek Tongue was formerly ſpread thro' the greateſt parts of *Europe*, and into divers Provinces of *Aſia* and *Africa*, it was common in *Syria*, and even beyond the *Euphrates* carried thither by ſome Greek Colonies that were eſtabliſhed there. And in *Egypt* it was ſo well received, that it took the place of the Antient *Egyptian* Tongue, which by little and little was loſt, as the Greek Tongue again was, when another People became Maſters of *Egypt*; the Greek was afterwards ſpread ſo far, that *Seneca* ſays, *Quid tibi volunt in mediis barbarorum regionibus Græcæ Civitates? Quid inter Indos perſaſque Macedonicus Serma*

'Twas after this manner that the 'Tongue of the *Copti* became a Mixture of the Antient *Egyptian*, *Greek* and *Arabick*. But the *Romans* having ſucceeded the *Macedonians*, corrupted the Greek Tongue yet more, in ſtill intermixing words and manners of ſpeaking according to the ruling Nation. *Salmatius* believes 'twas at that time that the Antient Dialects were loſt, and that every one ſpoke after the ſame manner, which was more Conformable to the Attick Dialect than to the reſt. And indeed we have had no Writer ſince which has writ in the *Ionick* Tongue, as *Herodotus* formerly did, nor in the *Doric*, as *Theocritus*, *Moſcus* and *Rion* did. But the greateſt depravation of the Greek Tongue happened when *Conſtantine* eſtabliſh'd his Seat at *Conſtantinople*, whither he brought a great Number of conſiderable Perſons from *Rome*, and as they ſpoke Latin in the Court and Council of the Emperor, it was neceſſary that the Greeks that had any Buſineſs at Court, ſhou'd ſpeak that Tongue alſo, and that the *Romans* ſhou'd learn Greek, to make 'emſelves be underſtood by the People; from whence it happened, their deſign being only to be underſtood, that the Greeks did not learn the Latin well, nor the Romans the Greek, but each ſtrangely corrupted their own Language. After the time of *Juſtinian* the Greek was ſo corrupted that it was not only filled with more barbarous terms than before, but the Rules of Grammar were loſt alſo; this Corruption ſeems to be introduced into the Greek Tongue by the great Numbers of Officers and Soldiers of the barbarous

barbarous Northern Nations which were entertained in the Emperors Service in *Conſtantinople*: Theſe Men, whereof the Court and Armies were full, not being able to learn any Tongue with exactneſs, ſpoke Greek after a very barbarous manner, and even corrupted the Greeks themſelves, who were little inclined to Study in theſe almoſt perpetual Troubles of their Empire. The ſame likewiſe happened to the Latin Tongue, becauſe of the multitude of Strangers which came to *Rome*, and became even *Roman Citizens*, either becauſe they were born in *Roman* Colonies, or by ſome other way, and who were often raiſed to the Chief Offices of State, which made *Juvenal* ſay, Sat. III.

Jampridem Syrus in Tiberim defluxit Orontes,

Et Linguat & Mores, &c. *ſecum*, &c. *vexit.*

Thoſe who at this Day live under the *Turk* have mixt ſeveral of the words of the Mahometan with their own Language, and thoſe which are under the Republick of *Venice* corrupt theirs with the Italian Tongue: And amongſt all the Greeks, the Dialect of *Conſtantinople* comes neareſt to the Antient Greek, becauſe this City being the Seat of the Empire, there were more Learned Men and Perſons of Quality there than elſewhere, who have preſerved it more from thoſe Barbarities than others have done. 'Tis alſo reported, that *Athens*, formerly the moſt Learned and Correct in her Language, now ſpeaks the worſt, the Reaſon of which is becauſe it was long inhabited by a Succeſſion of divers Nations.

This depravation further conſiſts in the changes, additions, retrenchment of Letters, and different terminations, in reſpect to Names. For inſtance, the Greeks at this time put the Γ for the Δ, as γιὰ for διὰ, the *E* for the *I*, as ξυλένιΘ for ξυλινὸς; the Ζ for a double Τ, or a double Σ; as ταφάζειν ταφάτ]ειν or ταφάσσειν, &c. they add when they ſay ἐξμηνεύγειν for ἐξμηνεύειν, σεχεύειν for σεχεῖν, &c. they retrench in ſaying βλέμα inſtead of βλέμμα, ἀδία for ἀδεία. They terminate the Maſculine ΑΣ in ΗΣ, and the antient Adjectives which ended in ΩΔΗΣ in ΕΡΟΣ, &c. they likewiſe confound the Vowels, which have the ſame ſound as the Ο and the Ω, and put indifferent *I*, *H*, *Υ*, *EI*, *OI*; and many other the like Changes are ſlipt in amongſt them.

Q. *Whether* Light be a Body?

A. We think 'tis a *Body*, from Scripture and Reaſon. 'Twas created by a particular Act of Almighty Power, which nothing ſeems to have been beſides *Body* and *Spirit*; whilſt all *Accidents*, or meer Modes of *Being*, were either *concreated* with one of thoſe kinds of Beings, or reſulting from them. Again, from Experience and Reaſon. It *acts upon Body*, therefore muſt be *Body*. if that *Action* be *immediate*, as it ſeems to be; The *Sun-Beams* appear nothing

nothing but a *Body of ſtrange Light*; theſe are *nnited reflected* and *refracted*, and as really and certainly varied and wrought upon as a *Ball*, or bundle of *Rods*, or whatever other *parts of Matter*.

Q. *What City is eſteemed the moſt populous in the World?*

A. Sir *William Petyt* has undertaken to demonſtrate that *London* is conſiderably the moſt populous City in the whole World. This he does in his Eſſay to *Political Arithmetick*, the ſame way that *Foreigners* have taken to find the Numbers in *Paris*, and other Mediums. Mr. *Azout* himſelf, in his Letter from *Rome* agrees, that *London*, *Weſtminſter*, and *Southwark*, may have as many People as *Paris* with its Suburbs; but Sir *William* aſſerts it has as many as *Paris* and *Rouen* put together.

Q. *Whether the* Engliſh Pronunciation *of the* Latin *Tongue be true and genuine, becauſe they differ in it from the* French, Spaniards, and Italians, *who deriving their Tongues from the* Latin, *muſt in all probability come nearer the true* Pronunciation *than the* Engliſh, *whoſe Tongue is a Dialect of the* German. *And beſides, they don't only differ from the* French, Spaniſh *and* Italians, *but from the* Germans, Dutch, *and others, who pronounce the* Latin Tongue *as the* French, *&c. and yet in the Pronounciation they give the Vowels the ſame ſound which they have in their own, which would induce one to believe that the* Engliſh *doing the ſame, that is, reading* Latin *as they do* Engliſh, *have perverted the uſe of the Vowels in general; for how is it that an A.* (& ſit de cæt.) *do's not ſound with the* Engliſh, *as it it do's with all other Nations in* Europe? *This abuſe I queſtion whether it be poſſible to* Reform *in our own Tongue, either in Reading or Writing. But as to the* Latin, *is there not a Remedy? If there be, you'd do well to preſcribe it, and Directions how to come to the true* Pronunciation *of that Tongue, without which 'tis of no uſe to the* Engliſh *among ſtrangers, I mean as to Converſe with them,* viva voce, *becauſe they can neither nnderſtand us, nor we them, unleſs with great difficulty?*

Anſw. 'Tis not ſo eaſy to fix what is the *true Pronounciation* of a *Language*, eſpecially when 'tis *Dead*, as in the preſent caſe; different *Dialects* being little more than different ways of Pronunciation, which are varied more or leſs in all Languages, according to the Countreys where thoſe live who make uſe on't; there being, it's not improbable, ſomething in the Nature of the *Soil* or *Climate*, as to the Moiſtneſs or otherwiſe, which makes the difference; or it may be owing to a *groſſer* or *neater formation* of the *Organs*, as one *Hound* has (if you pleaſe) a *ſharper*, *deeper* or *broader Dialect* than another. The old *Italian* or *Latin*, all allow to have been a *Dialect* of the *Greek*, tho deriving from one of the deepeſt and broadeſt Dialects of the Language, whence their *Fama*, for φήμη, and an hundred other Inſtances; and we are apt to believe they formerly writ their Language from *right* to *left*, as all the Antients, the firſt *Greeks* among the reſt, as in the Laws of *Solon*; and what if there ſhou'd be ſome *Footſteps* of this uſage ſtill left, tho' *form'd* into ſettled words by the miſtakes of after ages? We'll affirm nothing in ſo nice a point, only give the

the ingenuous Reader an inſtance of what we mean, and wiſh him to try further on ſome words of the *Roman*, compar'd with the old *Hebraican* Language, what if the very name *Italus*, ſhou'd owe its original, not to we know not what fabulus *Italus*, Son of no body knows who, but a perverſe Matatheſes of the Letters, reading part backward as of old, t'other part forward, when they were about changing they way of Reading, not unlike what a Learned Man has obſerv'd to have happen'd in the famous *ππ Pipi*, ſo that *Italus* ſhould be really the ſame word with *Latinus*, of the ſame family with *Latii*, *Latium*, and the reſt of that Original. But we are inſenſibly rambled from *Dialects* to *Etymologies*, to Counries very near each other, and its time to return to the queſtion before us. To decide whch, we ought to fix the Notion of a right, beſt, or trueſt Pronounciation of a Language, which is according to the manner of the chief City or Court, when the Empire is moſt *Flouriſhing*, and both *Language* and *Prononnciation* more refin'd. Could we therefore know the manner of Pronounciation among the *Romans* in the time of *Auguſtus*, one would think the bubuſineſs would be decided. Tho yet granting we did know it, and ſhou'd be certain ſome words were ſo pronounc'd in that Age, as not to Anſwer the true ends of Speech, which is to convey diſtinct notions of things, it ſhould ſeem but reaſonable, that there might be a better and more natural way of Pronouncing than was then in Faſhion. An inſtance will explain what we mean, and we chuſe to give one in the famous *Pun* of *Tully*, *Ego, Coce! &c.* It's plain from hence that the *Romans* in his time did pronounce [*Coce*] [*Cook*] and [*Quoq;*] [*alſo*] in the ſame manner, or elſe the *Pnn* had been loſt, But now thoſe who Pronounce the ſecond [*c*] in [*Coce*] like an [*ſ*] as the *Engliſh* do, when they don't write it with a [*qu*] they diſtinguiſh it much more effectually, and expreſs themſelves more clearly, than if in the other way; and therefore we can't ſee why that ſhould not be the better pronounciation. Again, all Foreigners pronounce *jovis*, for *jovis*, *michi* for *mihi*, &c. The former, becauſe they can't form ſo ſtrong a ſonnd, any more than our *Ch.* really *Tſch*, in *China*, or *th* in *thine*, for which reaſon they confound the *ϝ* conſonant with a *r*, melting it in the next Lette ; whereas we give both their *proper ſounds*, ſufficiently diſtinct from each other. Then for *michi*, *nichil*, *&c.* they are there ſtronger than Truth and Nature, for *H* has of old been accounted rather a breath than a letter; and accordingly words are ſometimes writ without it (*Nil*, and others) whereas they make it a double Letter, and a very ſtong one. *If* we differ then in our Pronounciation from the *French*, *Italian*, &c. we ſee not, but it may be with Reaſon as the *Germans* and *Dutch* may follow 'em without Reaſon, only becauſe they are aſham'd of being in the right, and out of a vicious imitation. As to what the Queriſt aſſerts, that we give the Vowels the ſame ſound in the *Latin Language* that they have in our own, we believe he may be miſtaken. Our Language is rich in Sound as well as words, there being few, if any of either, but

we

we can expreſs, tho' ſeveral of ours that are almoſt unconquerable to any but a Native: We have all the ſounds of Vowels in other Languages in different words of our own, and our *Latin* and *Engliſh* Pronounciation of the ſame word, and ſame Vowel are often different. Nay, ſometimes our *Engliſh* Pronounciation is like the Forrigners *Latin*, and their *Latin* like our *Engliſh*. We Pronounce the *a* in *Salt*, broad and deep enough, as the Foreigners would have us, but then the ſame *a* in the *Latin* word *Sal*, we give a clearer, ſharper ſound, and we think with very good Reaſon, for thereby we diſtinguiſh it in our Pronounciation from *Sol*, which otherwiſe we could not ſo well do. For the inconvenience this is to ſtrangers, we can't help it, if they confound thoſe words which we diſtinguiſh, and han't yet learnt all their Letters, or can't Pronounce 'em. However, this is eaſily remedied, ſince a few days, converſation will bring us to pronounce like them, tho' ſcarce all their Life time will be ſufficient to teach them to Pronounce like us, our way being more like the Strength and Majeſty of the old *Romans*, than that ſoft and effeminate turn which the Modern *Italians* have given, both to their *Language* and *Pronounciation*.

Q. *Whence is't that the Eye can neither perceive the* ſwifteſt *nor the* ſloweſt Motion?

A. Becauſe one's too ſwift, and the other too ſlow; But to Anſwer more Philoſophycally, in what's very ſwift, the Rays, as it were, trip up one anothers Heels, they are loſt and confounded in one another; and the Eye takes 'em only in groſs and confus'd, whence it cannot, without abundance of Difficulty, and in ſome caſes, perhaps, not at all, Animadvert on the Motion of the different parts of the Body ſo ſwiftly mov'd, nor conſequently, diſtinctly perceive any ſuch motion. On the contrary, in a very ſlow motion the different poſiture of the Rays on their paſſage from one Point to another, is ſo ſmall, that the object appears to be as it was at firſt, till it has paſt over ſeveral of thoſe Points, when we can perceive that it has actually mov'd, tho' not diſcover any ſuch thing during the Motion: To which this may be added, That 'tis, perhaps, for want of finer Organs, we many times can't perceive Motion, where we know well enough that it really is.

Q. *How many times bigger was* Nineveh *than* London, Weſtminſter, *and Suburbs?*

A. The Scripture tells us *Nineveh* was an exceeding great City, of 3 days Journey. We ſuppoſe not in *Length*, but *Circumference*. *Strabo* ſays 'twas 20 miles long; Sir *William Petyt* aſſerts, that a Wall of 20 miles would encompaſs all *London*, *Weſtminſter* and Suburbs, down to *Blackwall*, and take in beſides many a thouſand Acre of Ground, Conſequently *Nineveh* muſt have been about 3 times, at leaſt, as big as this City, tho' very probably the largeſt at this preſent in the whole World.

Q. *Of which are moſt born, Boys or Girls?*

A. We believe their Number is pretty even, otherwiſe the

World would soon be over-stockt with one of 'em.

Q. *Whether, in your Opinion, the third part of Mankind live to be* 50 *years old?*

A. No, nor, we are apt to think, the *tenth part neither*, tho' we have made this Observation in *healthy places*, among *labouring people*: Whereas *populous* Cities, where many *die Children*, or *Luxury* kill so many more, (to say nothing of what fall by *Justice*) perhaps the 20*th* part may hardly live to see *Fifty*.

Q. *What's the meaning of St.* Pauls *being a* Night & a day in the deep, *and where shall we find that he was thrice Shipwrackt, as he says of himself,* 2 Cor. 11. 25.

A. The meaning of his being a *Night and Day in the Deep*, is plain enough, that on a *Shipwrack*, he so long remain'd in the Sea, on a Board, Raft, or some such thing, before he was taken up, or got to Land. For his being *Thrice Shipwracks*, it seems not a very sensible *Question*; where should we find it, when we find it here in the very Text you mention, and what need it be twice Recorded? St. *Luke* not taking particular notice of all the Apostles Actions, any more than he, or St. *John*, or the other two Evangelists, of those of our Saviour.

Q. *I have had a few difficulties concerning some Opinions of the* Jews *that I have met with, which seem to disagree with the Bible, and find there were these several Sects amongst them in the time of our Saviour, as the* Pharisees, Sadducees, Esseans, Herodians, Samaritans, Karreans *and* Zealots, *and I attribute them to some of these, rather than to the whole Body of the* Jews, *but am not unacquainted with what they particularly held, and therefore desire the Favour of you to give me as full an account of them and their Opinions, as your own leisure and your Paper will admit?*

A. The three most considerable of all the Sects that were amongst the *Jews* when Christ was born, were the *Pharisees*, *Saduces* and *Essеans*. Perhaps the *Pharisees* might have their Name as Explainers and Interpreters of the Law, which was a chief part of their work, and for which they were in great estimation amongst the *Jews*; or rather from Separation (the most natural import of the word) as *Epiphanius* says, so called because exempted from others in their extraordinary pretences to Piety; the *Jews* describe a *Pharisee*, as one that *separates himself from all uncleanness, unclean Meats, and from the People of the Earth, who accurately observe not the difference of Meats. Pharisee*, in the *Talmud* denotes a pious and holy Man. (This Sect was supposed to arise not long after the *Maccabees*) Yet under the pretence of Religion, they were Malicious, Covetous, great Oppressors, Mercileſs Dealers, Proud, Scornful, and indeed guilty of most Immoralities; they held the Oral Law of infinite greater moment than the written Word; that the Traditions of their Forefathers were above all things to be embraced, the strict observance of which, wou'd entitle a Man to Eternal Life; that the Souls of Men were Immortal, and had their Dooms awarded in the Subterraneous Regions; that there is a Metempsychosis of pious Souls

out

out of one Body into another; that things come to pass by fate and an inevitable necessity, and yet that Mans Will is free, that by this means Men might be rewarded and punished according to their Works.

The *Sadduces* were as opposite to the first in their Temper as Principles; *Epiphanius* thinks they were so called from Justice, as pretending to be Just and Righteous, but this Character agrees not with their Lives. They are generally thought to have had the Name from *Shadock* the Scholar of *Antigonus Sochaus*, about the Year 3720. 384 Years before Christ; they pass by the Writers of their own Nation, for *impious Men, of very loose and debauched Manners*; the natural consequence of their Principles, for they held the Soul Mortal; the reason of which desperate Opinion supposed to have been their mistaking *Antigonus*, who prest his Scholers not to be mercenary, but to serve God for himself, without the expectation of reward; this *Sadock*, and *Baithos*, two of his Disciples misunderstood, and thought he denyed any further rewards, and consequently a Resurrection; and by the same reason admitted no Spiritual substances, they held no Providence, but that God Almighty is so absolutely placed above the World, that he neither regarded the Vice nor Virtue acted in it. These Opinions made them hated by the People, they were stiled by them Hereticks Infidels, Epicureans, no Name being thought bad enough for them They absolutely rejected the Traditions of the *Pharisees*, and affirmed men were to keep to the Letter of the Law. *Josephus* says, they were the fewest of all Sects, but generally of the better Rank and quality; therefore being unwilling to be disturbed in their Ease and Luxury, they were the most severe against Tumults and Seditions, for which they cou'd not be blamed, having all their expectation and happiness in this Life.

The *Essians* began about the time of the *Maccabees*, when the persecution of *Antiochus* enforced the *Jews* to the Woods and Mountains: And tho' this storm blew over in some time, yet those Men were so pleased with their retreat, that they continued and combined into Religious Societies, living a solitary and contemplative Life in great Numbers, here being usually about 400 of them, according to both *Philo* and *Josephus*. *Pliny* calls them a solitary Generation, remarkable above all others, in living without the Embraces of Women, without Money, Conversing with Woods and Palm-trees, their number encreased as fast as any dyed, for Men being wearied with an unprosperous fortune, flockt to 'em from all quarters. They paid a Reverence to the Temple by sending Gifts and Presents thither, but worshipped God at home, using their own Rites and Ceremonies. Every *Seventh* day they publickly met in their Synagogues, where the younger sitting at the Feet of the Elder, one reads some Portions out of a Book, which another well skilled in the Principles of their Sect, expounded to the rest, (but very obscurely, like the Philosophy of the Antients,) instructing them in

Piety, all the Duties to God, others, and themſelves. They induſtriouſly cultivated their Ground, and lived on the Fruits of it, had all in common, there being neither rich or poor amongſt them. Their Manners were innocent, being exact Obſervers of Juſtice, beyond the Practice of other men. Its very probable the reaſon why we have no mention made of 'em in the Goſpel is becauſe they living remote from others, never concerned themſelves with the actions of Chriſt or his Apoſtles; but out of a pretended Veneration for Wiſdom and Virtue, they neglected all Care of the Body, renounced conjugal Embraces, abſtained from Meats and Drinks, ſome not eating for three, others five or ſix days together, thinking it unbecoming Men of ſuch a Philoſophical *Genius* to ſpend any time upon the Neceſſities of the Body. Their way they called *Worſhip*, and their Rules *Doctrines of Wiſdom*, their Contemplations were ſublime and ſpeculative, dealing much in the Names and Myſteries of Angels; their carriage bore a great ſhew of *Modeſty* and *Humility*. Therefore 'tis not unlikely they were the perſons chiefly deſigned (tho' others that held the ſame Principles not excluded) by St. *Paul*, when he charges the *Coloſſians to let no man beguile them of their reward in a voluntary humility and worſhipping of Angels, intruding into thoſe things which he has not ſeen, vainly puft up by his fleſhly Mind, that being dead to the rudiments of the World, they ſhou'd no longer be ſubject* to theſe *Dogmata* or *Ordinances*, ſuch as *touch not, taſte not, handle not* (the main principles of the *Eſſean* Inſtitution) *being the Commandments and Doctrines of men; which things have indeed a ſhew of Wiſdom, in Will-Worſhip, and Humility, and neglecting of the Body, not in any Honour to the ſatisfying the fleſh.*

The *Herodians* were ſuppoſed either a part of *Herods* Guard, or a party that eſpouſed his Intereſt; they were particularly active in preſſing Men to pay Tribute. In matters of opinion they ſeemed to ſide with the *Sadduces*, for what St. *Matthew* calls the *Leaven of the Sadduces* St. *Mark* calls *the Leaven of Herod*,

The *Samaritans* were the poſterity of thoſe that ſucceeded the ten Tribes, a mixture of *Jews* and *Gentiles*, they held nothing but the *Pentateuch* to be the Word of God, that Mount *Gerazim* was the true place of worſhip, that they were the Deſcendants of *Joſeph*, and heirs of the *Aaronical* Prieſthood, that no Correſpondence was to be had with ſtrangers, or any unclean thing touched.

The *Karreans* were a Branch of the *Sadduces*, but afterwards rejected their opinions. They are the true *Textualiſts*, adhering only to the writings of *Moſes*, and *the Prophets*, expounding the Scriptures by itſelf, diſowning the abſurd Gloſſes of the *Talmud*, inſomuch as they admit not the *Hebrew* Points, thinking them part of the Traditionary Law, for which they are hated by the reſt of the *Jews*. There is to this day great numbers of 'em at *Conſtantinople* and other places.

The *Zealots* ſo often mentioned by *Joſephus*, were an inſolent and ungovernable ſort of Men; who under a pretence of Zeal for God, committed the greateſt Out-rages.

Q. *By what means did the* Phariſees *become ſo powerful amongſt the* Jews, *and why was our Saviour ſo angry with them? From whence had the* Jews *their pretence for writing the* Talmud *? What was it chiefly compoſed on ? Who were the principal Authors of it, and of what repute was it amongſt them ?*

A. Our Saviour was diſpleaſed with them becauſe of their Hypocriſie, which evidently appeared by what they taught, they being got into the Chair of Expoſition about the time, or a little before our Saviour, becauſe the Prieſthood being degenerated, and only ſuch admitted to officiate as cou'd pay moſt for it, (for neither their being of the Levitical Line, nor Piety, or Learning, were regarded, but him only that had moſt Gold,) by which means they were made of the moſt illiterate and baſeſt of the People, and therefore uncapable to inſtruct them; from which, the *Phariſees* being more learned, took an opportunity to advance themſelves, and expound the Law, but made the obſervance of it to conſiſt meerly in outward performances, it not being with them material whether or no the heart were ſincere. Beſides which, they corrupted and diſhonoured the Law, by preferring their *Oral* and unwritten Traditions to it, which was *their Law delivered by word of Mouth*, the pedigree of which they thus deduce; they ſay that when *Moſes* was in the Mount forty days, God gave him a double Law, one in writing, and the other *Traditionary*, containing the ſenſe and explication of the former, which when come down he repeated firſt to *Aaron*, then to *Ithamar* and *Eleazer* his Sons, then to the Seventy Elders, and laſtly to the People, the ſame perſons being all this while preſent. Then *Moſes* going out *Aaron* who had heard it four times, repeaded it to them again; and at *Aarons* Departure, his Sons did the like, and ſo the Elders; and at laſt the People departed and taught every Man his Neighbour. *Moſes* at his Death delivered it again to *Joſhua*, he to the Elders, they to the Prophets, the Prophets to the men of the great Synagogue, the laſt of whom was *Simeon* the Juſt, who delivered it to *Antigonus Socheus*, he to the wiſe Men his Succeſſors, whoſe Buſineſs it was to recite it, and it was handed thro' ſeveral Generations: The Names of thoſe that delivered it in all Ages from *Moſes*, 'till an hundred Years after Chriſt, *Maimonides* gives a particular account of. At laſt it came to R. *Jehuda*, whom the *Jews* ſtiled our holy Maſter, the Son of *Rabban Simeon*, who lived a little before *Antonius*, and conſidering the unſettled condition of his own Nation, and how apt Traditionary Precepts were to be forgotten or miſtaken, committed them to writing, calling his Book *Miſnaieth* or *the Repetition*, this was afterwards explained by the *Rabbins* that dwelt at *Babylon*, with ſeveral Caſes and Controverſies concerning their Law, which Reſolutions ſome time after were collected into another Volume, and called *Gemara*, or *Doctrine*, and both together make the entire Body of the *Talmud*, the one being the Text, the other the Comment. The *Jews* in all latter Ages preferr'd this before the Law, holding that of no uſe without this, it being the expla-

nation of it. It being a little Commendation for a Man to read the Bible, but if he ſtudied the *Miſhna* he ſhou'd receive eternal life by it; that the *Bible* is like *water*, the *Miſhna* like *wine*, and the *Talmud* like *ſpiced Wine*.

Q. *By what power did the* Magicians *of* Egypt *act? Did they blind the Eyes of the People, or was it by the Power of the Devil? And by what means did* Moſes *work his Miracles?*

A. We are inclined to believe 'twas by the power of the Devil that they acted, and that on the contrary *Moſes* acted by the power of God; and as his power was the greateſt, ſo was the *Magitians* overcome: It ſeeming to us more proba'ble that the Devil brought real Serpents to aſſiſt the *Magicians*, than that it ſhou'd be any impoſition upon the ſight of the Spectators; becauſe when the Lice came, they acknowledged themſelves deficient, for Lice there ſignifies any little living Creature, not Lice only, which we are apt to believe God then created on purpoſe.

Q. *Gentlemen, I have here a ſad thing to write to you, about that which I may be aſhamed ſhould be known, but I cannot keep it longer in my own Breaſt. It was my hard fortune ſome time paſt, by the Temptation of Money, and the perſuaſion of an unjuſt Lawyer, to Forſwear my ſelf upon a Tryal between Party and Party; there were three more falſe witneſſes with me; we four did Swear an honeſt Gentleman out of a very conſiderable Eſtate; but ſince the doing of it, I have been ſo much Tormented in my Mind, that I cannot Reſt day or night: I have been at the other three that were concerned in the Perjury as well as my ſelf, for the Revealing of it, but I cannot prevail with them to do it, they being afraid of the Puniſhment of the Law: I would deſire you to give me directions how I may reveal it my ſelf, and what I muſt do to obtain Mercy and Forgiveneſs of God for the Committing ſo great a Sin. I would alſo deſire you, to lay down the Heinouſneſs of the Sin in your Oracle, ſince it may cauſe thoſe that were concerned with me to Repent, as well as others; for I am now ſatisfied, that there are no ſort of Robbers that do ſo great harm to our Nation, both for Life and Eſtate. Pray let me have your Anſwer with all ſpeed as you can, for I ſhall not reſt till I ſee what comfort you can give me. Nothing more from your Humble Servant unknown.* J. W——

A. A Conſcientious Knight of the Poſt! One of the firſt of his *Trade*, 'tis to be feared, that has come to Repentance. However he ought to be encouraged, tho' there's little hopes the *Preſident* ſhould be much followed among 'em. Eſpecially when a *Law* did not paſs, to make *Perjury Death*, or at leaſt to puniſh it with *Lex Talionis*, and a perpetual and more notorious *Infamy* than what's already appointed, where only the *poor Ears* muſt ſuffer for the Faults of the *Tongue*, tho' they can be *puniſhed* but *once*, while the t'other little member every new *Court-Day* is fit for new *miſchief*. And here, let it look never ſo *unmannerly*, we can't forbear our complaints, tho' it's a very diſobliging Truth we are about to publiſh. Where's the ancient *Honour* and *Honeſty* of the *Engliſh?* Or if 'twould be uncivil to ask ſuch a *Queſtion*, we ſhan't mend the matter by complaining; our Country ſeems to have as lit-

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tle *Wit* left, as either of the other. We are grown almoſt a *Nation* of *Cheats*, and which is worſt of all, men won't *Cheat* upon the *Square*; one engroſſes more *Knavery* than his *Neighbour*, for if it went round equally, there would be nothing loſt.

The *Sparks* talk much of *Prieſts Cheating* the World, being extreamly afraid they ſhould be ſaved againſt their *wills*, and concern'd, it ſeems, leſt the *Clergy* intermeddle with ſome *Lay-matters*, as *Cheating* and *Lying*. How many *Merchants*, for Example, are there in *England*, let 'em call themſelves never ſo *Loyal*, or *Religious*, who make any Scruple at all of *Cheating* the King, only as much as they are able? To ſay nothing of Officers, becauſe 'tis now grown part of their *perquiſites*? How many *Tradeſmen* that have no other *Conſcience*, than that modeſt *equitable Rule*, of getting as much as they can for their Goods? Well, but ſtill if a man be *injur'd*, the *Law* is open: Yes; And ſo is a Lottery, but the miſchief on't is, that there's many *Blanks* in't to one *Prize*; our *Courts of Juſtice* were formerly in a fine condition, when even a *Jeffereys* could reform them. This Digreſſion, but too much to the purpoſe, has been extorted from *us* by the increaſe of notorious *Cheats* and *Villanys* in every *Corner*. Now to the matter before us. This Querift, who appears ſo much in earneſt, that we hope lives a *true penitent*, and will make an *honeſt man*, deſires us to prove the greatneſs of the *Crime* of *Perjury*, to ſhow him how he may obtain *forgiveneſs* for it, and how he may make known what he himſelf has been guilty of, that the injured Gent. may have right, which there's the more difficulty in doing, becauſe the others who were concern'd refuſe to joyn with him in it.

For the *Crime* it ſelf, it's one of the higheſt that can be committed either againſt God or Man. The *broadeſt affront* to Heaven, invocating *infinite Knowledge*, *Juſtice*, and *Truth*, to the witneſs of a pernicious *Lie*; and doing as much as is poſſible to make *Heaven* it ſelf a *party* in the *ruines* of the *Innocent*. Towards man, as the *Querift* has already well obſerved, 'tis the *worſt of Robberys*, becauſe there's no *Fence* againſt it, no way to avoid it, if home and ſubſtantial, and the Tools do but ſwear up to their Inſtructions. There's neither *Flying*, nor *Fighting*, nor *Law*, nor *Equity* that can do any Good. It damns up the very way to *remedy*, and indeed both diſſolves the *Cement*, and *Saps* the Foundation of all *Civil-Happineſs*, which can ne'er ſubſiſt without an equal diſtribution of Juſtice; and we beg the honeſt liberty to ſay, that 'tis impoſſible the beſt *Government* in the World ſhould ſtand, or at leaſt, that it ſhould *flouriſh*, where ſuch Villanys eſcape *unpuniſhed*; and with the ſame humble ſubmiſſion to the publick Wiſdom, it ſeems as neceſſary to encourage the diſcovery of them, and grant thoſe who do ſo, their pardon, if penitent, tho' actually concern'd, as 'tis to do it in the caſe of any notorious Theft or Robbery.

In order to obtain Forgiveneſs for it from God, thoſe who are concern'd muſt firſt be really ſenſible, of the great Iniquity they are guilty of in committing it,

which is so far from being lessen'd by the frequency of it, that 'tis thereby highly *augmented*. Then to make all the satisfaction possible to the parties offended. First to God, by severe acts, and a continued course of penitence. Then more especially to man, to the injur'd party, and carry this so far as to discover any others who use so cursed a practice, and prevent, what they can, their Repetition of the same Villany. But the difficulty is, how you shall here make the Gent. reparation, when there's three to one against you? The best way we can think on, would be to make my Lord Chief Justice himself, or any other great and honest Lawyer acquainted with the whole state of the matter, who may be able, some way or other, to oblige some of the rest to confess the Truth, or at least trap them in their Lies, that the honest Gent. may recover what he has so unjustly lost. If you do thus much, tho' you should thereby publickly take shame upon your self for so great a wickedness, and heartily ask the Gentlemans pardon, and do all you can for reparation, as you have been here directed, you may hope God will forgive you, but ne'er expect he will without it.

Q. *If* Gehazis *Leprosy is to be understood to be deriv'd upon his Posterity till the End of the World, where shall we find his Leprous Generation? If not, when did it cease, or how many successions descend?*

A. If it were threaten'd to his Posterity as well as himself, they might still be in the World, and yet we ne'er the wiser, nor would it concern us to know 'em. But indeed the punishment seems only fixed on his own person, that phrase [for ever] being commonly taken only for a long time, or as here, for a mans whole Life, as much as to say he should never be cured.

Q. *The Bitter Almond taken into the Mouth, is extream bitter to the taste; being bruised in a Mortar, and the Oyl expressed, the said Oyl is found superlatively sweet. How doth the Oliginous part preserve its self from the Amertume of the whole being separated, when united it retains it?*

A. All Oyl by Expression is insipid, or comparatively sweet (not being Volatile,) but driven out by neat and strong Squeezing; whereby it flows separately from the bitter Particles which remain with the Almond Cake.

Q. *Reading in the 7th Chapter of* Eccleasiastes *the 16 and 17 verses, I find these words,* viz.

Vers. 16. Be not Righteous overmuch, neither make thy self overwise, why shouldest thou destroy thy self?

Vers. 17. Be not overmuch Wicked, neither be thou foolish, why shouldest thou die before thy time?

A. The wise man in the 16th verse, forbids us to boast of our own Justice, or to perform such acts of Piety as might injure our health; and to forbear excessive study for the same reason.

And in the 17th verse, he shews us, that as we must not extol our own Vertues, so much less are we to glory in wickedness and Folly,

folly, and that in prudence alſo we are to forbear 'em, ſince they oftentimes ſhorten our lives.

Q. *Wherein do the Chriſtians of* Armenia *differ from the* Latin *Church?*

A. They affirm there is but one Nature in Jeſus Chriſt, following the Error of *Eutychus* and *Dioſcorus*.

That the Holy Ghoſt proceeds only from the Father, as the *Greeks* held; they believe the Souls of departed Saints, enter not into Heaven, before the day of Judgment; That the Souls of the Wicked are neither in Hell nor Purgatory, but in the Air, there expecting the laſt Judgment with the Righteous.

They Celebrate neither feaſts nor faſts after the ſame manner as the *Roman* Church do, nor admit of Confirmation, or Extream Unction; they mingle no Water with their Wine in the Euchariſt.

The Laity amongſt them receive the Communion under both kinds, they maintaining it ought to be given ſo to the People, and therefore they dip the Bread in the Wine before they adminiſter it; they give the Wine in Earthen and Wooden *Chalices*.

A man is permitted amongſt them to give his wife a bill of divorcement upon any occaſion whatſoever.

They likewiſe give the Euchariſt to Children before they come to the uſe of their Reaſon.

Q. *Tho young Heirs, that are under Age, are not forc'd by the Law to Pay ſuch Debts as they ſhall contract in their Minority, yet does not Honour and Conſcience oblige 'em to be Juſt and true to their Word, for here is no doubt but they make a great many Promiſes before they are truſted; or do you think ſuch as are their Creditors, deſerve to loſe their Money for their Folly.*

A. If in ſuch a caſe, he that ſhall borrow without the conſent of his Guardian, enriches himſelf by it, he is undoubtedly obliged to pay it, from this inviolable Law of Nature, *That no Perſon ought to enrich himſelf to the detriment of another*. But if what he has borrowed has only injured and impoveriſhed him, as it generally happens in ſuch caſes, and the payment of it would reduce him to low circumſtances, and almoſt ruine him, we believe he is not oblig'd to be ſo very exact in diſcharging the Debt, tho' he ought to have ſome conſideration that he has injured thoſe Perſons he has borrowed of, as well as himſelf, and therefore ſhould make all reaſonable Reſtitution he can. But as for thoſe that lend them Money, if it is done, as moſt commonly we ſee it is, out of a Deſign to make a Prey of 'em, we ſhould have no great Compaſſion for 'em if they loſt all; tho' ſometimes it may be lent by a Friend to ſuch as have unjuſt and unkind Guardians; but then 'tis but a ſmall matter, and done for their Conveniency, and ought both in Juſtice and Gratitude to be repaid.

Q. *What ſort of Bird is that which the* Latins *call* Upupa?

A. This Queſtion, if we had not other Buſineſs, wou'd be almoſt ſufficient to fill a Volume, ſhou'd we recite all the different Opinions and Stories we meet with about it. There are Quarrels about it in all Languages

Languages, tis thought by many to be the Bird which we tranſlate *Lapwing*, forbiden among others in *Levit.* 11. 19, Where the 70 have πουπὴ which undoubtedly is the ſame with *Latin Upupa*, tho' we are ſtill in the dark as to what that ſignifies, for *Junius* turns it *attaginem*, which is *ignotum per ignotius*; we have quite loſt the deſcription of that Bird, tho' formerly a great Dainty; and beſides, if *Aristeus* be in the right, as cited by *Joſephus*, *Junius* muſt be miſtaken, for he reckons theſe *Attagines* (as *Bochart* has reſtored the reading) among the clean Birds of the *Jews*. The Hebrew word which we tranſlate *Lapwing* is *Dukiphath*, which the forenamed Author derives from the *Arabian Duk*, which ſignifies a Cock, and *Kepha* a Rock. The *Rabbies* from two words which ſignify as much as double-creſted, which *Bochart* approves not, for this, among other reaſons, becauſe no Bird has a double Creſt, not heeding what he himſelf afterwards quotes out of *Ariſtophanes* his *Aves* of this very Bird, Τίς ὁ τρόπος τῆς τριλοφίας, what's the meaning of this tripple creſt? *Ariſtophanes* calls the Bird τρίλοφος, and yet he quotes him, but in the page before ſays, *Nulla avis eſt*, τρίλοφος It's true, there may be no Bird with a double-creſt in a proper ſenſe, that is, none that has two Creſts, or three either, but it's a common way of Expreſſion to ſay a thing is double or treble, when twice as big or as long as others of the ſame kind, and in this ſenſe no doubt is *Ariſtophanes* his τριλοφία, and the *Rabbies Chriſta geminata* to be underſtood, this *Epoſis* or *Upupa* being deſcribed with a Creſt or Tuft of Feathers quite from his Bill to the top of his Head, moſt of the *Rabbies* render it a Field, Hill, or *Woodcock*, which with them ſignifies the ſame thing. But tho' the Bill anſwers well enough, yet the reſt agrees not, for the *Woodcock* has no ſuch Creſt, nor is it ſo likely to be reckon'd among the unclean Birds as the *Upupa*, which as *Ariſtotle*, *Cyril* and St. *Jerome* tells us, is a naſty Bird, feeding it ſelf and its young with humane ordure, and making its neſt of the ſame. Of this *Upupa* however the *Rabbies* tell us moſt wonderful Stories, that *Aſmodeus* the Devil told *Solomon* the nature of it, who by his Directions order'd her young ones to be caught and ſhut up in a Glaſs, which the Dam perceiving, brought the Stone *Samir* with her, and applied it to the Glaſs, which immediately broke and ſet free her young, and that with this Stone *Solomon* ſav'd his Workmen a great deal of Labour, for applying it to the ſtones of the Temple it immediately hew'd and ſquared 'em into exact ſhape without help of *Chizzel* and *Mallet*. *Ælian* alſo tells much ſuch another ſtory in his Hiſtory (or rather Legend) of Animals, in the Deſcription of the ἔποπς, and *Mahomet* out-throws 'em both a Bar and a half concerning the ſame Bird in his *Alcoran*, the the Chapter of the *Emmet*, where firſt he ſends the poor Bird in an Embaſſy from *Solomon* to the Qu. of *Sheba* (with ſome Love Letter 'tis to be ſuppos'd, but 'twas well a *Hawk* or *Vulture* did not light on't in the way, and ſhorten its Journey) and not content with this, Employs it further in diſcovering to the King where any Springs of Water were, and how

how deep under the ſurface, being endu'd with ſo fine a faculty that way, that it cou'd ſee to the very Center of the Earth. Some of the *Romans* (*Varro*, unleſs we are miſtaken, among others) derive the Name of this Bird from the Noiſe it makes, or Note it uſes, which they think ſounds like *Epop*, or *Upup*, tho' they might have fancy'd it Hickup, as well as either) others derive it from the Greek ποῦ, which luckily in the *Latin* is *ubi? ubi?* where. The words which *Tereus*, who as grave Authors tell us (*Ovid*, &c.) was turn'd into this Bird, inceſſantly repeated thoſe words when following *Progne* and *Philomela* cry'd out where? where? or where are you? as is uſually in ſuch caſes. And tho' with full as much likelihood might we come in with our Engliſh for one of the learned Languages, and derive our *Pewit* (a near Kinſman of the *Lapwing* if not the ſame) from their πῦ πῦ, for why ſhou'd not our Birds underſtand *Greek* as well as theirs? Much more likely we eſteem it that the name *Upupa* is deriv'd from the *Egyptian Kukuptia*, which is of the ſame ſignification. This *Cooper* will by no means have to ſignify a *Lapwing*, but ſome other Bird much ſmaller, about the bigneſs of a Thruſh, which he calls a *Hoop*. But that Bird has no ſuch Bill as this is deſcribed with. Some think it a Dunghil-Cock, for no other reaſon we ſuppoſe, but becauſe they find in the Fathers that it loves Dirt and Dirt, but that will by no means hold, becauſe 'tis conſtantly deſcrib'd as one of the ſmall Birds and expreſs'd by τέττιξ: See the plaineſt Deſcription of it in *Ovids Metamorphoſis*, Lib. 6. Fab. 7. Lin. 782, &c. Where he thus deſcribes *Tereus* purſuing *Progne* and *Philomela*.

Vertitur in Volucrem cui ſtant in vertice Criſtæ
Prominet emmodicum *pro longa cuſpide roſtrum*
Nomen Epeps *volucri, facies armata videtur.*

Which Mr. *Sandy* thus,

His Perſon chang'd, long Tufts of Feathers grace)
His ſhining Crown, his Sword a Bill became,
His Face all arm'd, whom we a Lapwing *name.*

And indeed tho' the whole deſcription we meet with in Authors of the *Upupa*, ſeems not exactly to agree with the *Lapwing*, yet there are ſo many Marks the ſame in both, that we muſt either conclude it that Bird, or elſe ſome other now unknown unto us.

Q. *What is the meaning of this place in the* Proverbs, *God hath made all things for himſelf, yea, even the wicked for the day of Evil?*

A. The deſign of it is to ſhow, that God hath diſpoſed all things in ſuch a manner as that they ſhall anſwer one to another; and the wicked ſhall in the day of Evil or Adverſity; and that he hath ſo ordered his Creation, that the wicked be puniſhed even by the courſe of Nature.

Q. *In a late diſpute I have had with ſome learned men amongſt the* Socinians, *I have often heard them affirm that* Grotius *was of the ſame opinion with them, which I confeſs I was a little unwilling to believe, becauſe I always look upon him, by what I have read of his, to be of a very different Judgment, and therefore deſire you'll give us ſome account*

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Languages, tis thought by many to be the Bird which we translate *Lapwing*, forbiden among others in *Levit.* 11. 19, Where the 70 have ἔποψ which undoubtedly is the same with *Latin Upupa*, tho' we are still in the dark as to what that signifies, for *Junius* turns it *attaginem*, which is *ignotum per ignotius*; we have quite lost the description of that Bird, tho' formerly a great Dainty; and besides, if *Aristeus* be in the right, as cited by *Josephus*, *Junius* must be mistaken, for he reckons these *Attagines* (as *Bochart* has restored the reading) among the clean Birds of the *Jews*. The Hebrew word which we translate *Lapwing* is *Dukipbath*, which the forenamed Author derives from the *Arabian Duk*, which signifies a Cock, and *Kepha* a Rock. The *Rabbies* from two words which signify as much as double-crested, which *Bochart* approves not, for this, among other reasons, because no Bird has a double Crest, not heeding what he himself afterwards quotes out of *Aristophanes* his *Aves* of this very Bird, Τίς ὁ τρόπος τῆς τριλοφίας, what's the meaning of this tripple crest? *Aristophanes* calls the Bird τρίλοφος, and yet he quotes him, but in the page before says, *Nulla avis est*, τρίλοφος It's true, there may be no Bird with a double-crest in a proper sense, that is, none that has two Crests, or three either, but it's a common way of Expression to say a thing is double or treble, when twice as big or as long as others of the same kind, and in this sense no doubt is *Aristophanes* his τριλοφία, and the *Rabbies Christa geminata* to be understood, this *Epops* or *Upupa* being described with a Crest or Tuft of Feathers quite from his Bill to the top of his Head, most of the *Rabbies* render it a Field, Hill, or *Woodcock*, which with them signifies the same thing. But tho' the Bill answers well enough, yet the rest agrees not, for the *Woodcock* has no such Crest, nor is it so likely to be reckon'd among the unclean Birds as the *Upupa*, which as *Aristotle*, *Cyril* and St. *Jerome* tells us, is a nasty Bird, feeding it self and its young with humane ordure, and making its nest of the same. Of this *Upupa* however the *Rabbies* tell us most wonderful Stories, that *Asmodeus* the Devil told *Solomon* the nature of it, who by his Directions order'd her young ones to be caught and shut up in a Glass, which the Dam perceiving, brought the Stone *Samir* with her, and applied it to the Glass, which immediately broke and let free her young, and that with this Stone *Solomon* sav'd his Workmen a great deal of Labour, for applying it to the stones of the Temple it immediately hew'd and squared 'em into exact shape without help of *Chizzel* and *Mallet*. *Ælian* also tells much such another story in his History (or rather Legend) of Animals, in the Description of the ἔποπς, and *Mahomet* out-throws 'em both a Bar and a half concerning the same Bird in his *Alchoran*, the the Chapter of the *Emmet*, where first he sends the poor Bird in an Embassy from *Solomon* to the Qu. of *Sheba* (with some Love Letter 'tis to be suppos'd, but 'twas well a *Hawk* or *Vulture* did not light on't in the way, and shorten its Journey) and not content with this, Employs it further in discovering to the King where any Springs of Water were, and how

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Venitur in Volucrem cui ſtant in vertice Criſtæ
Prominet emmodicum *pro longa* (*Cuſpide roſtrum*
Nomen Epeps *volucri, facies armata videtur.*

Which *Mr. Sandy* thus,

His Perſon chang'd, long Tufts of Feathers grace)
His ſhining Crown, his Sword a (Bill became,
His Face all arm'd, whom we a (Lapwing name.

And indeed tho' the whole deſcription we meet with in Authors of the *Upupa*, ſeems not exactly to agree with the *Lapwing*, yet there are ſo many Marks the ſame in both, that we muſt either conclude it that Bird, or elſe ſome other now unknown unto us.

Q. *What is the meaning of this place in the* Proverbs, *God hath made all things for himſelf, yea, even the wicked for the day of Evil?*

A. The deſign of it is to ſhow, that God hath diſpoſed all things in ſuch a manner as that they ſhall anſwer one to another; and the wicked ſhall in the day of Evil or Adverſity; and that he hath ſo ordered his Creation, that the wicked be puniſhed even by the courſe of Nature.

Q. *In a late diſpute I have had with ſome learned men amongſt the* Socinians, *I have often heard them affirm that* Grotius *was of the ſame opinion with them, which I confeſs I was a little unwilling to believe, becauſe I always look upon him, by what I have read of his, to be of a very different Judgment, and therefore deſire you'll give us ſome account*

of

of what he thought upon the Trinity and Satisfaction of Jesus Christ?

A. Grotius was so far from being a *Socinian*, that in his youth he thought they did not deserve the name of Christians, but Hereticks; but as he advanced in years, he grew more moderate, altho' he always protested he was not of their opinion concerning the Divinity and Satisfaction of our Saviour, which Moderation of his not only in respect to the *Socinians*, but others also, made his, Enemies accuse him of being an *Unitarian*, a *Roman Catholick*, a *Socinian*; and likewise unjustly attribute many other opinions to him, because he was not violent against them.

Q. *I Desire to know whether it be lawful for a man to cry down his Wife when she was in debt before he marry'd her, and deny'd it when put to her; and continues to run him so far in debt that he is not able to pay it? Or whether he may'n't lawfully leave her, if he daily goes in danger of a Prison through her Extravagance and Drunkenness?*

A. Poor Man! How will the good Husbands presently sympathise with him, and make his case their own? They'l all cry he has hard Fortune to be plagu'd with such an extravagant Drunken Wife, but who pitys the poor Wives? Ten to one that are helpt up with Sots of Husbands. Thus we have been as kind as possible to the Ladies, but after all we must do *Justice*. Our opinion is, that had the Woman only represented her Fortunes better than they really were, to get a good Husband, tho' she was therein imprudent and criminal, and ne'er the less so, because 'tis so common a thing in the other Sex; yet had this been all it had been no reason at all for parting with her, when once they had been together for better for worse. 'Tis true, if she's so *lewdly extravagant* as the poor man complains, and there's no gentler way to reclaim her, or prevent his ruine, he can't be blam'd if he should proceed to either of those *Extremities* he mentions.

Q. *Whether 'twas a sin in* Noah *to curse his Son* Ham *for discovering his Nakedness?*

A. Had he curst him without any cause, doubtless it had been a sin. But there was not only a great occasion for't, but besides, *Noah* spake as a Judg, by his Patriarchal Authority, and more, as a Prophet, and immediately commission'd by God to declare his Vengeance against the offender. Therefore not to be drawn into practice now by any Parent, since none can be in the like Circumstances.

Q. *I courted a Gentlewoman; but some time after finding my self very much behind-hand in the World, I acquainted her with my condition. She being in a way to live very well by her own Industry; and thinking me honest, made me a promise to marry me whenever I could make my self even in the World, though I was not worth a Groat. But it being probable this will not be done in haste, she begins to be weary of her promise, I desire your Judgment whether she's oblig'd by it?*

A. Yes doubtless, because 'twas voluntary; and besides 'twas made on so good an account that 'tis pity it should be broken, it 'twere but for fear of discouraging such a sort of Honesty, where-

of

of we have but too few Examples. However, if there's no likelihood of your ever getting into such Circumstances as she has made the Conditions of your Marriage, or not doing it under a long time, it would be generous in you to release her of her promise; though unless you do so, she can't, we think, get free from its Obligation.

Q. *I've had an affection for a virtuous young Lady, for these two years, but have not seen her this year and half, being at a great distance from her. I never discloſed my Passion till within these Four Months. I've always continued constant to her, not having had the least thoughts of any other: Yet about Nine Months since I courted another Lady, whom I could not love, meerly for Diversion, who accepted of my Courtship; and I thereupon promised her Marriage: However, i'm assur'd my Friends won't consent to it, her Fortune being far inferiour to mine, tho' the former Lady's is equal, and I am assured of my Friends Consent; besides, my own Inclination being still fixed on her only*: Qu. *Whether I may not break my promise with her to whom I have so great an Aversion, and marry the other, whom I still so passionately love?*

A. First, you must ask the Lov'd Lady whether she'll have you, and Secondly, the Lady that's hated, whether she will part with you, for your Declaration to the former do's not amount to a promise, and therefore can't clear you from the latter; whom if you forsake, without her consent, and marry the other, you can't expect to live happy. For tho' men fancy Heaven laughs at Lovers Perjuries, or do's not at all regard 'em, we know no priviledge they have to be forsworn any more then others. Nay, there's little doubt but the Crime is as much greater than 'tis in Civil Cases, or matter of right between man and man, as 'tis a more pardonable Injury to rob any person of something that's but of a small Value, than of their Quiet, and Fame, and probably, all the Happiness of their Lives. The Examples of which are so frequent that one would think the credulous Sex should take more care whom they believed, and neither be imposed upon by their own Vanity, nor the Oaths of their faithless Lovers.

Q. *Why is the Devil called* Lucifer, *son of the Morn, &c. And yet elsewhere the Prince of Darkness?*

A. There's no difficulty at all in this, the former name relates to his first Estate, when one of the principal Angels, who are called Morning-stars. The latter, to his present miserable condition, when reserved in Chains of Darkness.

Q. *What's the Reason that when a* Bell *is casting, if any one speaks it spoils the sound?*

A. If the Fact be true, it must be from the motion of the Air by the Voice, which it seems affects the *Bell* when 'tis in that tender condition, and striking on it not equally, may make some alteration in the Pores of the metal, which are then a forming, whereby the *Bell* is rendered less tuneable and *harmonious*.

Q. *If a man do an action which he's really perswaded he ought to do, nay, thinks that he sins if he do's it not; suppose now that this action be in it self sinful, Qu. Whether it be a sin to him, since he did it with a good Intention; and on the contrary, if an action be good in its self, and yet a*

man

man thinks he ſins if he dos it, Quwhether 'tis not a ſin to him?

Anſw. If the Intention alone would excuſe an *Ill action*, as *Hobbs*, and the *Jeſuits* believe, then thoſe would be blameleſs who murdered the *Apoſtles*, becauſe Chriſt himſelf has ſaid that when they Kill'd them they'd think they did God good ſervice. This would excuſe the *Inquiſitors* in other Countrys, the perſecutors in *Queen Marys* days; in ours, the *Iriſh* and *Pariſian Maſſacres*, and all the *Catholick* or *Enthuſiaſtick Deſigns* and *Villanys* that ever had been contriv'd or committed, ſince there's no reaſon to doubt but many of thoſe *Miſcreants* engag'd in 'em, concluded what they did was extreamly meritorious, and ſo acceptable to God that for the ſame they were to paſs ſtrait to Heaven; and ſo on the contrary, if any man neglects a certain duty, even tho he thinks 'tis his Duty to neglect it, for Example, Humanity, or Compaſſion in the foregoing Inſtances, neither can this any more excuſe him nor any thing elſe but ſuch an Ignorance as is wholly invincible.

Q. *If our firſt Parents had not fallen, whether then 'twould have been impoſſible for them or any of their Children to have been burnt, poiſoned, ſtabbed, devoured by wild Beaſts, or to to have dyed by any diſeaſe or misfortune?*

A. The ſacred writings aſſure us, that by ſin Death enter'd into the World, and the puniſhment of Death threatned by God on our firſt Parents Diſobedience, had been perfect mockery, had it not ſuppos'd they ſhould not have dyed had they continued obedient. That which makes the Soul it ſelf immortal, is, that it cannot be diſſolved, or deſtroyed by any inward diſorder, becauſe not made of jarring Elements, nor any outward Violence, neither from matter, becauſe that's an Inferior Rank of Being, and cannot at all act on Spirit, when ſeparated from it; and beſides, 'tis not made of parts, and ſo is not diſſolvable, nor yet by Spirit it ſelf, unleſs him that is infinite; there being no way to diſſolve a Spirit, that we can have any notion of, beſides annihilation, which requires at leaſt as great a power as Creation, and therefore an Infinite: And as the Soul has this as its own nature, ſo the Body would have had qualites ſomething like it, had our firſt Parents continued in their Innocency. The Body of man was doubtleſs perfect, in its kind, when it came newly out of the Hand of God, moleſted with no diſeaſes, tho' its true, made up of different Qualities, which might in time make a Combuſtion, and act one upon another, if not reſtrained in their juſt Temperament. But this might have been done by the eating of the Tree of Life, of which God himſelf ſpeaks, as if the eating thereof would have made them live for ever, the only true noble *Elixir*, which we now in vain ſtudy for, which was to have been both the Sacrament, and real Cauſe, or Inſtrument of Immortality. This would have ſecur'd our Firſt Parents from within; and from without, what ſhould harm them, when they were Lords of the Creation, and could have no Enemy? There are Arts common enough, whereby we now can handle fire, or walk over it unhurt, can drink the ſtrongeſt poiſons without any fear

or

or danger, and could not God have done as much for us as we for our ſelves? As for ſtabbing, who ſhould do it, when all mankind had been at Peace both with themſelves and one another? So that there's no need to ſuppoſe men invulnerable in order to their being immortal, and for any accidents, either Gods immediate providence, or the Guardianſhip and converſe of his bleſſed Miniſters the Holy Angels, might either have altogether prevented them, or the all-healing Tree have as ſoon cur'd them as they had happen'd, or human prudence it ſelf, which would then have been much clearer, and ſharper ſighted, have foreſeen, and avoided 'em. And if our Firſt-Parents had been thus immortal, what leſs than immortal muſt that Off-ſpring have been which had proceeded from them?

Q. Suppoſe a Man from his Childhood to his dying-day, ſhould live upon Man's Fleſh, at the Reſurrection whoſe Body ſhall this Man's be, that is compounded of ſo many Mens Bodies together?

A. But that ſuppoſal is not enough, unleſs we ſuppoſe on, that his Father and Mother at leaſt, if not all his Anceſtors were as Errand Cannibals as himſelf; which he who grants muſt be a very kind Diſputant; and without this there's no real difficulty in this Objection, which the Atheiſts make ſuch a Noiſe with. Now even ſuppoſe that Man ſhould riſe with all the Fleſh about him that ever he had, much leſs with all that ever he devour'd, one of which would make him a Gyant, the other a Mountain. It does not yet appear what we ſhall be, but it ſeems probable that a very ſmall portion of Matter will be ſufficient for thoſe Angelical glorified Bodies we ſhall then carry about with us. Though ſome parts of the Body are ſtill in *Flux*, yet the main *Stamina Vitæ*, are judg'd to be more fix'd and permanent. However, if of any part of that *matter* which once was ours, our Body be made up at the Reſurrection, none then can queſtion whether 'tis the ſame ſame Body. Now the verieſt Cannibals ſure eat a little Bread with their Fleſh, beſides Roots, Fruits and Herbs, out of which part of their Body muſt be compoſed; Nay, it's a queſtion whether Man's Fleſh will ever digeſt at all, or turn again into the Subſtance of Humane Body. At worſt, as we have ſaid already, this young Cannibal muſt have a Body of his own, before he could eat Humane Fleſh, to increaſe it. We muſt grant him a little Milk too from his Mother, unleſs, to carry on the Fable, we'll ſuppoſe him ſuckled with Blood. Now that the Body of this Cannibal is the ſame, Eſſentially and Numerically, when a Child, and a Man, muſt be granted, otherwiſe he were not the ſame perſon; which were ridiculous to ſuppoſe, he being made up of Soul and Body. If it be ſaid different Matter with the ſame Form, muſt ſtill make the ſame Man, they hereby overthrow themſelves, and leave all the Matter of the Univerſe to rebuild Men at the Reſurrection. And if the Body be ſtill Eſſentially the ſame, notwithſtanding theſe gradual Alterations, then if this Cannibal riſes with his Child's Body, perfected and enlarged, the Matter of it amplified and extended; or however it ſhall then be (the ſame

ſame Difficulty occuring as to the Bodies of all other Children at the Reſurrection) then this dreadful Bugbear vaniſhes, and other Cannibals, or Atheiſts, may, if they pleaſe, devour their Brother Cannibals Cannibal-Bodies. To make the Objection ſtill ſtronger, the Infinite Juſtice and Wiſdom can ſtill find enough both of his Body and theirs to raiſe and puniſh.

Q. *In many places beyond ſea they make uſe of tortures to force a confeſſion of any fact from ſuch as are ſuſpected criminals, and 'tis generally received as the moſt Certain way, not only of diſcovering their own guilt, but likewiſe all their Accomplices, but ſuppoſing it political, is it not an unlawful means to attain ſuch an end, however ſucceſsful it may prove.*

A. There is nothing more uncertain than a confeſſion forced by ſuch means, for when men are ſo tormented; 'tis very probable, that tho it happened ſometimes upon ſuch as had ſome veneration for truth, they would not have at ſuch a time ſo much preſence of mind as to be able to endure a coutinuance of their tortures rather then ſpeak almoſt any thing that is put to them. And ſuppoſing it always fell upon ſuch perſons as were really guilty of a charged crime, may we not reaſonably believe, they would not ſcruple ſome little addition to it, in accuſing any one to free themſelves from their preſent inſupportable pains; and we have had an account of many perſons that have confeſſed their own guilt and accuſed others whilſt upon the Rack, and have denyed when taken off, yet upon a ſecond torture have confirmed what they before confeſſed; tho no ſooner were they again free from being tormented, but they as reſolutely affirmed it to be falſe; thus we ſee there can be no certain dependance on what is forced from perſons by this way; and therefore 'tis neither political nor reaſonable, but were it both theſe, we very much doubt the Lawfulneſs of it; Chriſtianity and the Laws of Nature ſeem to forbid it. And many inſtances might be brought of innocent perſons that by this means have loſt their Lives.

Q. *Some time ſince a Gentlewoman and her Brother were walking in a Graſs-Plat, in a Garden near* London; *It ſo happened that a Snake leapt out of the Graſs, which frighted the Gentlewoman. Her Brother run it thro' with his ſword, and brought it on the point of his ſword, to a ſmall gravelled Garden before the Houſe, ſhewing it to the Family. When it had lain there ſome time, they obſerv'd 'twas ſwell'd very big, looking as if 't had been full of young ones. The Spectators being curious to ſee the cauſe thereof, cut it open, and out of it leapt a great* Toad *ſo big that it ſeem'd impoſſible for the* Snake *to ſwallow it; on which 'twas concluded that it had ſwallowed it when little, and that it had grown to that bigneſs in its Belly. Your Judgment on it? And if it were ſo, how came it to paſs that the* Toad *was not digeſted and diſſolved, as other Food would have been in the ſame place? And how came the* Toad *not to poyſon the* Snake? *By what means was it ſuſtained? What made the* Snake *ſwallow it?*

A. The Fact may be true, for ought we know, there being many Stories of this Nature. Taking this for granted, we proceed to the Queſtions: 1. Whether the

Snake

Snake followed it of that bigness, or when 'twas younger and less? We answer: Had the mouth of the Snake been large enough, which they can stretch too very much, having a deep Jaw; we should easily believe it might find Stowage for't within, as well as get it down, because of the make of those *Reptiles*, their length giving way, and as it were, shrinking it self up to greater bulk on any occasion. Then for their Throats: There are several Voracious Creatures which will swallow things incredibly big; and especially we remember some Relations in *Vanslab*, or *Ludolphus*, concerning the vast Serpents in *Africa*, some of which, when taken, a whole Calf has been found in their bellies. We therefore believe a Snake may swallow a Toad much bigger than seems probable, in comparing 'em together, especially considering 'tis such a glib morsel, going down, we fancy, like a new laid Egg in a Glass of Wine. 2. We know not, however but it might have been swallowed when 'twas less, it being possible for it to live and grow there, many Vermine living even in Humane Bodies, and those Creatures being content with little air, and indifferent nourishment. The Transactions of the Royal Society, and several other Histories, presenting us with Accounts of strange creatures, either Vomited up, or found by Dissection in the Body of Man, the Transactions particularly of some like Toads, which had lain a considerable time in the Stomach of a Maid, who had drunk 'em down, or at least the Spawn of 'em, in some unwholsome Pond-Water. 3. If ye ask, why the Toad in the Snake was not digested, or dissolved? the same difficulty lies in all the other Instances, though it is not great in either. We eat many things that never digest. Fermentation, or a sort of Corruption, is necessary in all digestion, which could not be here while these Creatures were living. 4. For the Toad's not poysoning the Snake, we may as well ask, why the Snake did not poison the Toad, the Reason being perhaps the same in both; they were Antidotes one against t'other, and their Poysons so even match, they could do one another no hurt. 5. 'Twas more easily sustain'd in the Snake's Belly than in the hollow of a great stone, tho there have been rare, goodly, well-grown Toads found in such places. For the poor Snake was but the Caterer for't; and if 'twere not overqueasie in its Diet, it had the Choice of all its daintiest bits, ready chaw'd and moistened to its hand. 6. But the last is the Swinger: What made the Snake swallow it? He that knows that, must like *Tiresias*, be a Snake indeed. However, we may have the liberty to guess as well as other Folk; Perhaps 'twas, as Turkeys do Spiders, for Physick, instead of a Purge, or Vomit. Perhaps for Food, not having the Wit to know 'twou'd not digest within him: Or perhaps 'twas in his own defence, he swallowing the Toad, least the Toad should swallow him; though we fancy he'd have had more to do to have coyl'd it up in his Belly, than the Snake to, stow that in his. And after all, if the Snake had got loose, and yerkt out his long Tail, what a sight 'twould have been to have seen him threaded the Toad, or

impaled him, which Mr. Reader pleaſes, and run away with him upon his back we can't tell whither?

Q. *Our Saviour ſays, Every Idle Word, we ſhall give an account of in the Day of Judgment. Pray, the meaning on't?*

A. The meaning of Idle Word can't be, as ſome weak perſons have miſtaken it; every word which tends not to ſome ſpiritual Edification; but every wicked blaſphemous Word, as the Context ſhews; our Saviour having been diſcourſing of the *Phariſees* blaſpheming him, and ſaying, he caſt out Devils by *Beelzebub.*

Q. *A* Chyrurgeon *at* Weſtminſter *was ſent for to the opening, and embalming of a Gentlewoman who had been dead at leaſt Eight and Forty Hours: when he had opened, and diſembowelled her, her Heart leapt upon the Table, as all the ſpectators ſaw; at which the* Chyrurgeon *ſtruck his Inſtrument into it, open'd it, and out of it he took a large Worm, as long as a man's little Finger, as thick as an Arrow: It had Two Heads, the one like a* Serpent's: *He kept it two days alive If ye doubt of the Truth of the Relation, ye may be ſatisfied of it at Mr.* Stubbs's, *at the* Chyrurgeons-Arms *in* Strutton Ground *in* Weſtminſter. *Pray, how do you think it could get thither?*

A. There have been many Inſtances of this Nature in *Anatomical* Obſervations, as well as in other Hiſtories. *Howel* in his Letters gives us one, the *German Vertuoſi* another, with the Picture, and full Deſcription of the Worm, or Snake, call it which you pleaſe, found in the Left Ventricle of the Heart of a diſſected Body. The difficulty is, how it ſhould get thither; For Equivocal Generation is now laugh'd at as much as the wiſe *Epicureans*, who defended it. It muſt then have paſt by the Blood, into the Heart, while 'twas only in *ſeed*, and there have grown to ſuch a bigneſs. The difficulty ſtill, and almoſt impoſſibility to reſolve, will be, how the ſeed of any living thing could ſubſiſt in the Form, in its paſſage through *Chyle*, &c. into Blood, without being quite deſtroyed, or altered? But when any body will reſolve us, how the ſeeds of Mites are preſerv'd through Milk, Curds and Cheeſe; for they muſt own their Original either to what has been lickt up by the Cow, or to the Runnet, and we'll then reſolve 'em this Queſtion. Though it ſeems Nature has wrought the contexture of Creatures ſo very fine, and curious, that they paſs untoucht through her Ordinary Operations, as well as they, many of 'em, flee the fineſt ſight, and ſenſe of Man, unleſs he's aſſiſted by Art, there being ſome of thoſe Animals, as thoſe who have obſerv'd 'em, aſſure us, an hundred thouſand times leſs than the Eye of a Louſe. After all, 'twill ſtill be askt, whence the ſeed of any ſuch Creature ſhould be gotten, this being deſcrib'd with Two Heads, and many denying there's any ſuch thing in *rerum Natura*; however, no ſuch in our Country: Therefore mayn't it ſeem more probable, that 'twas bred out of Corruption there, than ſo much as in its ſeed convey'd thither. We anſwer, firſt, if there's no ſuch thing in Nature, neither can this be ſo; and indeed we are apt to believe, that there's a miſtake in the Relation, and that which is call'd another *Head*, is only

only the Tail, a little thicker and broader than ſome other parts of the Body. Monſters of Two Heads we grant there have ſometimes been, as well as with two Bodies; but then it's plain Nature intended Two diſtinct Bodies, only it happened otherwiſe through defect of the matter, or other accidents.

Q. A young Gentlewoman, well skill'd in Vocal and Inſtrumental Muſick, *Deſires this Dialogue may be communicated to you, and your Judgment of it.*

A Perſon ſaid, he'd give a Thouſand Pound one he nam'd had thoſe Accompliſhments. The Lady ſaid, Give me the Money, let who will take the Accompliſhments. On this ſhe was charged with Ingratitude to God Almighty, for ſetting ſo low a rate to one in Ten Thouſand of her Sex. 'Twas reply'd by a By-ſtander, That ſuch Gifts were often Snares to others as well as themſelves, and that Riches were alſo the Gift of God. 'Twas rejoyn'd, That alſo Riches were often given to the hurt of the Owners: That Meat, Drink and Clothes were abus'd, and yet their uſe not forbidden: That the Ladies Accompliſhments were annext to her Perſon, and not Foreign, as Riches or Honours, that might be given, or purchaſed; but that no Earthly Monarch with all his Wealth, cou'd purchaſe a good Voice, or a good Ear.

'Twas reply'd again, That the Ladies Circumſtances were ſuch, that ſhe could better diſpence with one than t'other: That her not having a Fortune ſufficient to improve her Skill, as ſhe might otherwiſe have done, was a ſilent intimation to her to deſiſt from the ſtudy, ſince ſhe could not without inconvenience, and uneaſineſs to her Friends, proceed any further in it, eſpecially ſince Muſick with bare Walls, and a cold Hearth, was a very unharmonious thing. To which 'twas anſwered. That ſuch Gifts were the particular Gift of God, and therefore ought to be diligently improv'd, ſince God does nothing in vain: That therefore ſhe was to uſe her Endeavour, and truſt in God. This was the Subſtance of the Diſcourſe: Pray, your Judgment which was in the Right?

A. The Truth is, the Queſtion is almoſt bolted to the Bran already, and there is not much more to be ſaid; Therefore we'll only give our Judgment, in brief; and the Reaſon of it, and our Opinion, is (if any body car'd for't) That the Lady was in the Right, to prefer an handſome Fortune before that accompliſhment, though one that's very deſirable. Our Reaſons are, That thing is certainly moſt preferable whereby moſt advantage is brought, either to our ſelves or others, or whereby we may be able to do moſt good, relieving more poor, *&c.* as well as living comfortably her ſelf, if ſhe were worth a Thouſand Pound, than if ſhe ſung like a Cherubim. whereby ſhe'd get no more than a Poet, or a Ballad-ſinger. Nor is there any Reaſon why ſhe mayn't ſtill improve her Skill both in Vocal and Inſtrumental Muſick, as far as ſhe has an Opportunity, notwithſtanding her wiſe Choice, if left at her liberty; For 'tis certain that Ten Hundred Pound Bags, clinking in ones Chamber, would make moſt Excellent Muſick.

Q. I Findby long experience that the generality of Mankind are more governed by their Passions than Reason, and that the effect of these Passions have often very pernitious Consequences; and I have many times heard it asserted, that God Almighty implanted them in Man for his Happiness, that he may the better relish what he enjoys here, and to facilitate his Attainment of Heaven; which if true it Naturally Follows, since this End is commonly lost by our Defect in Practice, they might be so regulated and commanded, as to render us capable of enjoying what the great Creator designed by them, wherefore I desire you'd give me a short Account of their Use, and the Benefits we may receive from them?

A. Some of our Passions are of great Use to excite us to the enquiry after Truth, and to encourage us to overcome those difficulties which we often meet with before we gain what we seek after. Thus desire is most worthily employ'd, when by the Knowledge of Truth, we design so to inform our Minds as to render us Wise and Just in the Conduct of our Lives, and in making our selves useful to one another. But the same Passion is abused, when it is excited only by the satisfaction we have in gaining the Applause of the World. Yet it must be Confess'd, that in the unhappy Estate we have reduced our selves to, Passions the least reasonable are the most apt to direct us even in the Search after Truth; as for instance, we are more Naturally prompted by Vanity, than by the Love we have either to Instruct our selves or others; for 'tis too evident, that many Persons apply themselves to Study, only that they may make a Noise in the World; and cease to do so, when they have no longer an Opportunity to communicate their fond Notions; the faint shadow they have of acquiring some glory, by divulging their Opinions, maintains in them a Vigorous Pursuit even in the most barren and toilsome Studies. But if they chance to be disappointed in their expected Applauds, their mighty Zeal for Learning soon cools, and even in the most solid Studies instead of Pleasure and Delight they find nothing but Weariness and Perplexities, which makes them leave the pursuit; and tho' Vanity conquer'd their Natural Idleness, yet Idleness triumphs over their Love of Truth.

But altho' the Passion we have for glory is sometimes thus abused, it may be a means to assist us in the Service of God, and the Benefit of our Neighbour; and we are undoubtedly allowed to make use of this Passion, when by its assistance we find our Minds made more attentive; but a Caution is here to be used, that we do not encourage it, when our more reasonable Passions are sufficient to assist us in the gaining our End; and that only too when Duty obliges us to conquer and surmount those Difficulties, which cannot be done without its assistance; because this Passion is very subject to ill consequences, if often engaging us in such Studies as make a specious show, but have nothing of solidity in them, and is likewise of all the most difficult to be moderated, we being too apt to be imposed on by it, and so under a Pretence of sharpening the Wit, it serves only to fortifie our Pride, which not only Corrupts the Heart, but produces such Blind-

ness

neſs in the Mind, as is almoſt impoſſible ever to be diſſipated; for this Paſſion augments, and inſenſibly eſtabliſhes it ſelf in the Heart of Man, and when it is too violent, inſtead of aſſiſting the Mind in its purſuit after Truth, it blindly eſtranges it, and makes us even believe things as we Wiſh them to be; we ſhou'd not ſee ſo many falſe Inventions and imaginary Diſcoveries, if moſt Men had not ſo great a deſire to become Authors of New Diſcoveries: For the firm and obſtinate Perſwaſions that many Perſons have had, that they have ſquared the Cirtle, or found a Perpetual Motion, has undoubtedly proceeded from the great deſire they have had of accompliſhing what ſo many Perſons had attempted unſucceſsfully. But thoſe Paſſions are moſt uſeful, whoſe Exceſs is leaſt to be feared, and which produce in us a deſire of making a good uſe of our Underſtanding, of delivering us from Prejudices and Errors, to inſtruct our ſelves well in the Management of our Lives, whatſoever our Stations may be; and theſe engage us not in unuſeful Studies, nor hurry us to make precipitate Judgments, when once we come to be ſenſible of the ſatisfaction that is to be received from the uſe of our Reaſon, and are convinced of the Unhappineſs we are under, whilſt our Paſſions are Maſter, or rather the Tyrants of our Reaſon. We ſhall then have no need of other Paſſions to render us attentive to thoſe Subjects we wou'd Meditate upon, than thoſe that inſpire us with the deſire of our own true Happineſs, and the good of the reſt of Mankind.

Q. At what Time or Age do Children begin to Commit Actual Sin?

A. Sin is only a Breach of a Law, which none can ſtrictly be ſaid to be guilty of before he is acquainted with it, and therefore the beginning of actual Sin cannot be limited to any Age, ſince the different Education and Genius of Children make 'em much ſooner or later ſuſceptible of things.

Q. It being every Perſons Duty to make the beſt improvement they can of their Time, and no better way to do ſo, than by applying our ſelves to the Knowledge of Men and Things; and finding in my ſelf an univerſal Deſire of knowing all things, and Time enough to Proſecute what I like, I have made ſome little Progreſs in moſt of the Sciences, but ſo unſatisfactory all my Endeavours have been, as has made me ſomething ſolicitous to find out the Reaſon of it. I have taken the Opinion of ſome Friends, who adviſe me to apply my ſelf to ſome one, telling me I ſhall never gain any thing by aiming at all things which upon Examination I believe to have ſomething of Reaſon in it; for I find my Memory confuſed, and Judgment perlex'd, ſo that when I ſhou'd make any uſe of what I have learnt, my Idea's are ſo imperfect, that my labour ſeems to be ill beſtow'd. *Now I am willing to have as perfect a Knowledge of things as my Capacity will admit: therefore deſire to know, whether it may be by a general or particular Aplication to the Sciences?*

A. Since 'tis impoſſible our Narrow Capacities ſhou'd be able to receive a perfect Knowledge of all things, it is much better for us to limit our Studies to one or a few, that our aſſiduous application

thereto may render us as absolute Masters thereof as is possible to be attained in this World; for by the pursuit of all we are sure to gain but a Superficial Knowledge. But were it possible for us by a long tedious Enquiry to understand the true Causes of every Production, and to discover Nature even in her most hidden recesses, yet our Happiness wou'd be defective, since Possession alone wou'd avail but little to our Satisfaction without we were able to possess and enjoy this Knowledge, and so treacherous is our Memory, that it cou'd not distinctly retain them. So that it is not enough to have a great Stock of Notions, without we were able to bring them to Practice, and this is better done by him that understands one thing perfectly, than by him that has a Confused Notion of all things, which is knowing a little of every thing, and of all nothing; for our Minds being terminated, the Object of its Knowledge ought to be so too; from whence we cannot think of two things at the same time. And so our Eye and Mind, can discern but one single Tree in a Forrest, one Branch in a Tree, nay perfectly but one single Leaf in a Branch, the reflection of the Mind, like that of the Eye, being made by a direct Line, which hath but one Point of Incidence: And the least thing, even the least part is sufficient to employ the Mind of Man; from which Consideration a Fly detained *Lucian* so long, and a Philosopher once exercised his Wit for Forty three Years upon a Pismire. And many Volumes have been writ upon particular Animals and Plants, as *Apuleius* was busied about an Ass, *Crysippus* on a Colewort, *Marcion* and *Diocles* upon the Turnep and Rape, *Phanias* of a Nettle, *Fuba* of Euphorbium, &c. And tho' all Persons are desirous of Knowledge, yet Mens Inclinations are vastly different, and some take to one Study, and some to another, which Nature has seemed wisely to provide for Discovery and Preservation of the Sciences, which End of hers wou'd be frustrated, shou'd we enquire after New ones before we have attained what we first seek after; considering the shortness of our Lives, and the copiousness of the Arts, wherefore it is Necessary for every one to apply himself to what he's most Naturally inclined, for thereby Men have only become famous: As *Plato*, instead of improving Philosophy, as he might have done, followed his Genius in Studying Metaphysicks, *Socrates* Morality, *Democritus* Natural Philosophy, and *Archimedes* the Mathematicks, &c. and on the contrary, some Persons striving to be Universal, have failed of excelling in any thing, from whence it has been contented to have been less.

Q. *What is the Reason that Proud Men are generally more ill Natured, and more inconsiderate and rash than other Men.*

A. Those Persons that have the greatest Value for themselves, have generally the least reason; for a Wise Learned Man, tho' he may be sensible that he has something above the common rate of Men, yet he likewise finds many of his Actions come short of Wisdom, that his Learning is bounded and the more he knows, the more he's convinced of his Defects, which sufficiently humbles him:

him: But a Man that has hardly more than common Sense, and has got the good Fortune of having a High Opinion of himself, (tho' perhaps he may be singular in it) looks upon all his Actions to be performed with more Sagacity and Wit than other Mens, and consequently expects to be Preferred before them; but finding he's disappointed, and that every one is not deceived with him, imputes it to their Envy and Detraction, thinking himself almost Perfect and free from Error, upon this he's Naturally more Proud, and generally acts inconsiderately and rashly, which must necessarily make his Conversation disesteemed.

Q. *A Man having been abroad, and leaving a considerable Estate behind him, which said Estate is now possess'd by Strangers* —— Query, *He being out of Money, is not capable of going to Law, and really reduced to want of Bread, desires to know whether it may be a Sin to Murder or Rob the Detainer?*

Answ. 'Tis improbable that any Man that has an Estate, coud either have it descend to him by Inheritance, or gain it by his own Industry so privately, but that some Person or other must be sensible of his Right to such an Estate; and if so, wou'd be very good Evidences in his Cause, without he had privily made it over, or forfeited it upon some Mortgage. He must likewise have Writings to prove his Title, and if that appeared clear; there's many Lawyers wou'd undertake his Cause, and stay for their Fees 'till such time as he cou'd be enabled to pay them by his enjoying his own again, so that his Condition cannot be so bad as represented. But supposing it were possible any one shou'd be in such Unhappy Circumstances, since we must not repay Evil for Evil, 'tis absolutely contrary both to the Laws of God and Man to regain your Estate by any Action of this Nature: And besides, you lye lyable to the Law, for shou'd you secretly force any thing from your Enemy, since he possesses it under the Pretence of his own, you wou'd undoubtedly suffer for it. And as for Murder, we need not tell any one of the abhorrence we Naturally have of such Actions, and the undoubted Justice it requires.

Q. I have several Brethren, one of which being younger than my self, has been all his Life not only Unkind, but very Unjust too; and has made it his business to bely and slander me in all Company, where he thinks it may injure me; by doing of which I have received great damage, not only in my Good Name; but Business too; I have oftentimes formerly told him of it, and he has confessed it, and promised amendment, but he continues as bad, if not worse, and of late he has threatned to assault me if I come where he is, and all this for no Reason, except it is because I am a better Husband in my Business, and have respect from those I have concern with; by reason which I have no other way to let him know my Mind, but by Writing, which I have done; and told him of the baseness of the Practice, and Sin against God; I have assured him, I do freely forgive him, for all that is past, and am heartily reconciled to him, tho he gives me no Intimation that he is the like; and there are some of his Crea[illegible] that are so bold to say I am in fault, because

I do not go to him, and tell him so, tho' I thereby incurr not only the danger of an Affront but Abuse too: Your Judgment is desired. *Query, whether I have not done my Duty to a Reconcilement, and whether he (being the Aggressor is not obliged both to confess his Faults, ask forgiveness, and forsake it also?*

A. Quarels and unhandsome Treatments amongst Relations, is a most Wicked and Scandalous thing, but so much the worse as the Relation is nearer, and between Brethren still attended with higher Aggravations, it being, if the Parents are living, an act of disobedience against them; and if Dead, a breach of that Love and Amity that ought rather to be encreased, to make up the Loss of such Friends. Under which Circumstance soever you are, you have done like an Honest and Wise Man, in endeavouring so much towards a Reconciliation; but you must ye do more, for tho it may be confess'd your Brother being the offending Party, ought in Conscience to ask your Pardon, and show he desires it by injuring you no more; but perhaps he is not convinced he is in an Error; which you ought to make him sensible of, by taking all possible opportunities to let him know you pass by all Resentments, doing him as many good Offices as are in your Power, and never reproaching him with what ill ones he has done you: By which Carriage, if he is not an Obdurate Fool, he'll be satisfied you are his Friend, and deserve to be received by him as such. You must also examine, if you have never given him any Cause to Treat you disrespectfully, and if you have, be sure no sooner to remember it, than to let him know you are sorry for it; being always already to show him a good Example, and to bear with his Weakness: Another Method may likewise be taken, as making use of Friends to Reconcile and bring you together, you not appearing in it your self; which will be properest to be made use of after you have been able to do him some sensible kindness.

The Five following Queries were sent us, which we think fit to insert here without any Answer.

Q. *Whether the Church-Wardens and the rest, who in divers Churches in* London *since the Fire placed and set up the King's Arms above the Commandments of God, in the place of most Holy Christian Worship, had any Law or Canon to authorize, justifie or excuse them for so doing?*

Q. 2. *Whether it is probable, that they had any Authority from the Bishop, since in* St. Peters Cornhill, St. Martins, *and other Churches, where are and then were Persons as observant of Ceremonial and Episcopal Orders as any, the King's Arms have since that time been placed elsewhere than in that part of the Church?*

Q. 3. *Whether to set them up in that place of our most Solemn Christian Worship, over the Commandments of God, like the Cherubims in the most Holy place of the Temple, over the Ark of God, be not a matter of greater Indecency than the setting up of the Founder's Arms in the* Theatre *at* Oxford *over the Kings Arms, which were afterwards Or-*

dered

dered to be taken down for the Indecency of it, and placed elsewhere?

Queſt. 4. *Whether it was not an act of great Preſumption in them who did it, to do it of their own Head without any Law, Canon or Authority of the Biſhop, and to be looked upon as an Effect of Prophane Flattery of Princes in ſuch as of late ſet up Loyalty above all Religion, and inverting the Apoſtolical command, preferred the Honour of the King before the Fear of God?*

Queſt. 5. *Whether the admitting or conniving at ſuch Acts of Flattery hath not been very miſchievous to Princes, and therefore by all Wiſe and Religious Princes to be rejected with Indignation, and ſuch wicked Flatterers to be diſcountenanced and ſuppreſſed as the Peſts of the State?*

Q. I was marry'd more than a Year ſince to a young Woman with a Fortune ſuitable to my own, and we have yet liv'd very Comfortably together; but now there comes a Man of a much meaner Fortune than either of ours, who ſays he was Married to her three Years ago, tho' now ſhe's but ſixteen and a half, and the ſame is not deny'd by her or her Father, only the Marriage was not conſummated, and they gave the Fellow a Piece of Money to leave her and go beyond Sea, tho' now he's return'd and demands her as his Wife. *I'm a Tradeſman, and extreamly troubled, leſt this, if known, ſhou'd blaſt my Reputation: I deſire your Adviſe in this Caſe, Whoſe Wife ſhe is, and what I ought to do in ſo intricate a matter?*

A. That ſhe was an Infant when but thirteen, is, we think, a *rul'd Caſe*, and therefore not capable of diſpoſing of her ſelf, eſpecially againſt the Conſent of her Father, as it ſeems to have been; which, with its not being Conſummated, makes the former, we think, no Marriage. However, there might be the Inconvenience of a Law-ſuit in the Caſe, and the Noiſe of the thing, which the Querift is ſo juſtly afraid of; for which Reaſons he muſt e'en take the ſame way the Father did before, (tho' 'twas not very honeſt in him to let him know nothing on't) give the *Quondam-half-Husband* another Piece of Money, and let him totally reſign what we think is none of his.

Q. *Whether Cock-fighting, abſtracted from any Vice, be lawful?*

A. 'Tis not very exactly worded——but you mean, we ſuppoſe, abſtracted from the Vices of *Swearing*, *Paſſion*, immoderate *Gaming*, *Cruelty*, &c. We Anſwer, we think 'tis not *unlawful*, ſince that it may be without any of theſe Vices, or any other beſides *Cruelty*, will ſcarce be deny'd: And as for that, it's poſſible to Delight in the *Valour* of the *Creatures*, who are given for our Diverſion as well as Neceſſity, without being cruelly delighted in their hurting one another.

Q. *Whether if the Men were equally Puniſhed with the Women, for deluding Women or Maids in the Streets or other places, it wou'd not be a good Law, and might not put a ſtop to the Debauchery of the City?*

A. Ay, and of the Kingdom too, if you cou'd get it made, *Sed Quis*, &c. &c. &c.

Q. *We read in the 3d of* Daniel, *That* Nebuchadnezzar *commanded all Nations to worſhip the* Golden Image;

Image; *and they that did not, were to be cast into the* Fiery Furnace. Q. *Whether* Daniel *did not worship the Image, and all the other* Jews?

A. For the rest of the *Jews*, it's easily solv'd, since they had nothing to do to be there, nor any of the common People, unless to gaze, as is usual on such Solemnities. This we learn from the 2d Verse: 'Nebuchadnezzar 'the King, sent to gather toge- 'ther——the Princes, the Go- 'vernours, the Captains, the 'Judges, the Treasurers, the 'Councellors, the Sheriffs, and '[all the Rulers of the Provinces] 'to come to the Dedication of 'the Image which he had set 'up——And accordingly they came, in the 3d. Verse, and worshipped, in the 7th. And among those *Rulers of Provinces*, it's probable, the Three Confessors were obliged to come; for it's said, in the last Verse of the 2d Chapter, that they were 'set over the Af- 'fairs of the Province of *Babylon*. For *Daniel*, the Difficulty seems greater; that he did not worship the glittering Monster of an Idol, we may well conclude, from the inflexible Piety and Virtue which he shewed on all occasions. But how then did he escape? Either by his Dexterity, he got himself employed about some other business; or else there were to be two Adorations of this Image, perhaps Mattins and Even-song, it being not probable all the Great Men could be present at once, and he might be still expected at that to come. Now that this Ceremony was to be twice, at least, performed, seems pretty fairly deducible, from *Nebuchadnezzar*'s own words to *Shadrach*, *Meshach*, and *Abednego*, Verse 25. 'If ye be ready, that 'at what time ye hear the sound 'of the Cornet, &c. ye fall down, 'and worship the Image; Well, and this was after the first Adoration. There's still another solution, perhaps the most probable of all, that *Daniel* was so Great a Person, and the *Chaldeans* so much obliged to him, that they durst not, or would not accuse him. His Greatness we find, Chap 2. v. 48. 'The King made 'him a Great Man, and gave 'him many great Gifts, and made 'him Ruler over the whole Province of *Babylon*, and Chief of the Governours over all the *Wise Men* of *Babylon* (a sort of a Chancellor to *their University.*) But yet more than this, *Ver.* 46 "The King fell upon his Face, & *worship'd Daniel*, & commanded that they should offer an Oblation, and "sweet *Odours* unto him. *Daniel* was one of the King's Idols himself and it seems hard to make one Idol worship another. Then, for their Obligation, *Daniel* had sav'd the Lives of all these *Chaldeans*, but a little before; and 't had been most barbarous in them to have desir'd his Death, though they did his Companions, out of Envy at their advancement. All these Solutions are, we think, probable, and neither contradicts the other.

Q. *I'm a marry'd man, but having a very ill Wife, have been parted from her some years, and design never to live with her more. Now I desire your Advice, whether I may pray to God to take her to* himself, *that I may endeavour to make my self happy in another.*

A. Sure if she's fit for Heaven, she's fit for you; and if she were as good while you liv'd with her as

as she is now, how came you *to part?* But supposing *the cause* were sufficient, and she's grown never the better all this while, 'twould yet be handsomer to submit to God's Will, and wait with patience, or rather pray that he'd convert her, than take her away in such a condition.

Q. *Whether the* Soul, *in the state of* Separation, *shall see our Blessed Saviour in his* Glorified Humanity, *or not till* re-invested *with the* Body?

A. We have had occasion to examine this Point, if we mistake not, more than once already, and have shewn the Opinion of the Ancients, concerning Martyrs being immediately admitted into Paradice. To which we must refer the Querist, only adding, That St. *Paul* is clear in the case, that when we *depart*, we shall be with *Christ*.

Q. In the 6*th* of *Daniel*, A Decree was made, That none, for Thirty Days, should ask any Petition of God, or Man, but of the King only, under pain of being cast into the Den of Lyons; *and Verse* 11. *Daniel* was found making supplication to his God. Q. *Whether* Shadrach, Meshach *and* Abednego *did not Worship God those Thirty days; if they did, how they escaped punishment?*

A. They might be dead during the Reign of several Kings, from the first mention of them. If not yet might escape here more easily than before, because the chief Pique of the Presidents was against *Daniel*, their Rival; and therefore they were so careful to *set* him, in order to bring him under the Lash of the Law; besides, that he might the more easily be discovered, because of his generous behaviour, above Disguise, or Fear, praying with his *Window open*; as formerly, towards *Jerusalem*.

Q. *When our Saviour was set on a* Pinacle *of the Temple*; Q. *Whether he was visible to the people, or no?*

A. Where's the Concern, whether he was, or was not, since neither is affirmed in the Scripture? However, it seems most probable, that he was visible, and that one part of the Devil's Temptation was to persuade him to Vain-Glory, and the performance of an unnecessary and unseasonable Miracle; As a Modern Poet has it, who introduces the *Tempter* thus accosting him;

Flee from yon Court, the Vested Priests perceive,
Their Morning-Sacrifice unfinish'd leave.

And Again:

Plunge hence, in sight of all th' admiring Town,
And in the Altars Flames waft softly down:
So shall the wondring World due Honour bring,
At once adore the God, and hail the King.

However, it seems not probable that the Pinacle of the Temple was on *Herod's Tower*, or the *Porch*; which, as the forementioned Author, in *Solomon's* Time, was One Hundred and Twenty Cubits high, and not less in *Herod's*; But rather, some of those stately Galleries *Josephus* mentions, whence the Priests were used to speak to the people.

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A. St. *Auſtin*, as he is quoted by the *Rhemiſts*, and others, explains it thus 'That he which 'offends in one, that is, againſt 'the General or great command-'ment of *Love* or *Charity*, which 'is in a manner all, as being the 'ſumm of all the *plenitude* of the 'Law, and the perfection of the 'reſt; he breaks, after a ſort, and 'tranſgreſſes all; no ſin being 'committed but either againſt 'the Love of God, or our Neighbour. To this may be added, that he who makes no Conſcience of breaking one Command, and living in the avow'd neglect of his Duty in any one Inſtance, it's evident that 'tis not out of Conſcience he obſerves other *Precepts* of the Divine Law, but from Cuſtom, Reputation, or ſuch like, and not keeping it from a good Principle, he's a Tranſgreſſor, as well as if he had more generally broken it, though it's true, not in ſo high a manner. Beſides, there's a Chain of Vertues, and he who breaks one Link, effectually diſſolves it. After all, it being certain, as the ſame Writer affirms, 'That there's none who 'doth good, and ſinneth not; and as certain, that he does not contradict himſelf, it muſt follow, that the *offending* here mention'd, muſt be a deliberate, habitual thing, and that of an high Nature, as is Haughtineſs and Uncharitableneſs towards a poor good man, how light ſoever it may be eſteemed, being the *very thing* here intended.

Q. *How far by the ſtrength of Nature may a Chriſtian perform any good Act, relating to Soul or Body?*

A. By the *ſtrength of Nature* we ſuppoſe the Querift intends the *Remainder of Uncorrupt Nature*, conſider'd as diſtinct from Divine Grace, or the aſſiſtance of Revealed Religion. And taking it in this ſenſe, he can do as much as an *Heathen*, and no more, becauſe all men are alike, till Chriſtianity makes the difference. Some of the *Heathens*, 'tis true, have done many handſome things, and ſpoke more; but then they were men of an Extraordinary Genius (their Commonalty being much more barbarouſly and profligatedly lewd than ours.) They had made many Improvements in Natural Knowledge, being men of ſtrong heads, and clear Reaſoning, and ſeem to have brought ſome part of it as high as it could go: They had ſome Syſtems of *Ethicks*, which were generally true and good; but they were not very forward in practiſing them, the moſt Virtuous men we find amongſt 'em, *Socrates*, *Cato*, *Seneca*, and others, having ſome very foul Blots in their Lives. After all, 'twill be difficult to ſtate exactly what ſhare of a good Action performed by a Chriſtian, may be aſcrib'd to Nature, and what to an higher principle; at 'tis o' t'other ſide, when Evil Thoughts proceed from a man's own Mind, and when they are injected by the Devil. Thus much is certain, that God let's Nature work as far

far as it will go, because he does nothing in vain; but because it can't go far enough, he must, and does assist it, so we may not be able precisely to define either the manner of his Opinion, or the measure of it. For Example, it's Natural for a man in distress to seek for aid, and that to the most powerful Helper; and the same Light of Nature directs him to God. But still a Christian owns, that without the assistance of God's Holy Spirit, distinct from ours, because working together with it, his Prayer will never be accepted: And yet, as before, we question whether it be easie to fix the very precise degree, where one ends and the other begins. Tho' this is sufficient to satisfie and encourage us, that if we do our parts, God will not be wanting in his.

Q. *Whether 'tis not the Product of* Original Sin, *for any man to lie under the Tyranny of ungoverned thoughts, I mean, such as are confus'd and disorder'd?*

A. All actual sin, as well as the misfortunes of Life, are undoubtedly the fatal effects of that first Transgression, and among other weaknesses, none more troublesome and Uncomfortable to a good Man, than this of vain and wandring Thoughts, especially in Holy Offices, as the contrary the greatest Blessing, and the highest pleasure that's to be had of this side the Stars, namely, to have a mind entirely bent and fixt on heavenly Objects. 'Tis true, the Fancy is so nimble a Faculty, and has so vast a Range, and the Soul it self so active, (indeed *Act* it self) that 'tis very difficult, especially for some Tempers to obtain such a Mastery of themselves in these matters. But yet doubtless 'tis possible. The Consideration of the Holiness of Place, by the Presence of God, and Dedication to him, will much conduce to this. Preparation before, and long constant struggling with our foolish Thoughts, may at last produce an Habit of close thinking, and more steady Devotion.

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A. Our Saviours Cursing the Fig-tree for bearing Leaves and no Fruit, was a most evident Instruction to such Men whose Profession made a fair shew, that something more was required; and that if this Appearance of Holiness was not accompanied with the *Fruit* of Good Works, it was nothing worth, this Emblem declaring what such Persons were to expect. And the Learned Doctor *Hammond* was of Opinion that the *Jews* were much like that *leafy Tree*, a meer Professing People, which were to expect speedy Destruction from him, if they continued in their Unfruitfulness. No other can be suppos'd, but that what our Saviour did to the Tree was *Emblematical*, for no Man of Common Sense, if he had expected Figgs, wou'd upon a Disappointment have revenged himself on a *Senseless Tree*, which cou'd in no respect be accounted faulty or blame-worthy. And And it's very likely, that the Account

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count we have, *that the time of Figgs were not yet come*, &c. was purposely added, that it might the more plainly appear, that our Saviour's Curse was not meant against the Tree, but only as it was a Resemblance of a Professor that is *barren* of Good Works.

Q. I am left Executor by my Deceased Father, which has Created me very much Trouble; and Involved me in a Vexatious Law suit, wherein obtaining no relief, I applied my self to my Adversary, and desired Conditions of Peace; whereupon the matter was debated and concluded between us, and several of mine as well as his Relations were then present, who afterwards blamed me, for being too Rash and Timerous; pretending, That I might have Compounded for more than I did.

Query 1. *Whether I ought in Conscience to make good so much Money, as my Relations do Judge me to have given Rashly and Timerously away?*

Query 2. *I have no great Fortune, and have an Uncle and Aunt above eighty Years old, to whom I cannot but in Conscienc allow Competent Maintenance, and by Virtue of the Executorship, I am to take care of my Younger Brethren; now considering the Charges they put me unto*, &c.——*I fear I should thereby be disabled to make sufficient Provision, for a Family, if I had one; and for these Reasons dare not Marry.*——*Although I find, I am not able to live Chastly in a single Life: Therefore I desire your Advice, how I shall behave my self in these Perplexities?*

A. 1. Supposing you acted in the Cafe of those whom you were entrusted for, as if it had been your own, Conscience and Justice oblige you no further; and since you did the best to the utmost of your Knowledge, the blame lay in your Relations that did not, if they perceived you too easie, inform you better. But if you acted with an unconcernment, or with too much indifference in the Affair, then you have injured them and ought to make Reparation; since it lay chiefly in your Breast to determine the Matter. This you alone know, and therefore are obliged to act accordingly.

A. 2. You are expresly commanded rather to Marry than burn, and since you have something, if you are a sober Man, you may get a Wife with such a Fortune as may be able by Improvment to maintain both her and what charge may probably ensue. Besides your Uncle and Aunt can't live long, and you'l have more come into your hands, tho' the rest of what you have will undoubtedly be bleft for your Religious Care of them, and those Brothers committed to your Charge, which you'll do well to make capable of some Employment both for their Good and your own Ease. But we have one Caution to give you, upon which more than a little of your Quiet depends, that you make choice of such a Wife whose temper may agree with your Circumstances, and that will not think much of your Religious Charity, for 'twill be next to impossible to conceal it wholly from her.

Q. A Tradesman in the Countrey, marries a Gentlewoman both pretend to great Fortunes, but a little

little time discovers them equally deceived, he breaks, and is cast into Prison, she forced to shift for her self, goes to Service, where she lives well several Years, but has lately fallen into a very good Trade, and gets Money, his Creditors being satisfied of his Insolvency, Discharge him out of Prison, who not being used to work, (having lived very well and credibly in his Time) is forced to depend on her for his Maintenance.

Query, *Whether his Wife is obliged to maintain him, and live with him as before he failed? Or if she be, whether she does well to keep him at a farther distance, than she does her Servants, being scarce ever admitted to her board, tho' sometimes in her Bed, as appears by her having lately had a Child by him, her Friends think it hard she should maintain him in Idleness, and prompt her to Severities against him; and his, Censure Her and Them for their hard usage of him; her Excuse, or Reason, why she would not live with him, is, because he is Proud, Sawcy and Contentious, and that her Life would be very uncomfortable. Now Gentlemen, Whether ought she to consider her Duty, or her Comfort?*

Both, since here her Quiet does not contradict her Duty. She having the Power in her own hands, may in all Probability make her own Conditions, which ought to be as good and honourable to such a Relation as her Circumstances, (all things considered both as to Temper, Fortune and Duty) will admit. She may, and is to be commended, now 'tis in her Power, if she does what she can to keep her self happy. And she must likewise remember he is her Husband, and Prudently to be used as such, showing her Goodness and Christianity by taking some care of him, that wou'd take none of her. If he answers the Character here given, she had better let him have a reasonable share, than make him Master of her Purse, nor is she obliged to more: But we think it hard, he shou'd want necessaries, whilst she without injury to her self can supply him: The best Method she can take is, to put him in a way of Business, by which he may be just and honourable both to her and to those other Persons he is indebted to; and that Man must have the Soul of a Mouse, that may be put into a Capacity of repaying those Obligations he lies under, and will not accept the Offer. We think it best for them, if possible, to live together, all past things being forgot of either side, that may occasion any Feuds, and he must be an Ungrateful black Villain that will abuse a Woman that shall deal so handsomely by him.

Q. *I desire to know what Reason the* Church of England *can give for not using the* Oyl to the Sick, *which they are obliged to do by the 5th of St.* James, *the 13th, 14th and 15th Verses, where we find it written,* "Is any man sick, among 'you, let them bring in the Priests 'of the Church, and let them pray 'over him, anointing him with '*Oyl* in the Name of our Lord; 'and the Prayer of Faith shall 'save the sick man, and our Lord 'will lift him up; and if he be in 'sin, his sin shall be forgiven 'him.

A. We find 'tis a Catholick who proposes the *Query*, by his quoting

quoting the Text out of the *Romish* Translation; though we shall much eaſier anſwer why we omit the Cuſtom, than thoſe of his Communion, why they ſtill make uſe on't. And that they may have all fair play poſſible, we'll endeavour to repreſent the full force of their Arguments for this practice, which may be met with in their Annotations on the place, and other Writers; omitting, and not returning their foul Language, of *Unbelievers*, *Hereticks*, *Miſcreants*, &c. which they there ſo plentifully load us with. They ſay for themſelves,

1. That the Sacrament of *Extream Unction* was inſtituted by Chriſt himſelf; and that Venerable *Bede*, and other Ancient Writers, think the 6th of St. *Mark* pertains thereto.

2. They ask what Diſhonour is it to God that a Sacrament ſhould be inſtituted in the manner of *Oyl* any more than *Water*? Why Grace mayn't be annexed in one more than the other?

3. That this preſcription of the Apoſtle's was general and abſolute; and not only to endure for a ſeaſon, requiring us to ſhew where 'twas ever abrogated and altered.

4. The Church ſtill continu'd the practice of it.

5. To prove it not a Temporary, Miraculous Gift, they ask, Whether Men were *generally* commanded to ſeek for health by miraculous means?

6. They interpret [*ſaving*] here to relate to the *Soul*, [*lifting up*] to the *Body*, but that by Natural Means, without Miracle

7. They ask, whether all Prieſts or Elders had the Gift of healing in the Primitive Church? If not, they think it in vain to call 'em. If they had, why did any *Dye*?

8. Others urge, that the reſt of St. *James*'s Precepts were *perpetual*, why not this too?

9. That Miracles don't extend to the Spiritual Gifts, as Saving here, and forgiveneſs of Sins. This we think is the full ſtrength of their Argument which we'll now endeavour to Anſwer.

To the 1. They *contradict* and *Anſwer* themſelves, in their Notes on 6 St. *Mark*. Here they ſay, that himſelf inſtituted *Extream Unction*; But becauſe they find nothing on't in the Goſpel, there they ſay 'twas only what the Diſciples did [a preparation to the *Extream Unction*.] Now a *preparation* is not an *Inſtitution*. But further, Chriſt did not there, nor any where elſe juſtify or command it, becauſe the Apoſtles Heal'd the Sick without it; By taking by the Hand, a bare Word, the Impoſition of Hands, Napkins that touch'd 'em, nay, their very Shadows, as we may learn in their *Acts*, the Ceremony being *ad Libitum*; the Eſſence, as here, Faith and Prayer in ſick and whole. If any ask how St. *James* here enjoyns Unction, we anſwer with *Lightfoot*, That 'twas a common Religious Ceremony among the Jews, retain'd, by the Apoſtles as Baptiſm, Impoſition of Hands, &c. ſeems alſo to have been, ſome of which Cuſtoms were Adopted by our Saviour, and made perpetual, others not.

To their, 2. What diſhonour 'tis to God to inſtitute a Sacrament in Oyl, &c. We Anſwer, None at all if he pleas'd, but they muſt not make this paſs for Logic, or perſuade us that whatever

ever God may do, he has actually done.

To the 3. Tho' the preservation be conceived in Terms general and absolute, [If *any man*] yet it related only to the State of the Church at that time, when Miracles were Wrought; St. *Paul* expressing himself in the same manner of the Temporary Usage of Praying and Prophesying with the Head covered or uncovered, &c. and in several other instances. But where, say they, was it Abrogated or Alter'd? We Answer, it fell of it self, when the Miraculous Virtue ceased which attended it, since 't had been a mocking God to have retain'd the sign without the Substance ever accompanying it. 'Twas the Prayer of Faith which was required with it, namely, The Faith of Miracles, both in sick and whole. Now we desire leave to ask them one Question, for the many they have ask't us, Whether they think it Faith or Presumption in some of their own Wise Saints of late Ages, who have gone to Graves, and commanded the Dead to Arise; and when they have lain still, as stubborn as any Hereticks, refusing to hear 'em, have continued bellowing over 'em to persuade 'em to 't, refusing to stir, till dragg'd away by those about 'em?

4. That the Church still continues the Practice of it, as a Sacrament, and this in all Ages, and Places, after the Miraculous Virtue ceas'd, they pretend, but can never prove, the Councils they bring for't being about 800 years after our Saviour. We know the *Valentinian* Hereticks us'd it, but suppose they'll scarce plead their Example.

5. Nature teaches to seek Health by all lawful means, God does the same, in the command, *Thou shalt not kill*. You think he also bids you do it in the *Apochrypha*, *Give place to the* Physitian, *for the* Lord *hath created him*. The Nobler the Physitian, the better; the surer the means, the more desirable. Miracles, you grant were lawful means, and the Noblest of any other; therefore they were as much requir'd to be used, since the power not given in vain.

6. All the three words here us'd, plainly relate to the Body, σῶσαι, ἐγεῖραι, κάμνοντα, To save (as he sav'd others, himself he cannot) to lift up Sick, or Bedrid. But their Unction is not to Cure the Body, seldom or never with expectation of it, why else do they call it *Extreme*? Therefore not the same with that in the Text, nor to be grounded on it, as some of their own Authors ingenuously confess.

7. There's no necessity of *all* having this *miraculous Gift*, 'tis enough if *some* had it in *all Churches*; which 'tis very reasonable to believe they had the *Gift of Miracles*, and particularly *healing*, being then constantly bestowed at the *pouring out of the Holy Ghost*, as we learn from the History of *Simon Magus*. For the Objection, None then would have died: It lies almost as full against the Miracles of all the Apostles, at least while among their Converts. But 'tis easily answered; Miracles were only to be wrought where and when God's Glory requir'd 'em, and where, as before, he gave the miraculous Faith to *heal* and to be *healed*.

8. This has been partly answered, and there needs little more than repeating what has been said, for it's full satisfaction. Several of St. *Paul*'s Precepts were plainly *temporary*, as well as this of St. *James*, and yet most of their Writings to be a perpetual Rule. What St. *Paul* says of Prophecying, as before, was *temporary*, if not also that of Marriage. What be Wages of the Priests maintenance, Schisms, the Sacrament, &c. are all *perpetual*.

9. What th y urge, that Miracles here don't extend to Spiritual Gifts, as *Salvation* and *Forgiveness*; The first has been answered; The second was not the Effect of Miracle, but of Prayer, Faith and Confession, afterwards recommended; on which, as Dr. *Hammond* thinks, *Absolution* was pronounced by the *Bishop* or *Priest* [the Absolution of the Church in the Hands of the Rulers thereof] are his express Words. Whereas the Papists make this *Absolution* still distinct from the *Unction*, and both necessary to all that leave the World, just as they are departing.

Q. Is it not plain, *that the* Writers *of the* Scripture *were* Fallible, *as well as others*; *and that the Apostles were actually* mistaken in matter of Faith; *both History and Prophecy*; *particularly St.* Paul *and others, as to the End of the World, which they bought very near, as we read from* their Writings?

A. No, by the *Socinians* leave, it's so far from being plain, that the contrary is true and evident. And indeed were it not, could the Sacred Writers have been so grossly mistaken, and that in things of so great moment, as sure none can be greater than the End of the World, how could we think 'em Divinely inspir'd? If they could be mistaken in one thing, why not in another, and where can we *stop*, or what security for our Faith, when they who should be the pillar and Foundation of Truth, thus deceive us? This, 'tis true, must be allowed that the apostles, as Men, were Fallible and subject to the like Passions and Infirmities with other good Men, and where accordingly in common matters of Life, like others sometimes mistaken. But when they acted as *Apostles*, or *Evangelists*, publishing *the Gospel*, or instructing the *Church* by their Writings, both in that and after Ages; here, 'tis highly Reasonable, nay, necessary to suppose such an *Extraordinary Assistance* from heaven, as should preserve 'em from delivering any thing that was false to the World; such Assistance had the Penmen of the Holy Writings in the *Old Testament*, who delivered all in the Name of God; and where they are quoted in the New, they are attributed to the Holy Spirit. Nor were the *Apostles* inferior to them; nay, had a more plentiful Effusion of all Miraculous Gifts, than ever was bestowed on Men before our Saviour; and if they were but so much as Honest Men, their Writings must be also divinely directed, because they themselves equal 'em with the rest of the sacred Scriptures, when they have occasion to mention them. But now to *Fact*, for we own 'twill be in vain to Reason for their Infallibility, if it appears they have actually fail'd, which we deny they ever did, and *are satisfied* no Objection can be *brought to the contrary*, which mayn't

have

have a *fair* and *ſufficient Anſwer*. For 'tis St. *Paul*, which is moſt *frequently clamoured* againſt (though we muſt thank *Grotius* for beginning it; but if he won't allow the Apoſtles to be Infallible, we hope we need not allow him to be ſo,) it ſeems unaccountable, how Men of Senſe, and ſuch deep *Pretenders to Reaſon*, ſhould Run away, whole *Droves* of 'em *together*, with ſo open a *Fallacy*. The place they *principally urge*, is that in 1 *Theſſal.* 4. *chap.* "*Then we that are alive, and* "*remain unto the coming of the* "*Lord, ſhall not prevent them which* "*are aſleep.* And again, *Verſe* "17. *We which are alive, and* "*remain, ſhall be caught up toge-* "*ther with them in the Clouds, to* "*meet the Lord in the Air*, &c.

From whence they ſhrewdly argue, He includes himſelf, and therefore thought he ſhould be alive at the coming of Chriſt. But does not any Child know that common way of Speech wherein we ſpeak our ſelves in *the perſons of others*, eſpecially when Members of the ſame Community; as St. *Paul* of the Church Militant? It's plain from other places, he could not himſelf think the End of the World was ſo much as near; and this he ſolemnly tells theſe *Theſſalonians* in the next Epiſtle; which ſeems to be writ much on that very occaſion, becauſe ſome had miſtaken his *firſt*, as others do now, and thought the World was not long to laſt. Again, he could not expect to live to the End of the World; for he ſays, he expected ſoon to die; 'I am now ready to be offered, 'and the time of my departure 'is at hand.

Q. *What degree does Silver bear amongſt other Metals? What are the chief properties of it, and from whence is it that we have the greateſt part of it?*

A. Silver is the fineſt Metal in the World excepting Gold, 'twill beat very thin, and ſtretch in wier beyond any ſort of Metal but Gold, even as ſmall as a man's hair. It will not ruſt, but Cankers a little into a pale blew, conſumes ſome ſmall matter in melting, 'tis diſſolvable, like other metals, in *Aqua fortis*; And a thin plate of it, as a great or leſſer piece, rub'd with Brimſtone and held over a Candle, ſplits and moulders, becauſe it is Calcin'd the powder of which paints glaſs yellow. It chiefly comes from the *Weſt-Indies*, and *High Germany*, being dug out of *Mines* in an *Oar* not much unlike Lead or Antimony, and the richer veins of Lead are ſaid to have much Silver in them. When this *Oar* lies open to the Air, it ſends forth ſometimes branches like a white *moſs*, of pure Silver call'd the Silver-tree, and is ſaid to be imitated by ſome Chymiſts who alſo pretend to make fictitious real Silver by the lower preparation of their Philoſophers-ſtone; beſides which there is a Counterfeit of it, made by whitening Copper, too well known to thoſe ſparks amongſt us who cheat by falſe plate or money. The touchſtone and fire are generally the methods 'tis tryed by. A veſſel of it in common uſe is long a heating, but then preſerves its heat as long.

Q. *I ſhall not take the way that ſome perſons have done, in hopes to gain an Anſwer, by accuſing you of unkindneſs, in not reſolving my* Query, *although perhaps as often*

ſent as moſt you receive, and with as many requeſts added to mine; but rather conclude, if I patiently wait, I ſhall ſooner or later be ſatisfied by you; And ſince I obſerved in one of your late Oracles, *that you would have anſwered a Queſtion, if it had again been ſent you; and not knowing but mine may, as well as others, be loſt in the Crowd, I ſhall here again repeat it as follows,* viz. *What are the Opinions of the* Remonſtrants, *as to matters of Faith? I beg the favour of you to be as full upon it as your Paper will permit; which will be no mall Obligation to me, and many other of your hearty Friends.*

A. The *Remonſtrants* believing that the Chriſtian Religion conſiſts in obeying the precepts of the Goſpel, they maintain we muſt particularly endeavour to ſhun all errours which may divert us from piety, and that we ought to inſtruct our ſelves in the doctrines of the Chriſtian Religion, according to the relation they have to the obedience which God requires of us. They believe if Chriſtians were not ſo divided as they are, 'twou'd be ſufficient only to keep to this principle, but ſince controverſies have cauſed ſo many diviſions amongſt them, they look upon it almoſt neceſſary to examine the importance of theſe controverſies, that they may not raſhly condemn ſuch men, as excluded from ſalvation, who might be as good Chriſtians as themſelves. They do not allow of engaging our ſelves into ſuch ſubtil queſtions about which God has revealed nothing to us, as whether Eternity is ſucceſſive or not, about the manner of God's immenſity, and ſuch like. They ſatisfie themſelves with propoſing divers opinions, and ſhewing the unconquerable difficulties wherein they ſhou'd involve themſelves, let them embrace which ſide they won'd, and therefore they conclude it is enough to believe the ground of things, without its being neceſſary to decide any thing about the manner of 'em, determining only in ſuch caſes where the Scripture or our Reaſon inſtructs us ſo clearly that 'twou'd be impoſſible to remain in doubt. They maintain in general, that God is not the Author of ſin; but ſay when men ſin, God determines them by the concourſe of his providence to will certain things which are ſins, and yet without having any part in their ſins; becauſe God performs only what is *Phyſical* in their actions, and men the *moral* part. In reſpect to the ſin of our firſt Parents, they ſay that God, to prove their obedience, forbid them to eat of the fruit of a certain tree under pain of death, which they underſtand of a temporal and not eternal death, and that after they had ſuffer'd divers miſeries their ſouls ſhou'd be ſeparated from their bodies; whereas if they had obey'd God, they ſhou'd never have dyed. As to the effect the ſin of our Parents has produced in their Poſterity, beſides the miſeries and death which we inherit from 'em, they hold that Children are born leſs pure than *Adam* was when he was created, and with a certain inclination to pleaſure, and whatſoever can cauſe it; which they do not immediately take from *Adam*, but from their Mothers; and that this inclination varies according as the defects of thoſe which bare them are different;

different, and according to the diverſity of their temperaments. This diſpoſition being natural to Children, the leaſt occaſion is ſufficient to incline them to ſin: As ſoon as they are arrived to any knowledge, they ardently embrace whatever creates them any pleaſure, and avoid pain at any price whatever. But whilſt they are uncapable of making any uſe of their Reaſon, the *Remonſtrants* maintain that this inclination is not properly a ſin, and that it cannot merit eternal death. They further ſay that there is nothing criminal in this inclination, after they are capable of uſing their Reaſon, provided they don't conſent to follow it when it inclines them to violate any of Gods commands. Concerning the covenants which God made with *Abraham* and *Moſes*, they ſay the laſt was not capable of carrying the *Iſraelites* to a perfect ſanctification, which they look upon to be the reaſon for making the covenant of grace; and that 'twas the pure mercy of God which induced him to make this covenant with men, wherein at the ſame time he diſcover'd his mercy towards ſinners and his hatred to ſin, by pardoning none but through the ſacrifice of his Son. They ſay, our Saviour added to the Laws of *Moſes* thoſe which prohibit ſwearing, putting away a man's wife except for Adultery, and the command of loving our enemies. This as he was a Prophet; and that he executed the office of a Prieſt, in the oblation of the ſacrifice which hath expiated our ſins, and the interceſſion he now continually makes for us in heaven. Although they affirm that God cou'd have pardon'd us, if he had thought fit, without the ſacrifice of his Son, yet they ſay he was not willing to do it, except his Son wou'd offer up himſelf a ſacrifice for the ſalvation of mankind. They maintain this doctrine in oppoſition to thoſe who believe that Jeſus Chriſt perform'd no act of his Prieſtly funtion upon earth, and likewiſe againſt thoſe who ſay he compleated his oblation upon the *Croſs*. And they ſay he perform'd the office of a King, in that being enter'd into heaven by his own blood, he received from God the power of Converting men, and expiating their ſins by making them acceptable to God through the holineſs to which he guides them. The *Remonſtrants* alſo hold, That Jeſus Chriſt did not ſuffer the pains which we have deſerved either in reſpect to their duration or greatneſs, but that God through his mercy, was willing to accept the ſacrifice of his Death for the expiation of our ſins, and upon his account has remitted that puniſhment which we merited. They believe, that thoſe who from this Opinion, accuſe them of leſſening the ſatisfaction, have not taken their Idea of this Sacrifice from the *Scripture*, but ſome School Divines. They affirm that both reaſon and the *Scriptures* furniſh them with invincible proofs for this opinion, and ſay that herein they agree with *Calvin* who ſaid that *the merit of Jeſus Chriſt depended alone on the grace of God, and that if we wou'd oppoſe it ſimply, and of it ſelf, to the Judgment of God, it wou'd not avail becauſe there is nothing in man that can merit any thing before God.*

They look upon predeſtination to be only a decree of God by

which of his good pleasure, he has resolved from all *Eternity* to elect as his, to justify and save all those who shou'd believe in *Jesus Christ*, and till death persevere in the faith: And on the contrary to look upon *unbelievers*, as rebels, and to damn them if they continued in their *incredulity*. This decree, they neither look upon to be election or *reprobation*, but the foundation of both, which God Executes in time, when he chooses for his people those who actually believe in *Jesus Christ*, and saves them when they have *persevered* in the faith: And also when he beholds the wicked as objects of his wrath, and damns them after they are dead in their impenitency and wickedness. The *Remonstrants* believing that those who are damn'd, are so through their own fault, since they are not excluded from salvation, but *through their* own impenitency; maintaining they might *partake* of the *sacrifice of Jesus Christ*, who was offered for all men without exception, the *fruits whereof* being *universally* applyed to all who wou'd believe in him, without which they cou'd enjoy nothing of it. In respect to the heathens who have never heard the Gospel, they suppose they will not be condemn'd for not having believed what they *never heard of*; and that they shou'd not be condemn'd to *everlasting flames*, if they made a good use of what light God had given them; consequently that we might suppose, either that God wou'd so communicate to them the benefits of our *Saviour's death*, that by an *extraordinary grace* he might save some of those who have not known him, not *through their* own fault, but because the Gospel was *never preached to them*: Or that God would discover his Word to them by some uncommon method, as he did to *Cornelius* the Centurion; They do not believe the Call of God so powerful that it cannot be resisted, since they hold it does not destroy man's Free Will whereby he is able to turn from sin, or to *pursue* it; and *whereas* those who are not *converted* might be so if they wou'd; those that were, had a *power* to *refuse* it if they wou'd not. They think that since God gives Laws, to which he has added *threats* and *promises*, that he fails not of executing *according* as these *Laws* are observ'd or violated, since he exhorts men to be *converted*, and *praises* them when they turn from their evil ways, and is *angry* with those that *refuse* it; it supposes that he gives to all men a sufficient means to do their duty.

The *Remonstants* hold that God does not in the Gospel *require* such a *perfect* obedience as is *never interrupted* by any sin, so as to *threaten Eternal death* to those who commit the least fault. He contents himself with *requiring repentance*, which supposes that we have offended him, and does not exclude all sin for the time to come but only that of habit. They think perseverance in piety absolutely necessary to salvation, yet doubt not but a man truly *regenerated* may fall from that state. As to Justification, they say God *regards* our obedience, although imperfect, as if it were perfect, in consideration of the sacrifice of *Jesus Christ*. They hold we can never be assured we shall be saved how holily soever we live, and

therefore

therefore that St. *Paul* commanded us to work out our salvation with fear and trembling.

Q. *Whether a man who has by mistake marryed his own Daughter, coming afterwards to know it, is oblig'd to acquaint her with it, if he believes the knowledge of it wou'd occasion her death; and how otherwise he ought to demean himself in that condition, having children by her, upon whom the reproach of being so born, may bring a great affliction?*

A. He is not assur'd his discovering it to her will have any such ill effect, but certainly knows he lives in unlawful embraces, which he is obliged to quit. And why may it not be done with little or no injury to her. 'Tis plain the consequence he fears must proceed from grief, which cou'd be caused only through a sense of the guilt she has lived in, or the separation from him: The first of which she is free from so long as she is ignorant of it, and the most unhappy part of the last may very well be avoided by their living innocently together as tender friends, and by parting Beds, for which they need not give an account to every one that may accidentally know it; and to such as 'twill be necessary, many handsome pretences may be made without telling the real cause. This way will also be best for their Children, for whose sakes they ought to keep both the world and them ignorant of it.

Q. *A Gentleman, being in Love with a Young Lady, and having disclos'd himself to her with all kindness, she slighted him and never would own she had any respect for him; he observing that, let it fall, and minded it no more, she agreeing it should be so as well as he; Now another Young Lady, being in Love with this Gentleman and professing her self to be wholly his if he will remain constant; he taking this into consideration follows the Suit. The former hearing this, charges him with inconstancy: Now your Judgment in both cases is required, which of them he should cleave too. A speedy Answer is entreated.*

A. You are oblig'd to keep to the Last, having already made your Addresses to her, and handsomely retreated from the first; though we shou'd not have commended your haste, but that we suppose gratitude might probably have a little influenced you; and indeed 'tis a great piece of cruelty, though too commonly practised, to refuse or despise a fair Lady, only because she loves first.

Q. *I humbly crave your speedy and best advice to the following particulars; A young man having marryed a young woman, who was well descended, but fortune being not so propitious to her, as to many others, far inferiour to her, in respect of her inward Endowments; she was left without a Dowry, which her Husband was not insensible of; yet out of sincere Love and Affection, was willing to embrace her upon honourable Terms; Their marriage prov'd not a little distastful to his Relations, insomuch that they leave no means unattempted to set the young Couple at variance; what he has got he acquir'd it* proprio Marte, *not being in the least beholding to his Relations for it, and consider-*

ring their daily surmises, the Consequence whereof I fear will prove destructive of each others well doing, she being vertuously inclin'd, desires your advice in her Behaviour towards her Husband's Relations, in such a case; and herein you'll infinitely oblige.

A. This is so common an error in Parents, that she can't much wonder at it, and tho the generality of it will not extenuate the wickedness, in respect to them, it may in some degree make her more easy under it. And 'tis not improbable but in time, by forgiving all their unhandsom Reflections without seeming to resent 'em, and respecting them as the Relation they are in to her husband requires, she may convince them, if they are not perfect Muck-worms, that such a good and prudent wife, is a much more suitable match to one that can maintain her, than a Golden one without these qualities. Yet shou'd not this way produce the wisht-for effect, 'twill not miss of its reward; since 'tis natural to suppose, that her husband, who already loves her for her merit, will esteem her still more, as he finds new additions to it; tho shou'd this also fail, she cannot want that satisfaction of mind which always results from having acted wisely, and done our duty.

Q. *Since our Curiosity is not only confined to great States, and he that will have a tolerable knowledge of the World, must be acquainted with its parts to know the whole; I hope I may find a favourable return to my request, which is that you'd be pleased to inform me about these following particulars of* Geneva. *Whether it has not formerly been under the power of the* Romans, *and if so, of what Religion its inhabitants were before that time; If it has never been call'd by any other name; with an account of the most remarkable changes as to its Government, and what time the Reformation began there, and the first occasion of it.*

A. Altho the Antient name of this town was called *Geneva*, as we see in the commentaries of *Cæsar*, and some other authors, yet Mr. *Leti* tell us it bore the name of *Gobenna* for many ages together. The Country of the *Allobroges*, whereof *Geneva* was a *Colony*, being reduced into a *Roman* Province, the *Romans* at the same time introduced their Laws and Religion into the town of *Geneva*, which is the reason they still call some rocks that are in a Lake over against the town *the stones of Niton*, that is *Neptune*, according to the custom of the *Romans*, who consecrated to their Gods all the rocks they found either in the *Sea*, Lakes or Rivers. It also appears by divers inscriptions which still remain, that this place was the habitation of many *Romans*. Before it was conquered by them, the people were such zealous worshippers of *Venus*, that fathers of families, without any difficulty prostitued their wives and daughters in honour of this Goddess, and practised a thousand impurities, which were till then unheard of, by the *Gauls*, *Romans* or *Greeks*. But afterwards it received from the *Romans* a more Chaste Religion, for which it indebted to *Julius Cæsar*, as well as for its new Laws, and for its being made the Capital of the Province. And it at first received Christianity in part, if we may credit *Anselmn*, (who founded his relation from a *Monk* who

who writ the History of the Voyage which *Charlemain* made to *Geneva*) by the ministry of *Dionisius* the *Areopagite*.

However it is, our chief Relations are from the Monks, who tell us, That the *Roman* Governour which *Augustus* sent to *Geneva*, was called *Lucius Julius Broccus*, under whose Goverment the Emperor granted this Town the Lordship of the Lake, which had been long disputed; because, tho the Neighbouring parts Rebell'd after the Death of *Julius*, yet they continu'd firm to the Empire. They say, that *Paradocus* one of the seventy disciples, was the first Bishop of *Geneva* where he dyed, being ninety seven years old, under the Empire of *Trajan* whom *Donnelus* succeeded, who had been Deacon; being elected by the people, and confirm'd by the Pope, that he afterwards obtained a publick Church; but after his Death, the Church which consisted of 800 persons, was without a Bishop till the year one hundred and thirty five, when *Hyginus* was received amongst them, who was chosen by *Pope Sixtus*, without the peoples concerning themselves in it. The Christians, suffer'd much under the *Heliogabalus*, who persecuted the very heathens at *Geneva*, to make them adore him, instead of the Sun which they worshipped: At their refusal he besieged the town, and having taken it, threw down the temple of *Apollo*, and ruined almost all the town. But one of the chief captains of *Aurelianus* being born at that place, obtain'd of his master, the re-establishment of his ruined Country, upon which account it was call'd *Aureliana*, untill the death of this *Emperor*, after which it took again its antient Name. The Christians soon became so powerful that they divided the town with the Heathens; and the Clergy being more at liberty, began to quarrel about the election of a Bishop, which was at last carryed in favour of *Diogenes*, whom *Eleutherus* succeeded, who was Bishop when *Constantine* made a profession of Christianity, and he taking an advantage by it, perswaded the Governour to embrace the same Religion, and through his *power entirely ruined Idolatry*: Nothing *considerable* happen'd to *Geneva*, from that time, until the reign of *Julian*, who *undertook* by force to re-establish the *worship* of Idols, but after the death of this *Prince* it was soon delivered from its *persecutions*. Altho this was no sooner effected, but the Bishop and Chief *Citizens* were divided, the Bishop pretended to have the *Government* in his hands, and the others elected a *certain number* of *Magistrates* unto whose care they remitted it; but *Valentinian* to end the strife gave them *another Governour*. These difficulties, with what they met with *from* the *Pope* about the choice of a Bishop, and also *suffered* under the *Tyrant Maximus*, caused the ruine of *Geneva*, which was not again established till the end of the *fourth* age.

In the beginnig of the fifth age, *Honorius* having called his *Governour* from *Geneva*, gave the *Government* into the hands of the Bishop. Which power was not then long enjoyed by the *Clergy*, because the *troubles* and wars of the *Empire* made the people form a kind of Republick in *Geneva*. This town after having been successively possessed by the antient house of the first King of *Burgundy*,

fell

fell with all the *Gauls* into the power of *Charlemaign*. He made a very magnificient entry into this City, and gave great privileges to the inhabitants, permitting them to regulate their own *Government* to create *Magistrates* as they pleased, provided 'twas done by the unanimous consent of the People, that the *Emperor* shou'd give them no common *Governour*, except on some extraordinary occasion; that no *Citizen* of *Geneva* shou'd be compelled to go to war, and that the power of the Bishop and *Magistrates* shou'd be distinct, the first only *regarding spiritual*, the last *temporal affairs*. *Charlemaign* afterwards going to war, the Magistrates of the town presented him with two Captains, to whom he gave the titles of *Earls*, one of 'em soon dyed, but the survivor still bore the title, and was *afterwards recommended* by this Prince to the Magistrates of *Geneva*, who received him very respectfully, giving him several Privileges and Commands in the City. The *Bishops* and *Earls* between the years 800 and 1000, sensibly encreased their Authority by many Usurpations; and in the year 1047 the the *Empire* being *troubled* with *divers Wars*, *William Earl* of *Geneva*, Resolved to make his advantage of it, and by his power and craft rendered himself sole master of the town, which the Bishop opposed, but the *Earl* soon pacifyed him, by giving a part of his usurpations to him.

They were soon after punished for their unjust dealings, for the *Earl Amadeus*, *Earl* of *Maurienna*, being made Duke of *Savoy*, beat the *Earl* of *Geneva* who had attacqued him, and forced him to yield up *divers Lordships* to him, and pay him homage for the rest that he enjoyed. This was the foundation of the *first pretension* that the Duke of *Savoy* made to the town of *Geneva*. Between the years 1200 and 1535, *there* was a great many disputes betwixt the Dukes of *Savoy* and *Earls* of *Geneva*, and between the *Bishops* and the Town: And the Earls of *Geneva* being excluded, those of *Savoy* succeeded them in all their rights, who caused justice to be administred at *Geneva* by a *Vidom*, or *Vicount*; some time after the people again recovered their Liberty notwithstanding the opposition of the Duke, by a *treaty* they made with those of *Fribourg*. This account we have from the *Monks*, tho by some 'tis denyed that ever the Dukes of *Savoy* were *Lords* of *Geneva*.

The first publick action that was *performed* in *respect* to the *Reformation*, was an open dispute which *Farel* and *Saunier* had with some Ecclesiasticks in the year 1532, wherein these *Ministers* at *first* had the advantage, but at last the multitude of *their adversaries prevailed* against them; *however* the *Reformed* Religion got ground and was at length established at *Geneva*.

Q. *Whether Lying be unavoidable in a way of Trade? And whether it be possible to be manag'd advantagiously without it?*

A. O fye! What a reflecting Query is this on the honourable honest, generous Booksellers of the whole City of *London*——to say nothing of Milleners, Bankers, Lacemen, nor any other of the Worshipful *Budg-Batchelors* thereunto pertaining. But to leave jesting; God forbid but that a *Trade* may be manag'd as honestly as any other way of Life, tho if it seldom be, the more's the pity

ty; and the Rules of doing it, and concerning different Prices of what is sold, consult the *Index* of our former Oracle, and you'll find large and particular Directions.

Q. *What is Covetousness?*

A. Ask the Usurers: But We'll tell ye what we guess it to be; 'Tis either an unlawful Desire of any thing that's none of our own, or a too greedy Delight in what is so.

Q. *I Give you the trouble of these lines, only to beg the favour of you, to let me know by your Publick* Oracle, *your answer to the following question,* viz. *Whether by the Laws of God or this Nation, it is forbidden to the Cousin Germans to marry? And if it be, whether it may not alter the case, where the Parents are but of half blood?*

A. This marrying and giving in marriage, is such a thing, and there's so many persons irregular in their choice, who continually perplex us with their doubts, that we have some hundred questions at least upon this very point; all of which Querists, as well as this, we refer to our former papers; wherein they'll find a full account of our opinions upon the matter.

Poetical Oracle.

We are desir'd to Publish this following Poem, which as well in Compliance to the Gentleman's Request, as for the Diversion and Benefit of the Publick, we have accordingly here inserted.

The Advice.

A POEM.

In a Letter from *Artesia* to *Chloe*.

YOu ask, my deareſt *Chloe*! my Advice
Of entertaining *Strephon*'s Love——'tis this,
If you are out of Love with Happineſs,
And wou'd forego your Innocence and Peace;
If growing weary of the Joys of Life,
You wou'd betray your ſelf to endleſs Grief.
Then take the eager *Pamber* to your Breaſt,
And on your ſully'd Beauties let him Feaſt:
But if hereafter you expect to find,
The preſent calm and quiet of your Mind,
Fly, fly the Lovely Traitor's ſtudy'd Arts,
Wherewith he takes unpractic'd Virgins Hearts.

Ah!

Ah! ſtop your Ears, and do not liſten long
To the deluding ſweetneſs of his Tongue;
For if you hear him, ſoon you'll to your Coſt
Diſcover you're irrevocably loſt:
Nor muſt you hope for Peace or Quiet more;
Since when the cheating ſhort liv'd Pleaſure's o'er.
That guilded Minute is ſucceeded by
A heavy Chain of endleſs Miſery.
Few Men but when Enjoyment once is paſt,
Will ſacrifice their Miſtreſs to a Jeſt,
And by expoſing thoſe they have betray'd,
Condemn the ruine which themſelves have made;
'Till by their boaſting we are quickly grown
The publick Scorn and Scandal of the Town:
Nay *Ruſa's* grown, without the Act (my Dear!)
The common Mark of each malicious Jeer.
They ſay, poor Girl! ſhe's Chaſte againſt her Will,
For *Damon* had purſu'd her 'till ſhe fell;
But when ſhe panting in his Boſom lay,
He ſtarted up, and left the eaſie Prey.
  But grant 'em ſecret, nay and conſtant too,
(Tho' very, very few, alas! are ſo)
Their treach'rous Kindneſs Chains us cloſer in,
And roots us in a known and deſp'rate Sin.
Their Intereſted Silence we muſt buy
By ſtill repeated Acts of Infamy.
Thus by th' unequal Change we Wretched Fools,
To ſave our Reputations, loſe our Souls:
Yet after all——
Shou'd they be ſecret as the dead of Night,
Nature her ſelf wou'd bring our ſhame to light.
Our Conſcience from long ſlumber then will riſe,
Which long we lull'd aſleep with painted Joys;
By Senſe of our approaching ſhame awak'd,
And all the Miſeries we muſt expect,
Then each Commiſſion of repeated Sin.
Gnaws our ſick Heart, and ſticks like Darts therein.
Then we too late Repent——O then in vain
Call for our former Innocence again:
With what mean Arts muſt we the World deceive?
How dearly pay for but a ſhort Reprieve?
From our ſuſpicious Friends or Parents Eye,
With how much Pain conceal our growing Infamy?
Yet ſoon in vain is all our baffled ſlight,
Our Crime and Shame too ſoon are brought to light.
Some may, 'tis true, to whom their Fortune's kind,
A ſoft indulgent Mother chance to find,

A Mother, who perhaps in former days
Has been i'th' Oven of her Daughters Caſe,
And therefore ſeeks her in the ſelf-ſame place.
Her Shame and Sorrow teaches her to hide,
And ſoon ſome eaſie Husband does provide,
Who not perceives the groſsneſs of the Cheat,
When to his Arms he takes the lovely Counterfeit:
But O what gen'rous Spirit can ſubmit
To the mean Terms of ſuch a baſe deceit?
Beſides they in continual Fear muſt be
Leſt he find out the fatal Myſtery;
Which if 'tis once diſclos'd expect a Change
From injur'd Love to moſt ſevere Revenge.
Then think, my *Chloe*, what a Folly 'tis
Your Virtue, all that's dear, to ſacrifice
For nothing but the ſhaddow of a Bliſs,
A Joy that paſſes like a Dream away,
But the ſad ſting will not ſo ſoon decay:
That, that, deep fix'd remains, and ſtill will laſt,
'Till even the memory of the Joy is paſt.
But when the hour draws nigh when you muſt prove
A happy Wife, and own a lawful Love,
Think with how juſt a Pride you will be led
A ſpotleſs Virgin to your Husbands Bed!
With what a full Content you'll yield your Charms
With unfeign'd Bluſhes to his longing Arms,
Where you may taſte the Sweets of Vertuous Love,
Whilſt *Guardian Angels* ſing your Bridal Song above.

Queſt. 1.

Aſtrea's fair, of honourable Blood,
Lovely, as *Heaven* can make her, and as *goood*:
Grac'd with each Charm that does adorn her Sex,
And all, I ſadly know, that ours perplex:
Beautious, as other Women wou'd be thought,
Humble and *Modeſt*, almoſt to a Fault:
Her, her I Love, nor burn with common Fire,
Mine is the meer perfection of deſire:
O how her ſight does my pleas'd Fancy move!
'Tis Extaſie, 'tis ſomething more than Love.
Night kind to others, me affords no reſt;
I feel a raging *Ætna* in my Breaſt:
And yet the lovely Maid does know my Pain;
(So Heav'n knows all our wants, but oft in vain:)
Kind to each miſerable Wretch that ſighs,
Scarce Charity has more propitious Eyes.
Piteous, ſhe every ſuffering Slave relieves,
Scarce Heaven it ſelf more bountifully gives.
Cruel to him that loves her, and ſevere,

Deaf

Deaf as the Winds, she lends no pitying Ear:
I've try'd ten thousand Ways to ease my Pain,
(As Men in Fevers turn and turn again)
They and ten thousand more will be in vain.
Hence vain Philosophy and all its Rules,
Prescrib'd by Mad-men in their wrangling Schools:
We study nothing but that fatal place,
Where sits our Destiny——*Astrea*'s Face:
There so much Beauty mix'd with Goodness lyes,
As Charms the Witty, and confounds the Wise:
We may urge Reason, and false Rules create,
And gravely of a thousand things Debate;
But if she comes with her Victorious Charms,
She all our Manly Faculties disarms.
Tell me, O Phœbus *Sons, still'd justly so,*
You on a double Score his Office do;
First in resolving freely all Demands,
Then Curing every Ill with gen'rous Hands;
Tell me what Methods most successful prove,
Unskill'd in the great Mystery of Love?
Talk not of Reason, nor for Patience call,
'Twill be but Labour Lost——
I must have Anodynes, *or none at all:*
If e're you knew't, pity a Lover's Case,
Teach me to gain her Love, or mine deface?

Answ.

Sweet Philomel her Loss of Liberty
So well laments, we scarce can Wish her free:
Thus, O Inspir'd! forgive us if we long,
Tho' at thy *Cost*, to hear thy Charming Song:
So soft thy Numbers flow, so well they move,
As thou at once the God of Verse and Love:
If rapt by these, thou Reasons Laws dost blame,
Prophets and Lovers oft have done the same:
Yet Reason may th' officious Hand-maid be
To Love, as well as to Divinity.
She leads to Patience, these, tho now *severe*,
May change thy Fate and meet the *angry Fair*.
This way, or none thou may'st successful prove,
Since Love it self's the strongest Charm for Love:
Love obstinately, humbly, ne'er give o'er,
'Till first she Pity give, and then give more.

Q. How

Q. *How far did St.* Thomas, Luther, Calvin, *and* Erasmus *agree with St.* Auguſtine, *about free will and predeſtination?*

A. The *Tomiſts* hold that man has ſuch an abſolute dependance upon God, that by his will he can neither produce any act, or incline to any thing whatever, except God predetermine him to it, as a phyſical cauſe which moves and applies every agent to the action, by intimately and efficaciouſly operating in him. *Luther* who had ſtudyed the divinity of *Thomas Aquinas*, according to the cuſtom of that time, embraced this doctrine with many others, which had no relation to thoſe he diſputed with the *Roman Church*; And being naturally of an impetuous and open temper, he expreſt himſelf more freely, and with leſs precaution upon theſe matters then other Divines had done. He ſolely attributed to God both Good and Evil, denying that man had any free will at all, or that he cou'd hinder himſelf from being carryed to the Good or Evil to which God inclined him. Believing that man purſued Evil through the neceſſary inclination of his will enſlaved to ſin, to which he was predetermined by the Divine power, and that when he was inclined to good, he only followed the irreſiſtable impreſſion of grace, which impell'd him, even as we do an inanimate body, without his contributing any thing to it whatever. In the works of *Luther* we may read the ſenſe of theſe words, *That God is the total cauſe of our good and bad works; that man has had no free will ever ſince* Adam's *fall, that free will is like an inanimate inſtrument, which effects nothing; that God converted only whom he pleaſed, and even converted them whether they wou'd or no. Calvin* who followed *Luther* very near, and lookt upon his doctrine to be conformable to that of St. *Auguſtine*, agreed with him in it, altho he did not always expreſs himſelf like him. 'Tis true the Diſciples of St. *Auſtine* warmly maintain'd that *Luther* and *Calvin* were very far from being of their Maſter's opinion; but 'tis plain the Reaſon of it was, becauſe their adverſaries have taken a great deal of pains to diminiſh the Authority of St. *Auſtine*, and make his Diſciples odious, by accuſing them to be of the ſame opinion with the Proteſtants. But *Eraſmus*, who, we cannot believe, was ignorant of St. *Auſtin*'s true opinion, in a little treatiſe he writ againſt *Luther*, joyns them together in this, believing they carryed their opinion to this extremity, purely to oppoſe that of *Pelagius*. And he himſelf took a mean, which ſomewhat agreed with the *ſemi-Pelagians*; he lookt upon the beginning and end of Regeneration as pure effects of grace, maintain'd it was not in our power to abuſe it, and that in the progreſs of ſanctification Free Will co-operated with God, not as a principal cauſe, but as a cauſe ſubmitted to the firſt.

Q. *I would intreat you, to reſolve me this queſtion.* Whether God brings Judgments upon the Children for their Parents ſins; for we read in the ſecond Commandment, that the Lord is a Jealous God, viſiting the iniquity of the Fathers, upon the Children unto the third and fourth Generation; and in *Ezekiel* that the Fathers have eaten ſowr grapes, and the Childrens Teeth are ſet on Edge.

We

A. We have innumerable instances of the temporal afflictions that children have met with for their parents crimes, which without a reformation in them are often entail'd on many generations. And sometimes the examples of parents so far influence their children, that they become partakers of the same guilt; but except they themselves do evil, they may be assured they shall not suffer after this life, since we are expresly told, every man shall answer for his own sins.

Q. *I have an account to make up with a Gentleman (who was an only instrument to bring me to lend a summ of money to a man, who since is Broke, and my Debt lost; (Now in my making up my account with him, I can save half the Debt and loss (that he was instrumental of bringing me in to) and himself altogether ignorant of it, I do think he is under some obligation of bearing part of the loss; the which if I discover to him; I am sure he'll not allow it, or any part;* Qu. *Whether I may thus, partly, right my self (unknown to him) with an honest and safe Conscience? Favour me with your speedy answer because the account will soon be setled between us.*

A. Yes, you may take this method with as good a conscience as you can pick his pocket, such a trick being a down-right cheat.

Q. *Having good information that several shopkeepers who are reputed and do pass for honest men in this* City *of* London *have and dayly do change Guinea's (picking out the broadest mony they have by them) for such as they are (it's rational to Judge) very well satisfied are Clippers of the currant money of this Kingdom. I desire your opinion Gentlemen, whether such as these are not really to be esteemed as bad* Rogues *as those that do abuse the currant money of this Nation at such a rate as we dayly see it to be?*

A. Indeed we look upon them who thus encourag'd such persons, to be as great villains & enemies to the Common wealth as the Clippers themselves, if not greater; since they are the principals: For without such Abettors, the other cou'd not effect it; and any person that is assured of it, wou'd do well privately to advise 'em to desist; but if afterwards they still continue the same practice they will do as well to let the Town know who they are obliged to.

Q. *Was* Bdellium, *a precious stone or a fruit, or what was it conjectur'd to be?*

Answ. Salmasius lookt upon it to be both the name of on *Aromatic Gumm* of *Judea*, and also of a fruit which grew in *Arabia*. Most authors agree that there are two kinds of *Bdellium* which bare the name of *Judaick*, and some even affirm there are wany. *Salmasius* further thought that *Bdellium* was derived from the *Hebrew* word *Bedollach*, which we meet with in *Gen.* 2.12. and believed it denoted some Spice and not a Pearl, as many of the *Rabbins* have concluded. He says that the land of *Haviiah* from whence *Bdellium* is said to come, might be a Country of the *Indies*, or of *Arabia*, because there had been people who dwelt both in the *Indies* and in *Arabia* whose name came very near this word, from both which Countrries they carryed Gold and *Bdellium*. *Numbers* 11. 7. does in some sort confirm this thought about the signification of the word *Bedollach*; for 'tis there said, *that the Manna was as* Coriander *seed, and the colour thereof as the colour of* Bdelium.

Q. What

Q. *What think you of the ancient* Ordeals, *whence their* Original, *and whether* Lawful?

A. The *Ordeals* were of different kinds, either of *Fire*, *Water*, or *Combate*; the first now out of *Use*, the other two sometimes yet *practis'd*. The *Nature* of 'em was, "an *Appeal* to God for the *Innocency* of the party who *underwent* 'em, being almost the same with an *Oath*, a Solemn *Prayer* or *Protestation* being made before it to this purpose. "As I *am Inno-*"*cent* of the *Crime* whereof I am "accus'd, so may I escape with-"out *Injury* in this *Tryal*. This has been us'd in our Parts on several *occasions*, the *Fire Ordeal*, which was of *two sorts*, either a *Red Hot Iron* to be taken in the *Hands*, which if the party were *Innocent*, wou'd not *hurt* 'em, or nine *Plough-shares red hot*, laid on the Ground at *equal distance*, with only a small *space* between 'em, over which the Party accus'd was to pass *Blindfold*; and if they were all pass'd without *treading* on any of 'em, reputed *Innocent*. Tho' sometimes they walkt on *burning Coals*, for the same Reason. These Tryals were in use, where Women were *accus'd* of *Adultery*, and it seems not rarely undergone by those who were equally indu'd with *Courage* and *Innocence*. The former, by our Queen *Emma*, mention'd in the *Saxon* Histories. The latter, by one *Emelia*, as *Dionys. Halicarn.* relates it, and both came off with *Safety* and *Honour*. And the same way it seems they us'd in *France* to try *Hereticks*.

But there was a *Water*, as well as a *Fire Ordeal*, which is still in use, and agreeable to the *Laws* of some *Countreys*, tho every where receiv'd and practis'd by the *Vulgar* among the *Northern Nations*. The known *Tryal* of *Witches*, wherein the poor Old Woman has the liberty to take her Choice, and be either *Hang'd* or *Drown'd*.

Several Tryals much of the same Nature we read of among the Heathen in very ancient Writers, from whom *Antonius Thysius*, who has writ concerning it, does believe the Christians first learnt 'em. Even this Tryal of *Fire*, as before, in the Story of *Emilia*, and in *Sophocles*'s *Antigone*, Persons accused offer to free themselves by handling Fire, or passing through it. They had also Purgations by Water, sometimes by the accused Persons entering into it, as in the *Lake of Tryal* among the *Indians*, mention'd by *Porphyry*, where if the Person accused were Innocent, he pass'd quite through it, and it reacht no higher than his Knees; but if Guilty, after he had gone a few steps, he was plung'd over Head and Ears. And much such another *Macrobius* mentions in *Sicily*. At other times the *Tryal* was performed by *drinking Water* as *Philostratus* in *Apollonius*'s Life, which if the Party was *Innocent*, prov'd, he says, Pleasant to the Sight and Sweet to the Taste; but if Guilty, it immediately seiz'd his Eyes and Face, and broke out in Pustles and Blains all his Body over.

Now this last seems to have been plainly deduc'd from the Water of Jealousie among the *Jews*; Innocent, if the Party were so, otherwise, immediately discovering *Offenders*.

And why mayn't their *Fire-Ordeal* owe its Original to that of the *three Children*, who being

wrongfully *Condemn'd*, walk'd unhurt thro' the midſt of the Fire, *which had no Power on their Bodies, nor was an Hair of their Head ſing'd, neither were their Coats chang'd, nor had the ſmell of the Fire paſſed on them*: And they might perhaps get a ſight of that Text in the Sacred Writings, *When thou paſſeſt through the Fire, and through the Water, I will be with thee.* Both of which, much more the Water of Jealouſie, were long before any ſuch Tryals recorded among the Heathen; *Ariſtotle*, if we miſtake not, being the firſt Writer who has any thing of them; for which reaſon we are rather inclin'd to think the *Heathen* had 'em from the *Jews*, than the contrary; and there are ſo many inſtances of 'em, and ſome ſo well atteſted, that it ſeems not modeſt to ſuſpect the Fact; it being poſſible that God, who *left not himſelf without Witneſs* even among the Heathen, might teſtifie his love to Innocence, by appearing ſo ſignally in the Vindication of it, thereby beſides evidencing that he was the *Searcher of Hearts*.

Not that we think any ſuch thing now lawful, whatever it might be in thoſe days of Ignorance and Darkneſs; for tho' we muſt confeſs it ſeems very Natural to appeal to God *the Searcher of Hearts*, in vindication of *injur'd Innocence*, yet there's no reaſon to expect he ſhou'd (at leaſt frequently) go out of his ordinary way, and work a Miracle, which if he always did, *Innocence* cou'd ſcarce ever ſuffer, and there wou'd be much leſs *need* of *Retribution* in a better *World*.

Q. *Way are things Strangled ſore bidden by this Canon of the Apoſtles? and are they now lawful?*

A. As before, they are forbid, partly in relation to the *Jewiſh*, and partly to the *Heathen Cuſtoms*. Moſt of the *Jewiſh* Laws were at firſt ordain'd by God in oppoſition to the Idolatrous Practices of the Heathen, leaſt by any Similitude in their Religious Rites they might alſo be ſeduc'd to their Idolatry; which Cuſtoms of the *Jews* were ſo contrary to the Manners of the *Heathen*, as *Tacitus* and others tell us, that no wonder God's Heritage was as a ſpeckled Bird in compariſon of the reſt of the World, and the *Jews* were with ſo much difficulty brought to obſerve their own particular Inſtitutions: However, moſt of theſe were either oppos'd to ſuch Pagan Uſages as time had now worn out, and therefore no longer need of 'em; or elſe the *Jews* having been ſo often plagu'd for their Idolatry, were by this time after their laſt Captivity, pretty well wean'd from it, only out of the Perverſeneſs of their Nature, they now fell in Love with thoſe Cuſtoms which were to be aboliſh'd, as no longer uſeful, which they before had hated, when of ſo great uſe among them: However, it ſeems probable that none of theſe were thought fit to be retain'd among the *Gentile* Chriſtians, but ſuch as reſpected ſome Idolatrous Cuſtom ſtill remaining among the *Heathen*, and which might be dangerous to *Chriſtianity*, like thoſe *Tentamenta Chriſtianorum*, *Tertullian* mentions, of theſe, as before, were partaking of their Sacrifices, eating Blood, and among the reſt, things Strangled. The reaſon why the laſt of theſe was forbidden, ſome fetch higher than the Law of *Moſes*, interpreting the fore-mentioned Precept of *Noah*,

Noah, *Fleſh with the Life thereof*, which is the Blood thereof, by things Strangled, becauſe they are Killed with the Blood in them. Thus ſome of the Fathers: St. *Chryſoſtom* expreſly, in his Homily on Gen. 9. 4. τί ἐϛι κρέας ἐν αἵμαϛι ψυχῆς, &c. What is the meaning of *Fleſh*, *in*, or with the *Blood* thereof? He anſwers, πνικτόν 'tis a thing that's *Strangled*: Now in oppoſition to this Law, the *Heathens* ſeem to have introduc'd the cuſtom of eating Blood, after a Barbarous manner, in their Sacrifices; and inſtead of that, the *Blood* together with the *Body*, both which were obviated, and the former Precept renew'd in the Law of *Moſes*, Lev. 17. 13. *Whatſoever man there be of the children of Iſrael, or of the Strangers that ſojourn among you, which hunteth and catcheth any Beaſt or Fowl that may be eaten, he ſhall even pour out the Blood thereof, and cover it with duſt.* Here a late learned Perſon of our Church thinks is included the Prohibition of things Strangled; for here or no where it muſt be, in the Law of *Moſes*; and 'tis not likely the Apoſtles wou'd have forbidden it to the *Gentiles*, had it not been contrary to the Practice of the *Jews*, and contained among thoſe things which were read in the Synagogues out of *Moſes* every Sabbath-day; Bird and Beaſt are here included, whether ſtruck by the Hawk, or taken by Hounds, being kill'd with the Blood in 'em, which is a ſort of Strangling, as more plainly when kill'd with a Blow on the Neck, or taken in a Snare, as St. *Auſtin* before quoted, who in the ſame place ſpeaks of ſome few ſcoliſh People, in his Time, who would not touch Thruſhes, or any little Birds, unleſs their Blood was firſt poured out; or a Hare, if killed with a Stroke on the Neck, without bleeding.

As for the *Fathers* and *Primitive Church*, the caſe is alter'd as before, ſince the fall of *Judaiſm* and *Heatheniſm*. It's true, *Salmaſius* tells us, 'twas thought *unlawful* here in *Britain*, as low as the Age of *Beda*, but all know the greateſt part of the Nation were then Heathens; and long before him St. *Auſtin* tells us, that thoſe who ſcrupled to eat things Strangled (which have their Blood in 'em) as Hares or Rabbets, kill'd with a ſtroke in the Neck, or taken by Dogs, as *Tertullian* and others did, they were in his time laugh'd at by all the World, and in effect no Church now refuſes it beſides the *Greek* and *Ethiopick*.

From all which, we think we may conclude, that the Prohibition of ſome of the *Gentiles* eating Blood as well as things Strangled and Sacrificed to Idols, was only temporary, to prevent *Jews* and *Gentiles* falling away from the Faith, and therefore that 'tis as lawful to Eat Blood as any other Meat. Q. E. D.

On the whole, if Blood be forbidden, ſo muſt what's Strangled, becauſe the Blood is in it. Blood was a great part of the *Heathens* Sacrifices; and it's probable, that when they could not perſwade the *Chriſtians* to partake of that, they would have things Strangled at their Feaſts, which might ſecretly contain it, that by eating that, they might participate of the Food of Devils,

and be as much in league with 'em as if they had *drunk* or *eat* of the Blood of their Sacrifices.

Accordingly an Ancient and Learned Author tells us, that Suffocation, or Strangling, was a way of Sacrificing to Devils, to whom Idolaters did in this manner offer the very Life and Soul of the Animal. And *Strabo* tells us, this Custom had prevailed of old among the *Indians*, to strangle all those Creatures they offer'd to the Gods, *Bird* or *Beast* they dy'd in the same manner. And 'tis remarkable what we find in *Thevenot*, concerning the present *Sabaci*, whom some learned Men have thought the Posterity of the Idolatrous *Zabii*, so famous in *Rambam* and all the *Arabian* Histories, who live in *Bassora*, and are neither good *Christians*, *Turks*, *Jews* nor *Heathens*, but altogether: They Sacrifice a *Hen* at such a time every Year; but the Reason they know not, being most *stupidly Ignorant*.

Q. Why *is the* Sense *of aproaching* Death *so* amazing *to some, and yet not at all* formidable *to others? And which is the* Noblest, *which the* Easiest *Death*?

A. It's *Amazing*, not only to *some*, but to all, *naturally*, from that *Reluctance* and *Horror* arising at the Apprehension of approaching Dissolution, which we see even in Creatures that want *Reason*, from an *Instinct* fix'd in their *Natures* for the *Preservation* of their *Beings*, but this is heightned in *Rational Creatures*, by a further *Consideratisn* of *hereafter*, and the fear of something still behind, that's *worse* than *Death*. Both which *fears* are *Conquer'd*, at least *Curb'd*, in others, either by a *Custom* of facing *Death*, or by a very *Pious*, or desperately *Profligate Life*. The Noblest *Death*, undoubtedly is *dying* for *Religion*; next that, for ones *Country*; let the manner, be what it will in either. Tho' we think the *Noblest* way too, as well as the *Easiest*, is at the *Mouth* a *Cannon*, where in the hundreth part of a Minute a Man is mounted into *Immortality*. All which Advantages those may enjoy, who after a *well-spent Life*, *die* in the *present War*, for the *Defence* of the *Protestant Religion* and the *Liberties* of all *Europe*.

Q. *A Gentleman that was near being* cast away *at Sea on a* Friday, *in* Commemoration *of his* Deliverance *has ever since kept a* Fast *on the same day, but his way of doing it is something* extraordinary. *He lies a* Bed *till four or five in the* Afternoon, *then rises and goes to the* Coffee-house, *or* Ale-house, *comes home,* Sups *and goes to Bed. I desire to know, whether such a* Fast *be acceptable to God?*

A. A sad return indeed for the *saving* his *Life*, and a *Mocking* God instead of *Thanking* him. He mistakes the *Nature* of a *Fast* very widely, which consists in *hard working* not *sleeping*, or *idling*: Being one part of that *Bodily Exercise* mentioned by the Apostle, which *Profits little*. The design and end of a *Fast* in general, is solemnly to *Humble* our selves before *Almighty God*, for our *Sins*, and for that end we abstain from *Meat*, *Drink*, and worldly *Labour*, that we may the better *Vacare Deo*, be at leisure to intend our Souls, having our Minds *undiverted*, by any thing in this World, and *rais'd* above them in *Meditation* and *Devotion*. His particular *Fast*, was it seems,

ſeems, a day *vow'd Holy* to *God*, as a perpetual Acknowledgment of his *Salvation* and *Deliverance*. But what *Faſt* or what *Holineſs*, does he think there is in lying a *Bed*, and thereby *pampering* his *Carkaſs* and *pleaſing* his *Appetite* perhaps more than if he ſhou'd *eat*, as upupon other days? Beſides that, the *old Faſts* were expreſly kept with *Watchings*, whence the Latin word *Vigils*, and Engliſh *Wakes*, to this day. Let him therefore either altogether leave off this Hypocritical *Faſting*, or elſe for the Future *Faſt* in *earneſt*, as becomes a *Chriſtian*, and one who has receiv'd ſuch Bleſſings from God: Keep a true *Faſt*, from *Sin*, as well as Meat and Drink; *Examine* his Soul, and repent of all the *Errors* of his *Life paſs'd*: Be *Penitent*, and *Devout*, and *Charitable*, and *Humble*, which is the *Faſt* that GOD has *choſen*, and will therefore *accept*. And theſe *Conſiderations* may be very uſeful to any others in the ſame *Circumſtances*, it being, we doubt, a too common thing to fall into ſuch a *wretched Formality* in any ſuch ſtated *voluntary* Faſts, which makes 'em *better* let *alone*; whereas if conſcientiouſly obſerv'd, they wou'd be of excellent Advantage to a *Holy Life*.

Q. *Of* Pythagoras, Plato. *and* Ariſtotle, *which was the beſt?*

A. You had done well to have told us, whether you mean the beſt *Man*, or the beſt *Philoſopher*. *Phythagoras*, as far as we know of him at this diſtance, appears to have been the *beſt Moraliſt* of the three, eſpecially if we believe the *Golden Verſes* (like the *Orphaies* of *Orpheus*) to contain his *Precepts*, or *Traditions*. But then for his Philoſophy, 'twas *Whimſical* enough, and there ſeems not to have been much in't. *Plato* talks very *handſomly* and *magnificently* of *Divine Things*, and well deſerves that Title, Antiquity has given him. But then he's *Magiſterial* rather than *Argumentative*, and proceeds more upon *Tradition*, and the Working and Improvement of his own *Mind*, than cloſe and *ſolid Reaſon*. *Ariſtotle* appears not to have been *over-Moral*, nor to have much troubled himſelf with *Divinity*; but yet his *Ethicks* (as to Theory) are for the moſt part, *ſound* and *practicable*: He had a *large Soul*, and cou'd *Maſter* almoſt any thing that he ſet himſelf about. He was *Happier* than either of the other, in having for his *Patron* the *Conquer* of the *World*, by whoſe Aſſiſtance he might eaſily make thoſe *Experiments* which others were uncapable of, and in *effect* did ſo, as we find by his Book *de animalibus*; and beſides, we ſtill read with Admiration his *Rhetorick* and his *Poetry*, which ſhow he was a Perſon of extraordinary *depth* of *Judgment*, and deep *inſight* into *Mankind*, and the *Affairs* of *Life*.

Q. *How* Nebuchadnezzar *knew the Form of the fourth in the* Furnace *to be like the* Son *of* God, *being a vile* Image-worſhiper, *and* Ignorant *of the* True God? *But particularly how he came to Phraſe it (like the Son of God) Are we to ſuppoſe, that as ſoon as God had convinc'd him of his* Error, *ſeeing the Fire had no Power over the* Young men, *he had any* revealed Knolwedge *of the* diſtinct Perſons *in the* Godhead?

A. He had no need of a *particular Revelation*, for that which was ſpread by *Tradition* far and near among the Heathen. This was the Doctrine of Three, and One in the *Deity*, this

we are certain of our ſelves, and are not able to demonſtrate to others.

Q. *I have been marry'd (God help me) to a pretended Widow who keeps a publick Houſe in this Town, for above theſe five Years, ſhe drinks her ſelf very plentifully, and extreamly abuſes me when ſhe's drunk, nor can I excuſe her when ſhe's ſober, which does not often happen; ſhe gives me very ſcurrilous Language,* Raſcal, Cuckold, (*tho' Truth is not to be ſpoken at all times*) *and whatever elſe ſhe can think upon; and this before all the Company that come to her Houſe; I can't call it mine, becauſe I muſt ingenuouſly confeſs 'tis ſhe that wears the Breeches, and I the Creſt only: ſhe's very turbulent and won't let me reſt in any Room of her Houſe, following me wherefoever I go with Spit, Fireſork, or what comes next to hand; to ſay nothing of theſe natural Weapons, her moſt venemous Talons, whoſe kind Remembrances I bear almoſt all my Face over. I ſeek for Peace both at home and abroad, but can get none, for all my Prayers and Entreaties are in vain. She had a ſmall Son, I underſtood, ſome Years before I marry'd her, yet was willing to cover her Shame. She takes all the Money that's ſpent in the Houſe, and won't allow me one Penny, tho' I ſupply'd her with an hundred and twenty ſhilling pieces in Gold, to increaſe her Stock,—yet if ſhe knows I have but a Penny, ſhe'll have it away; ſhe has already convey'd ſeveral hundreds of Pounds out of the Houſe, which ſhe'll give me no account of, but declares ſhe'll run me in Debt as much as poſſible, on purpoſe that I may rot and ſtarve in a Goal (O loving Spouſe;) ſhe taxes me with Whoring, whilſt I in vain aloud proclaim Heaven knows my Innocency, and yet ſhe deſerts my Bed too, &c. whereas my Weakneſs is meerly occaſioned by want of Diet and natural Reſt, neither of which I can enjoy, but am brought into a Conſumption, and deſpair of any Redreſs, while ſhe's ſtill ſtrong and lively, and moſt abominably lully.— For Charity I beg your Advice how, if poſſible, I may reduce her to a better Mind.*

A. *Alas poor Darby!* If one half of this be but true, thou'rt e'en in a very woful Pickle, and requireſt the Charitable Aſſiſtance of all well-diſpos'd Huſbands — as ever they hope for Pity if they ſhould come into the ſame deplorable Condition. There's a very merry Story in one of the late Monthly Mercuries of a poor Woman, who being ſcandaliz'd with Virility, has moſt humbly Petition'd the Grand Monarch of *France* to reſtore her Maidenhead again —— If ſhe and you had but a Patent to be ſhown together, what a Raree-ſhow would you make, and how many pretty Pence might you pick up between ye! You muſt not take it amiſs, Loving Queriſt! that we are ſo merry, becauſe you your ſelf are ſo, and therefore, we can hardly think, much in Earneſt. But if you are, wee'l be ſhort in our Advice— For mending your Good Spouſe, we think 'tis impoſſible, unleſs as we mend an Old Coat, with a New One. Your way therefore is, to get three or four luſty honeſt Fellows into the Houſe with ye, take your dearly Beloved and mew her up in ſome Garret till you have ſold off Houſe and Houſhold-ſtuff, and retire ſomewhere or other into the Country, that ſhe mayn't find ye (as

(as you value your Noſe, Ears, and all the reſt of your Movables) and there make much of your ſelf at a ſafer Diſtance from her, ſince ſhe has it ſeems Feather'd her Neſt ſo well already that there's no fear of ſo good a Creatures wanting.

Q. *Whether a Painter, when he's to draw a Face, ought to take the Features from one Object or more? And whether a Face mayn't be drawn better than ever any was made?*

A. We don't well know, what the Queriſt means. If he intends by his Face, an Ideal Face the fineſt the Painters can invent, but if no one real Perſon, he muſt do as *Apelles* did, and make all the Beauties he knows club to his one *Venus*. But if he's to draw a ſingle Face, certainly he muſt keep to that Face, otherwiſe, if he takes the Eye from one, and Chin from another, and ſo on, he only Compoſes (pardon the Impropriety) a ſort of a Beautiful Monſter; not but that Painting, as well as its Twin-Sifter, Poetry, ſhould have ſo much Art as to expoſe Beauties, and hide Deformities, which may be done, and a fine Picture made, and yet ſufficiently like, to be known from any other.

As for the other Queſtion, Whether a Face mayn't be drawn, finer than any was ever made? If that be true, that there never was an abſolutely perfect Beauty, for Feature, Complexion, Air, and altogether, it muſt be reſolv'd, we think in the Affirmative. Tho' of t'other ſide, 'tis ſcarce poſſible to imitate and expreſs that Vivacity and Spirit which we ſee in ſome Faces.

Q. *I earneſtly deſire your Friendly Advice and Impartial Judgment on the following Caſe:* I am offer'd to be Tutor to the two only Sons of a Baronet deceas'd, whoſe Eſtate is above 1500 l. *per Annum*. my Friends are very urgent with me to accept it, but I am not at preſent inclin'd to it for theſe Reaſons: Firſt, The Stipend they proffer me (I think) is too mean; but 20 l. *per Ann.* For being in Orders, I judge they will make me do the Duty of a Chaplain; and if ſo, to aſſign no more for ſo many Services, ſeems (to me at leaſt) unbecoming a Gentleman to offer, as alſo inſufficient for a decent Support. I have been at great Pains and Charge too, in my Education, and am (or at leaſt I think ſo) in ſome meaſure pretty well accompliſh'd for ſuch an Employment: Now, I can by no means think 20 l. *per Ann.* an Equivalent (which is hardly the Intereſt) of my Education, or a ſufficient Reward for the Pains and Trouble of a Tutor. For the Children are very young; and tho' at firſt this may ſeem to make it the leſs Labour, yet it appears to me ſo troubleſome to beat the firſt Rudiments of Learning into Children; and to be oblig'd to comply with all their Humours, looks ſo like playing the Fool, that I think it deſerves much more than is offered in the Caſe. Again, I ſuppoſe they will be aſhamed to offer the Seventh or Eighth Tutor no more, and ſo many different Tutors the poor Children muſt have, (if not more) before they come to 21 (for who of any tolerable Senſe or Ambition

would fix and dwell upon 20 *l. per Annum*) And if ſo, why may not I reaſonably demand more, who (I Suppoſe) am expected firſt to bear with all the Fooleries of Children, and then to break 'em, and introduce the firſt *Semina Literarum?* Why muſt they have more than I, who but build on my Foundation, and who come to Employment thro' my Pains, more eaſie, and in it ſelf more Pleaſant and Creditable? 4. It is to be at Home; where beſides the Confinement I reckon I muſt undergo, how much I ſhall be plagu'd between the Fondneſs of a Mother, and the Impertinence of my young Maſters Relations or Servants, who are apt to be cenſuring the Tutors Performances, I can't tell; but the Complaints of ſome of my Acquaintance, who have been very hardly, nay, even unjuſtly dealt with in ſuch Stations, make me very fearful, how I run my ſelf into a family, where poſſibly, I may not be able to live with any Honour or Satisfaction, or yet to get out without having my Temper, my Manners or Abilities call'd in queſtion. For theſe Reaſons, Gentlemen, I am yet in the mind to refuſe the preſent Offer; But however to comply ſomewhat with the Importunities of my Friends, and being yet *leſs inclined* to Marry, and take upon me the cure of Souls, and perhaps being peculiarly fitted (more than every one) for ſuch an Employment, by my Natural Genius, the courſe of my Studies, and the *New* Deſigns which I have lately laid down for my ſucceeding Years to aim at, I ſhould not be unwilling. Well, theſe Demands granted. 1. A Sallary of 50 *l. per Ann.* to ſupport my ſelf ſuitably to the Honour of my Character, and the Family I live in; by which being Vindicated from Contempt, or the Fear of Poverty, I may be able without Diſtraction to ſtudy the Temper and Improvement of my young Pupils. 2. As abſolute a Command over them as may conſiſt with Prudence, and their Obedience to their Parents. To uſe my own method in teaching, to recommend what Books I pleaſe, either for their task or Diverſion: Not to have the Mother come into my room, where I am to Inſtruct them, to take account how many Leſſons, or how long, nor to liſten at the Door whether I Chide or Whip 'em too ſeverely; theſe to be left to my Diſcretion; for if am not a better Judge of any of theſe things than a Nurſe, a Siſter, or a Mother, I am not fit to be a Tutor. 3. To have the Command of the Coach and a pair of Horſes, not to go to a Cock-fight or a Horſe-Race, but to viſit the Wiſeſt and beſt Bred Gentlemen in the Neighbourhood, and bring my little Maſters acquainted with Men and Things, which will at once open their Souls, and be ſome ſweet Diverſion after the Torture of Nouns and Participles: Tho' all this may look big, yet 'tis (I think) abſolutely Neceſſary, and the Eſtate will bear it. I am not greedy of Money, nor do I deſire ſo great a Sallary to gratify my Pride or my Pleaſure, but that my Thoughts may be more at leiſure, and the more exalted, to Inſpire my Pupils with ſuch Sentiments as may make 'em good Chriſtians and true Gentlemen

men; and I will promiſe not to leave 'em till I have made them fit for any Company or any Capacity in the Kingdom. But the Proffer of 20 *l. per Ann.* looks ſo pitiful, that I may ſafely prognoſticate that they will be pure Gentlemen or Scholars who are Taught by ſuch who will ſubmit to ſuch Drudgery for ſo poor a Reward: Where the Tutor is not enabled to live like a Man, there it can never be expected the Pupils ſhall be overladen with Senſe. *I have fairly ſtated my Caſe to you, and make you Judges both of their Proffers and my Demands, which are moſt reaſonable: For I declare that after all the Perſwaſions of Friends and Intereſt, the Reaſons above ſeem to me Convincing; however I am reſolved once more to be guided by you, and to take that Conrſe which you ſhall judge moſt Advantageous and moſt Honourable?*

A, Since you have deſir'd our Advice, (tho' it appears to us that you are much more capable of adviſing your ſelf) We ſhall alſo deſire the Liberty of Printing the whole Letter, which is ſo exact a Pattern for a Tutor's Accompliſhments, and Methods, and Ends of Teaching, that we doubt not but that it will very much oblige the World. As for your own Determinations, We think We need not to tell you that common Prudence engages every one to do the beſt for himſelf, and not to throw off every thing becauſe we can't have what we would: What you have urg'd is very reaſonable, but Reaſon finds not all the Friendſhip and Entertainment which a very few think it deſerves. There's only one thing more to be conſider'd in the Caſe, and that is the Common Providence of God, who tho' he makes us Offers of things, and gives us Reaſon to make uſe of it, yet has his own Ends and Deſigns in it, making all terminate well for ſuch as do their Duty in any State of Life, tho' never ſo Contemptible, and when he Judges 'em fit for a better, he wants not means to put 'em into it.

Q. *A Lady after ſhe had been in Bed about a Quarter of an Hour, not being in the leaſt inclin'd to ſleep, felt ſomething come up the ſide of her Bed, and lye upon her Feet; ſhe fearing ſhe might neglect to lock the Door, ſuppos'd it might be a Spaniel Puppy that was in the Houſe, and moving her Feet, it went off at the Feet of her Bed; but coming about to the ſame ſide, it came on again, and plac'd it ſelf on the left ſide, ſhe lying on the right, near a Quarter of an Hour; ſhe endeavour'd as much as poſſible to throw it off, but cou'd neither ſtir nor ſpeak, 'till at length ſhe had power to move, and then it went off at the Feet of the Bed again, but came on the ſame way the third time, and lay there a conſiderable while, ſhe being in the ſame Agony as before, Sweating and Breathing with difficulty, but cou'd not move or ſpeak; at laſt it left her, but finding in the Morning the Door faſt lock'd, and the Dog ſhut up in his uſual place, ſhe was extreamly ſurpriz'd, and deſires your Opinion what it might be that ſo diſturb'd her?*

A. Perhaps ſhe Dreamt, perhaps 'twas Fancy, or Vapours, or perhaps Mrs. *Puſs* a Purring, and leaping off again as often as ſhe turn'd——For if 'twas a Devil, 'twas a very fooliſh one, to be Content with ſuch a Cold Place

place, when he might have crept up and lain warm in her Bosom.

Q. *I am in very uneasie Circumstances, by reason of a rash Curse which I unhappily made: The Case was thus: I was provok'd to a great degree, and he that was the Occasion of it desir'd me never to speak to him more, upon which (God forgive me) I wisht God would Damn my Tongue if I did, and he to double the Curse answered,* Amen; *I am in an Employment where it is unavoidable: I desire you, if possible in your next* ORACLE *to give me the best Advice you can, for I am extreamly impatient, though resolved thro' God's Assistance to hold out to that time.*

A. You are in great haste if you'll stay no longer than the time you have limitted, especially in a matter of so much Moment. That your Imprecation was rash and wicked, you your self are sensible, tho' it may oblige to Punishment, since 'twas Voluntary: And your good Friend who said *Amen* to so Pious a Prayer, and Clincht your Curse, has a share in the Guilt of the Action, as well as you; tho' what Wonder he shou'd Curse you who had first Curs'd your self! The Question is, What you are now to do, and whether to keep such an Oath or break it? (for an Oath it was with a Curse into the bargain.) We Answer, that tho' it was indeed a rash Oath, yet if the Subject of it be possible and lawful, and not only inconvenient, you ought, We think, to observe it. We say, an Inconvenience only ought not to make you break it, tho' a very high one, (because it was in your own power not to have made it)—As suppose you thereby lose some Advantage in Trade or otherwise; but if the matter of it, or unavoidable Consequences, either imply any thing Unlawful, as the absolute ruining your self or Family, 'tis then another Case, and you ought in our Opinion not to observe it; tho' at the same time severely to Repent your first Rashness in making it, and humble your self before God for having done it.

Q. I have had the Advantage of an Ingenious Education, under the Pious Care of very good Parents, and was instructed in the Rudiments of the Christian Religion from my Infancy, but chiefly in those relating to good Morals; I was put to School, where I made some Proficiency; after a few Years (not being design'd to continue there) I was put an Apprentice, when having sometimes a Vacancy from Business I was minded to improve that Time to my greatest Satisfaction, either in reading some of the Latin Poets, and others of our own Country, but was very Curious in the Choice of good Books, or in some other Innocent Sports and Recreations, and kept but little Company: When I came to understand my self a little, I had a mind to enquire into the Nature of some Things, which to me seem'd of great Concern, and which were commonly taken upon Trust without further enquiry; such as the Being of God, the Immortality of the Soul, the Truth of a future State of Retribution, with the Verity of the Christian Faith; these things seem'd to me of very great Moment, no less than Eternal, I

thought

thought might juſtly deſerve my moſt ſerious Meditations; I began to enquire into its firſt Principles, as to the Truth of them, what might perſwade me to believe the Exiſtence of the Deity; I found ſome Satisfaction in the Belief of a firſt Cauſe, upon enquiry into the Nature of things, and for the reſt I could not perſwade my ſelf concerning them. I believe thoſe Men to be mighty Happy who have a firm Perſwaſion of the Truth of theſe things, and 'tis of great uſe to ſweeten our Various Croſſes and Misfortunes. I find the *Credenda* are to me more diſagreeable than the *Agenda*. I have a Natural or acquir'd tendency to Virtue and Innocence, which has gain'd me no ſmall Reputation. I mention my Education and way of living, that you may think I have not debaucht my ſelf into theſe Circumſtances. *Pray, Gentlemen, not only your Thoughts but Directions in this Affair; I am really very ſerious, and deſire your ſpeedy Anſwer; you are the firſt to whom I have Communicated my Thoughts, which may be of uſe to many others as well as to me?*

A. The Exiſtence of ſome Intelligent Author of what we daily ſee and Converſe with, is too evident for any Man to doubt of, (how much ſoever the contrary ſhould be his Intereſt) provided he dares give himſelf the Liberty of thinking, but your Satisfaction in this Point does prevent what might be ſaid on this Head; 'tis the Immortality of the Soul, the certainty of future Retributions, whether Rewards or Puniſhments, that you ſeem to be diſſatisfy'd in, and perhaps you have loſt your ſelf in the ſearch of ſuch Demonſtrations as are neceſſary to Convince the Judgment in the other Caſes; 'tis true, the Juſtice of God, the Conviction of our own Conſciences, Apparitions, with the Natural Expectation of another Life, and the Immortality of the Soul, which are ſo deeply impreſs'd upon Mankind, that We find the wiſer ſort of Heathens, that had no other than this Natural Light, continually aſſert theſe things, and with ſuch a ſtrength of Reaſon as fail'd not of Proſelyting the Conſiderate part of their Hearers; but theſe Arguments are not ſo much to be inſiſted on, as the great one of Revelation, which gives us not only the beſt Knowledge of our ſelves, but aſſures us of the certainty of what is here call'd in doubt; if the Chriſtian Religion be true, all this is true; and that it is ſo, we have all the certainty that the Nature of the thing will admit of, and we might eaſily challenge all that doubt of theſe *Truths, To lay down what Arguments they would admit of as Concluſive, and ſufficient to Convince their Judgment, upon ſuppoſition that theſe things were true*; and We doubt not but there are already produc'd better than any Deiſt can or could poſſibly do, if it were his Intereſt to prove ſuch a thing himſelf. To enter upon particulars in this matter, would be too tedious in this place, We chooſe rather to refer all diſſatisfy'd Perſons to a ſmall Treatiſe printed 1677. Entituled, *A Letter to a Deiſt, in Anſwer to ſeveral Objections againſt the Truth and Authority of the Scriptures*: As alſo *Hugo Grotius of the Truth of the Chriſtian Religion*: Theſe two *Treatiſes* are ſufficient to convince any Perſon that pretends to Senſe and Reaſon, and 'tis only this way of

of Arguing that is Safe and Unexceptionable, *viz.* To prove the Truth of the Christian Religion, and then all the rest are prov'd at once.

Q. *My Father suspecting me to have a kindness for a Gentlewoman, he had no other Reason to except against, save only her disparity in Fortune, was pleas'd upon his Death bed to lay a strict Injunction upon me never to marry her; He urged his Charge so home upon me, that I made him a solemn Promise I never would. This Promise I would not willingly have made, if I could fairly have avoided it. But it being peremptorily demanded by my Parent, whom I was unwilling to disturb in his Illness, and whose displeasure I was afraid would very considerably affect my Fortune; I thought I could not refuse it, in either Duty or Interest. And as I then thought my self obliged in Duty to make this Promise, and in Conscience to keep it inviolable, so neither had I at the same time the least intention at all to the contrary:* Quere, *Whether (this Promise notwithstanding) I I may not Innocently marry the Gentlewoman?*

A. If you ever made your *Addresses* to the Lady, and they proceeded so far as to any *Promise* of *Marriage* on your part, or what may have been *equivalent* (for *Actions* sometimes *speak*, and that *louder* and *clearer* than *Words*) then your *Promise* to your *Father* was both unlawful and null'd, by your prior Obligation. But if no such former *Promise* to the Lady, that to your *Father*, tho' it appears severe in him to exact it, (unless he might have some *Reasons* for't that you are ignorant of) yet being in a lawful matter, does, we think, bind you to *performance*, especially since t'was made in so solemn a manner, and in his last Sickness; and this not only from your *voluntary obligation* (sufficiently *voluntary* to exclude any proper Compulsion, and therefore firmly binding) but from the Consequences of your Breaking this *Promise*, and marrying the forbiden Gentlewoman, which might render all your Life uneasie. For if any thing should happen after Marriage otherwise than well, you'd be always thinking your Fathers Curse lay upon you —— besides many other Inconveniencies, which Experience would soon inform you of, who is call'd indeed the *Mistress* of the *Wise*, but Men must have been a pretty while in her *School*, before they deserve the *Title*, and have a quite different one at their first admittance.

Q. *Whether any Person of either Sex, well Born and Educated, and living with Relations and Friends suitable, in a good Conversation, and after left under streight or no Fortune, as many are, and have a Principle of Conscience not allowing them to do any known ill, and a Principle of Honour that cannot stoop to mean things, nor may be able if they could submit; Whether such Persons may lawfully maintain themselves or Family by Play, that is, Gaming, by Cards or Dice, playing on the Square justly and honestly, but by Skill being almost assured they shall be Gainers?*

A. We need not endeavour to prove the ill Consequences of such a Practice to Wise Persons, it being well known how naturally it leads people to Passion and Coveting ones Neighbours Goods: Tho' were it possible for a Man of a Cool Temper to avoid

void these Evils, yet it gives him such a Levity of Mind as unfits him for a Virtuous Course of Life; upon these and many other Considerations, its absolutely unlawful to make a Livelihood of what is only allowable sometimes to be used for the Refreshment of our selves, when tired with Business. And its much more Lawful and Honourable for a Man to serve for his Bread, than to live by any such indirect Means.

Q. *How that Text in* Ezekiel, *and many others, that saith, the Son shall not bear the Iniquity of the Father, can be reconciled with the Second Commandment, that saith, God will Visit the Iniquity of the Fathers upon the Children, unto the third and fourth Generation.*

A. In after Retributions, the Child shall undoubtedly be either rewarded or punish'd according to his own, and not his Parents actions here; tho' a good Son may receive a temporal Mercy or Affliction as an effect of the Parents virtuous or wicked Life.

Q. David *saith in the Thirty Seventh* Psalm, *he never saw the Righteous forsaken, nor his Seed begging their Bread; whether it was so happy in his days Literally or Comparatively? Because we see infinite Numbers in all Ages of the Gospel under great necessity, that are very Pious Persons, and have never by any Improvidence brought themselves into that Condition, and there are many Promises in Scripture, that such shall not want any thing that is good, and shall inherit the Earth?*

A. By the righteous Man, *David* there means the good Man, such an one as is charitable to his Neighbour, as appears by those Verses that both precede and follow this. And common experience shows us that those persons that have made it their business to do good to others, have not only been blest (for the generality) in their posterity, but also in their Estates; whenas many religious Persons thro' the defect of this Duty, which is the greatest Testimoney of a good Christian, have by some accidental means wasted in their substance, and not having made themselves Friends during their Plenty, must necessarily reduce their posterity to want. And God Almighty having found them such ill Stewards, transfers the trust to such as may make a better use of it.

Q. Pray favour me with the Solution of the following Question, *Whether all Men that hang themselves are not Distracted? The Reason of my sending is this, because in any such Case, the Jury consult together whether such a person were Distracted or no?*

A. To your Question, the very *Terms* of it, we *think*, imply its *Answer*, for if a *Jury Consults*, whether such a *Person* were *Distracted*, it implies that sometimes *such* Persons are *not distracted*, for if always so, what need of *Consultation*? Thus much indeed must be granted, that such a thing may be, and that it *often* is, and it can't be deny'd, that it has been the Opinion of great Men, *Divines* and others, that no Man cou'd possibly offer *Violence* to himself, were he not, at least in the very *Act*, under a *fit* of *Distraction*: But however this may hold in some *Instances*, the

the contrary may we think be made good in *many*, if not in moſt. For if we conſider, thoſe among the *Romans*, who when Fortune frown'd upon 'em, out of a *miſtaken Bravery*, or rather Impotence of Mind, threw away their Lives, with what calmneſs and temper did they often do it, and cou'd Anſwer with an ——*Imperator bene ſe habet*, even in the *Agonies of Death*. And much the ſame has been obſerved of many of thoſe *loſt Perſons*, who have gone the ſame way in our *Age* and *Nation*, ſome of whom have taken their leaves of all their *Friends*, *adjudg'd* all their *Accounts*, which require *Sedateneſs*, and *Calmneſs* of *Mind*, before they have gone about the buſineſs. But beſides all this, did not the *Wiſdom* of our *Laws ſuppoſe* the ſame thing, they wou'd never have *ſtampt* ſuch a *brand* of infamy on the *Bodies* of thoſe who have this way come to their *Ends*, as well as taken away the *Eſtate* from their Relations. The Civil Law goes yet higher, as 'tis quoted by Biſhop *Barlow* on a Queſtion near a Kin to this, *Miles*, &c. The Soldier who hath laid violent hands on himſelf, but not accompliſh'd the Fact, unleſs he did it from *Impatience* of *Pain*, or *Diſeaſe* or *Grief*, (or ſome ſuch) other Cauſe, ſhall be *puniſh'd* with *Death*. Whereas the Reverend Biſhop obſerves, the very attempt of ſelf Murther is puniſhable, and that too, with *Capital Puniſhment*. 'Tis true, there are ſo many Exceptions in the Law, that wou'd perſwade one to believe 'twas only made in *Terrorem*, but if any thing at all be intended by it, that *Impatience*, &c. muſt be conſtru'd as high as *Diſtraction*, tho' even then they were to be ignominiouſly diſmiſt from their *Employment*: *Cum ignominia mittendus eſt*.

Q. *Whether there are any ſuch things as* connate *or* innate *Ideas?*

A. By Mr. *Lock*'s, leave we give our Judgment that there are ſuch things, and that theſe are the firſt principles both of *Science* and *Practice*; which we ſhall endeavour to make good, frow theſe followlng Arguments.

1. If there are ſuch Principles, or *ſelf-evident Truths*, wherein all men agree, unleſs ſuch as are viſibly blinded with *Prejudice* or *Folly*, and that without the aſſiſtance of *Argumentation*, or *deductions* from *Reaſon*, or the *inſtruction* of others, then there are *Innate Idea*'s—— But ſuch there are——*Ergo*.

To prove there are ſuch Truths, we'll inſtance in three ſuch, one in *Practice*, the other two in *Science*. The firſt Speculative *Idea* is, That there is a *GOD*, which we ſhall diſtinctly prove in Anſwer to the next Queſtion, to be naturally inſcrib'd on the *Minds of Men*. The ſecond we'll inſtance in ſhall be that *ſelf-evident Truth*, *That a thing can't be, and not be at the ſame time*; which as ſoon as a Man underſtands, the *Terms* muſt be aſſented to by any thing that's Rational, becauſe no other than what he feels to be true in his own *Mind*, without any Inſtruction from others. No Man need inform another in the Truth of ſuch a *propoſition*; nor does he deduce it from *Reaſon*, ſince there is no prior

prior Principle whereby to prove it, and we may defie any Man to prove any thing without it; therefore it remains only to be *imprinted* on the *Mind* as early as its very *Being*, ſince it could come by it by no other method: And the ſame might be ſaid of ſeveral other *ſpeculative Truths*.

For the moral Truth, or *practical Principle*, We chooſe to inſtance in that, *Do as you'd be done by*. This is found in all *Nations*, all *individual Men*, as the Rule of *Right*, and Direction of *Practice*; ſuppoſing 'em, as we before ſaid, and which is but a fair Suppoſition, not *viſibly blinded with Prejudice or Folly*. We are diſcourſing of *Rational Creatures*, not *Brutes*, or thoſe who are in the ſame Circumſtances, either by *weakneſs*, or *Vicious habits*: A *Brute* can't number, no more can a *Fool*, yet none that is near a-kin to one of them, will for that reaſon deny it a *ſelf-evident Truth*, aſſented to by all Mankind, that Two and Three are even and odd, and make Five, not Nine, or 20; and the ſame is to be ſaid of that other ſpeculative Truth, *A thing can't be, and not be at the ſame time*. And as *Folly* may render a Man incapable to judge of ſuch a ſpeculative Truth, ſo may *prejudice* or *vicicious habits*, of what we have aſſerted to be a *practical one*. It's certain that ſome Men, and probable that even ſome Nations, may be ſo barbarous as not to be willing to allow this rule to others, but we dare affirm they'd very well like it themſelves, and appeal to it if injur'd, an Argument 'tis ſtill naturally in their *minds*, tho' more obſcurely and darkly under the Cloud or rubbiſh of *long vicious habits*. But that this is naturally in all Men, may further appear, becauſe all Nations have agreed to it, ſuperior to any Laws; and 'tis, indeed, the Foundation of them, being no other than the Standard of Equity and Juſtice.

2. Our ſecond Argument is this —— If theſe Idea's, *complex innate Idea's*, *Truths* or *Propoſitions*, be neceſſary to the Happineſs of Mankind, then there muſt be ſuch implanted in his Nature: But they are ſo, therefore —— The conſequence is thus proved. Almighty God has given to all Creatures ſuch Tendencies and Inclinations, as are ſufficient to make 'em Happy in that rank or order of Being wherein he has placed 'em: Thus in Brutes he has fix'd ſeveral wonderful undoubted Inſtincts, which they neither learnt from Experience nor Inſtructors: Who taught the Lamb to find her own Ewe among a hundred, which its Maſter han't the Wit to do? Or the Chicken to know and fly the Kite, before ſhe has ever been eaten by't? Or every Beaſt and Worm its proper Food and Phyſick, or the Motion of their Muſcles, either general or particular, as thoſe in the Eyes of ſome Creatures, which are abſent in others? Now, we can't ſuppoſe God would do leſs for Man than he has for Brutes, eſpecially ſince he has given Men ſome Inſtincts and unavoidable Mechanical motions, as well as their Inferiors; to inſtance in one or two: Winking when any thing near the Eye, which Children will do, and no Man can avoid; throwing themſelves upon an Æquilibrium, when in danger of falling, and many others. Nor do we apprehend it difficult to prove the Minor, that ſome ſuch innate

Idea's

are neceſſary to the happineſs of Mankind ——Our Reaſons are, becauſe without 'em 'twere impoſſible for man either to know or do what wou'd conduce to his happineſs. Whence comes all *Science* but from *Induction?* And whereon can that be grounded, or how aſcertain'd, without ſome Principles to which a Laſt Appeal may be made? Particularly that we have mention'd, *That a thing can be, and not be, at the ſame time*; which if not granted, overthrows all *Science* as well as *Reaſon*:——Again, What *Traffick* or *Commerce* cou'd there be in the World, what dealings between Man and Man, without that moral Principle, *Do as you'd be done by*? The Truth of which may be ſeen by moſt of the Inconveniencies and Miſchiefs in the World, which ariſe from the obſcurity or depravation of this Principle by *Intereſt* or *vicious habits*. If 'tis ſaid theſe things may be argu'd from *Reaſon*, we own it, as the *Cauſe* may be climb'd to by the *Effect*; but the moſt of Men have not thoughts fine enough for drawing ſuch Conſequences, and yet further, no Conſequence but muſt have an Antecedent or Principle, from which 'tis deduc'd, till we come to Firſt Principles in *ſuo genere*, which muſt be granted, and theſe implanted in the Mind, Natural Conceſſions or Impreſſions ſeen by their own Light, or elſe there's a Proceſs to *infinite*. Nor cou'd Tradition ſuffice, for ſtill it recurs, How came the firſt Man by theſe Notions? Either they were innate, and then all his Off ſpring muſt have th ſame, as we ſee in the particular Inſtincts of Brutes, or elſe they'll ſay, taught by God, or ſome Angel: But ſuppoſing even that, there muſt be ſome Principles fix'd before——That there is a God, that he's Good, that he won't deceive, and perhaps ſeveral others, however our firſt Principle of *Science* already pitch'd upon; otherwiſe there cou'd have been no *intercourſe* between God and Man, ſince no Foundation for it; and if this be granted, as we ſee not how it can be either *deny'd* or *carry'd* any further, it follows that the mind is not a pure *Raſa Tabula*, but that we have theſe firſt principles, theſe innate Notions we at firſt aſſerted.

Q. *Is there any ſuch thing as an innate Idea of God?*

A. We queſtion whether 'twas ever made a Queſtion, till this wiſe Sceptical Age. We Anſwer in the Affirmative, and before a parcel of brisk Young Men condemn us in groſs for producing ſuch Arguments as won't hold Water, for the *Being* of a God, we deſire they'd be ſo civil to Anſwer thoſe we here produce, in defence of that Opinion.

Firſt, The Conſent of Enemies——'Tis known of *Epicurus* and his Herd, that they do, *Verbis ponere re tollere Deum*, pretend to own a God in word, but in reality deny any ſuch thing; a too true Character, we doubt, of moſt of our modern *Deiſts*, who wou'd, if they cou'd, believe no God; but ſince they needs muſt believe one, wou'd fain have as little of him as poſſible, and few or none but deny the Idea. However, in this they leave their Maſter, this being the very Argument that forc'd him to Compliment *Jupiter* with a Corner of his atomical

atomical World. So *Gassendus Syntagma*, where he expresses many of his Master's Opinions barefac'd enough; p. 34. "*Cum vero illod primum requiri*, &c. "When this is generally the first "thing enquired into, Whether "there be any such thing as a "*Divine Nature*, or God, it seems by no means to be call'd in question, (Observe his Reason) "Because *Nature it self has* "*impress'd this Notion on the* "*Minds of Men*——then he goes on with another Argument, indeed, but the consequence of the preceding, (of which more anon) "For what Nation is "there, or what Stock of Men, "which has not without Teach-"ing, some sort of *Anticipation* "of this Knowledge of God?

Agen—*Insitas Deorum, vel potius innatas cognitiones habemus*; We have an implanted, or rather innate Knowledge of the Gods. From Enemies, we

Secondly, Come to Friends—and not to go far back, we affirm that the greatest Men of our Modern Ages, both Protestants and Catholicks, have made use of this Argument of the Idea for the Being of a God, and thought it one of the principal they had to inforce it: 'Twere impossible to reckon all—We'll begin with Bishop *Andrews*, who in his Lectures on the Commandments makes this the main Argument, see *p.* 33. "The Notions Natural in us "are universally true—of the "Essence of God we have a "Notion, therefore we must "believe there is a God—— "God hath reveal'd them—that "is, inwardly, as to these univer-"sal Notions, particularly that "of the being of a God, which "is indeed pre-supposed in all Ex-"ternal Revelation. The same way did almost all Learned Men proceed in that Age, and were follow'd by others in our own—particularly Dr. *More*, and the Author of *Origines Sacræ*, (whose Name will be such an Eternal Honour to the *English* Church and Nation, that we dare not lessen it so much as to insert it in a Paper of this Nature) and the Authority of such as these, one wou'd think, shou'd be sufficient at least to persuade those who design well to Religion, to let it alone as they found it, and not to give it away to the Atheist; na, help him with such Arguments to destroy it as the Fool himself cou'd never have thought on. Nor were those over modest Men who have most remarkably engag'd against it—— Dr. *Parker*, Mr. *Turner*, and some others. But to proceed to other Arguments, of more force than these from Concession or Authority: And the

First of these we ground on what we have already proved—Idæa's in general—if those, rather this, because more necessary, and as has been said, the Foundation of Revelation, Morality, and all Religion.

Secondly, What's so necessary, ought to be plain——The Knowledge of God by the Methods of Ratiocination is much more tedious and difficult: We arrive unto it, as Mr. *Turner* acknowledges, by a gradual and painful Ratiocination, tho' thence the Being of God is invincibly demonstrable, yet most of Mankind are as unfit for it, as

to demonſtrate one, of *Euclid*'s Problems: For how can he follow the Atheiſtthro' all his Vortexes of Matter, or prove it not Eternal, which muſt be done in this Way of Argument? Whereas the Way by the Idæa is plain and clear as the Sun in the Heavens, tho' Men may ſhut their Eyes againſt either.

Thirdly, The Conſent of Nations, which is one of the moſt invincible Proofs of the Being of a GOD, and as ſuch made uſe of by *Tully*, *Grotius*, *Pearſon*, and all thoſe great Men that have Writ on the ſame Head: This We ſay muſt in our Opinion be founded on the Argument of Connate Idæa's, and is ſo cloſely link'd to it, that we can't ſee how it can be defended without it, but that it muſt ſtand or fall toge ther with it. For as to thoſe particular Men which make up Nations, and are to them, as particular Nations to the World, either this Notion muſt be innate in them, or grounded on a Law, or owing only to Traditions or deduc'd only from Reaſon. That 'tis not founded on Laws only, is clear enough, becauſe 'twas before Law, 'tis where there's no Law, and is granted by theſe we are at preſent principally to deal with, who won't ſay Religion is only a Trick of State—Which 'tis yet plainer it can't be, ſince Politicians can no more get totally rid of Conſcience, and a ſenſe of a GOD, than other Men. 'Tis as plain, that the moſt of Men don't deduce their Belief of a *GOD* from ſtrict Proofs of Reaſon, ſince they generally take it for granted, and for other Cauſes before alledg'd—Nor yet does this prove it wholly owing to Tradition, which was in general Confuted on the Idæ's—therefore it follows that there's a Principle in Nature prior to all theſe, which diſpoſes, and almoſt neceſſitates 'em to believe it. And thus We at preſent cloſe the Argument, againſt which if any are pleas'd to Object, We deſire 'em firſt to Anſwer the grounds on which We proceed; which if they can do fairly, we'll thank 'em for having Convinc'd us We are in an Error.

Q. *I have ſent ſeveral times to you, about a direction of my Studies, that I may be aſcertain'd of Truth in ſuch Propoſitions as occur, I yet humbly deſire Advice, ſince it may be of univerſal uſe?*

A. We are much of the ſame Opinion with *Des Cortes* to this Point, who becauſe his own Methods prov'd very ſucceſsful, we ſhall more ſafely recommend it to you, and others under the ſame Circumſtances.

Firſt, Never to conclude any thing for true, but what evidently appears to be ſo; therefore carefully to avoid precipitation, admit nothing into your Judgment, but what ſhall ſo clearly and diſtinctly preſent it ſelf to the Mind, that there can be no reaſon left to doubt it.

Then Secondly, Divide all ſuch Difficulties as are to be examin'd into as many Heads as may be, which will be requiſite the better to reſolve them.

Thirdly. Reduce your Thoughts into ſuch Order, as by beginning with the moſt ſimple Objects, and eaſieſt to be known, you may aſcend by degrees to the knowledge of the moſt mixt; and even ſuppoſing an Order amongſt things which do not naturally precede one another.

And

And then make ſuch exact Calculations, and particular Reviews, that you may be ſure you have omited nothing eſſential throughout the whole: Such long Chains of reaſoning, tho' Natural and Eaſie, as the Mathematicians generally uſe to bring us to their moſt difficult Demonſtrations, give very good reaſon to imagine, that whatſoever falls under our Appreſienſions, may be deduced one from another ſo remote, to which we ſhall not at laſt attain, nor ſo ſecret, which we ſhall not diſcover.

Q. *On* Eaſter 1690. *I was forced to receive the Sacrament, when I thinking my ſelf unprepar'd, took the Conſecrated Bread, and put it in my Mouth, (that I might ſeem to receive) and afterwards in my Pocket, and have kept it to this Hour: The Cup I only kiſs'd. I never went to the Sacrament before, nor after, and am very ſcrupulous of this my preſent Condition, and would willingly (if it lyeth in your leiſure) be anſwered by* Aſh-wedneſday, *as to my Condition, and what I ſhall do with the Conſecrated Bread?*

A. This is a very ſtrange Relation, equally notorious, for the Uncommonneſs, and Impiety of it, and no ſuperficial Repentance will ſerve the turn, ſo vaſt an Accumulation of Hypocriſie, ſlaviſh fear of Man, and Contempt of ſo Holy an Ordinance. As for diſpoſing of the Conſecrated Bread, there's no abſolute neceſſity (in our Judgment) what you do with it, but the beſt uſe we think you can make of it, is, to preſerve it carefully in your Cloſet, to keep you humble, and put you in mind, ſo oft as you ſee it, of your Sin.

Q. *My Father has brought me up in a Profeſſion, which I find, (tho' I am as ſparing as can be) will not maintain me as his Eldeſt Son, or according to that Figure, in reſpect to my Profeſſion, I ought to bear, I have therefore applyed my ſelf to him, and begg'd his Aſſiſtance, which he not only denies, but (being of an extream Covetous Temper) is ſo incenſed at my asking it, that he for this, and no other Cauſe, diſowns me for his Son; for he expects now he ſays, I ſhould repay him the Charge of my Education, he is (I thank GOD) able to do it: And ſince he has left me to my ſhifts, for no other Cauſe, and ſince my Profeſſion will not maintain me,* Query, *If I may not without his leave remove to ſome place where I am not known, and there take up any honeſt (tho' inferior) Employ to maintain my ſelf? Or what courſe will you adviſe me to take to keep my ſelf from ſtarving? And for my ſatisfaction, if ever I ſhould be able, am I by Duty obliged to repay him the Charge of my Education?* Gentlemen, *You know my Cauſe requires a ſpeedy direction, which will certainly be a means to prevent my acting ſo of my own Head, as I may ever after repent*

A. As Youth is more ſubject to Error than Old Age; ſo 'tis very probable your Father is a better Judge of the Figure you ought to make in the World than your ſelf: *'Tis no certain Argument that you really want a thing, becauſe you deſire it.* How many are there in the World, who being left to themſelves, proſecute thoſe Methods with all imaginable vigour, which certainly end in Ruine and Miſery! But ſuppoſing you are not miſtaken in your Judgment, We think you ought not to remove your ſelf without your ſelf without

your Fathers Knowledge, because his Body is his proper Goods: You should make use of the Interest of Friends to present the Case to him; and if you so carry your self, that you are not wanting in your Duty to him and God Almighty, (who Commands you to honour him) you will more chearfully bear up under your little Misfortunes. And if after all, your Father will not provide for you, take the Advice of your Friends, and provide for your self as well as you can, but not unknown to your Father, except he wilfully declines to take any Cognizance of you, or what you do. As for a Child's repaying the Charge of Education as a Debt, is Do & the like which we never heard Pleaded in any Nation in the World; indeed if Parents grew poor, and unable to provide for themselves, Children are oblig'd in Conscience and Charity, and the Laws of Nature, to take care of 'em: which is all we can say in this Matter.

Quest. *I desire you to give me your Opinion to this Query, which is as followeth:* Viz. *What Doctrine the* Nicolaitans *held, which in the second Chapter of the Revelations of St.* John —— *We do find that the Church of* Pergamos *is reproved for having some of them that were of that Doctrine amongst that Church?*

Answ. In *Eusebius* his Ecclesiastick History, we are inform'd, that it was a promiscuous use of Women, no one being oblig'd to confine themselves to their own Wife. *Nicholas*, of whom this Heresie sprang, some say he was one of the seven Deacons ordain'd together with *Stephen*, by the Apostles, to minister to the Poor; others, that he was one of the Seventy Disciples. *This* Nicholas *having a Beautiful Woman to his Wife, after the Ascension of our Saviour, was accused of Jealousie, and to clear himself of that Crime, he brought forth his Wife, and permitted him that listed, to Marry her.*

Quest. *Whether* St. Paul *was ever Married?*

Answ. It was generally believ'd amongst the Primitive Christians that he was; the same *Clemens* we just now cited, says, *That* Paul *in a certain Epistle sticked not to salute his Wife, which therefore he led not about, that he might be the readier unto the Ministration,* Philipians *the* 4*th.*

Quest. *If all are not saved by Jesus Christ, then is not the first* Adam *a greater Evil than the second* Adam *was a Good, and so the Sore is larger than the Plaister?*

Answ. All are not actually sav'd by Jesus Christ, because there are some who by denying the Lord who bought them, shall bring upon themselves swift Destruction ——nor were all actually Damn'd in *Adam*, for then it had been too late to have redeem'd 'em — They were Potentially or Conditionally lost in *Adam*, or brought into a possibility, nay a certainty of Damnation, unless the Seed of the Woman came and redeem'd 'em. Thus Christ has Conditionally or Potentially sav'd all the World, by bringing 'em into a salvable Condition, or possibility of Salvation; therefore the Sore

Sore is no larger than the Plaister.

Queſt. *If the Seed of the Woman be of the Corrupt Maſs, and our Lord Jeſus Chriſt of that Seed, how is he then the Lamb without Spot?*

Anſw. To clear this Difficulty, we muſt conſider the Nature of Original Sin——The Soul is not polluted when it comes out of God's Hands, the Body is not of it ſelf capable of Sin, tho' 'tis true it has in it the Seeds of all Diſeaſes. The Soul muſt act, it is endu'd with no Original Righteouſneſs, as *Adam*'s was, therefore by reſultance its Actions are Evil. Our Saviour proceeded indeed from the Woman, but this not by ordinary Generation, but either his Soul was pre-exiſtent to his Incarnation, as the Rabbies held of their expected Meſſias, or rather was produc'd at the very time of the Bleſſed Virgin's Conception, and together with his Body, both united to the Divine Nature, which made the Son of God: All therefore that he cou'd take from his Mother, muſt be the Weakneſſes, not the Faults of Humanity, not proceeding from her like a *raſa tabula*, with no Impreſſions at all, but indifferent to good and evil; nay, 'twas impoſſible it ſhou'd be ſo, by reaſon of his intimate Union with the Divine Nature, as well as its production from it, on both which Accounts 'twas anointed with the Oil of Gladneſs above its Fellows, and endu'd with all the fulneſs of the Godhead; and accordingly our Saviour was that Immaculate Lamb who dy'd to take away the *Sins of the World*.

Queſt. *What Relations hath the Virgins Conception to the changing of the Corrupt Maſs, ſince Conception is but an Act in Generation?*

Anſw. If her Conception it ſelf hath no Relation to it, the manner of it had; and if there's any thing in this corrupt Maſs of Matter which can ordinarily infect or byaſs the Soul to Evil, which comes indifferent into it, this was here over-rul'd by thoſe Habits of Virtue which were innate in the Soul of the Second *Adam*.

Queſt. 9. *What's the meaning of that Text in St.* Peter, He went and Preached to the Spirits in Priſon, &c.?

Anſw. We have formerly ſaid ſomething of this, but we ſhall now add, That if Chriſt went locally and Preached to the Spirits in Priſon, then a Church and a New Goſpel was eſtabliſhed in Hell, or that fegined place, Purgatory; the next Abſurdity is, that his Preaching was in vain, their Condition was not to be better'd, for the ſame Apoſtles tells us they were then in Priſon, and aſſures us in his ſecond Epiſtle, 2*d*. Ch. 4*th*, 5*th*, and 9*th* Verſes, that thoſe very Spirits were to be reſerved in Darkneſs until the Day of Judgment, together with the Apoſtate Angels unto Damnation, therefore it is repugnant to the Apoſtle's Argument to ſay, *He went and Preached to the Spirits or Damn'd Souls that then were in Priſon*; for by this Chapter he exhorts them not to fall from the Goſpel becauſe of Affliction, if it ſhould be the Will of God that they ſhould ſuffer Death as Evil doers, *V.* 12. telling them, *The Face of the Lord is over*

gainſt there Oppreſſors: But to conclude Chriſt would go and Preach to their Afflicters, when they were Spirits in Priſon, were Antinomian Doctrine, or the higheſt Motion to Wickedneſs in this Life that could be uſed. By theſe and ſuch like Abſurdities we are led unto the true meaning of the Apoſtle, which is, That if they kept a good Converſation in Chriſt, *Ver.* 16. 21. according to their Baptiſmal Vow, and Believed the Reſurrection which he Preached, then the ſame Omnipotent Spirit that raiſed Chriſt above all Powers, would certainly raiſe them and alſo ſave them, and conſequently bring in his time Deſtruction upon thoſe as disbelieved the Viſible Miracle of the Reſurrection which he now Preached, as ſure as the Deluge overwhelmed thoſe that diſobeyed *Noah*'s Preaching, *Ver.* 21, 22. called alſo here the *long-ſuffering of GOD*, *Ver.* 20. becauſe *Noah* was inſpired by the Spirit of Chriſt to Preach to them while the Ark was viſibly preparing, which in the Language of the Text accommodated to the Inſtance the Apoſtle brings, and to aſſert the power of the Spirit, and the Divinity of Chriſt, is Phraſed, Chriſt went and Preached to thoſe Diſobedient in *Noah*'s time, who for their Diſobedience *then*, are Spirits or Souls in Priſon *now*.

The enſuing we receiv'd, ſubſcrib'd by S. Williams.

I.

Q. WHen *Thracian Orpheus* with his artful Hand
Aſſay'd his numerous Lyre,
Warm'd with more than uſual Fire,
It readily obey'd the Bards command,
And from the Strings did ſweetly flow
Such Airs as cou'd ev'n Savage Beaſts ſubdue:
The purling Streams forgat their Tide,
And ſlower to the Ocean glide;
Stones Volunteers did move,
Trees after him as ſwiftly rove
Diſmantling all the Grove;
The Hills ſo greedily ſuck'd in the ſound
That it from them cou'd ſcarce rebound.

2.

Can I more ſenſeleſs prove than theſe?
Can I now hold my peace
When many *Orpheus*'s my Breaſt inſpire
With ſo Divine a fervour, ſuch Poetick Fire?
Dear Muſe! I never crav'd your Aid before,
And ne'er perhaps may do it more:
Lucina like, aſſiſt my lab'ring mind,
And make my Infant thoughts refin'd,

In-

Inſtruct me boldly how to fly,
And ſtick the Learned Raven * in the ſpangled Sky, *&c.*

For a fit of modeſty *comes on us, and we bluſh to give the World any more of our own Commendation.*

A. Prithee, young Bard, ſome nobler Subject find,
That ſuits the Vigour of thy mounting mind!
In thy miſtaken praiſes, to be free
Each word thou writ'ſt is perfect Poetry,
And all the World will laugh at Us and Thee.

* *But if the Man ſuch praiſe muſt have,* &c. *Poſtſcript*] *If the Publick wou'dn't have ſuch dull Poetry as ſome of this is, let 'em be at the pains to ſend us better.*

From a Clergy-man.

Queſtion.

When to *Semandra* I complain,
And at a diſtance tell my pain,
Diſguiſing ſtill my Courtſhip ſo
Others do not, tho' ſhe does know:
Why crys ſhe with a Smile forbear,
Let me've no more ſuch Preaching here.

Anſwer.

Perhaps too Late your Application is,
Already ſhe has diſpos'd o'th' Benefice.

Queſtion.

Love and its Power I firſt *Semandra* taught,
So Innocent before ſhe wou'd be thought——
Not ſhe——ſhe knew not ſhe was ſoft or fair,
And Charms ſeem'd real conjuring to her.
Wondring how Women cou'd a Paſſion move,
Being of all Arts moſt unskill'd in Love,
Was ſure ſhe cou'd not, and wou'd make a Vow,
Ne'er to believe the Man that told her ſo;
This true or falſe, ſhe finds the way Kill,
Wou'd ſhe were Ign'rant, and I Happy ſtill.
I view'd, I lov'd her, and I told her ſo,
She heard it calmly, and believ'd it too:
Yet now turns Tyrant, making me a Slave
To that new Pow'r which I ſo kindly gave.
But ſince ſhe nothing heard or ſaw from me
But Love, whence has ſhe then her Cruelty?

Answer.

Teach Women Love! Teach Serpents how to ſting,
Or fair bewitching Syrens how to ſing!
Too ſoon alas they their own Power diſcern!
The Art of Killing at the Breaſt they learn.
Their Eyes ſuch ſure, ſuch ſubtle Poyſons wear,
A *Baſilisk* ſcarce Murders half ſo far:
Her Cruelty ſhe from your Tameneſs draws,
As ſupple Slaves teach Kings to break the Laws:
You can't recall that Pow'r that once you gave,
A Rebel-ſubject makes himſelf a Slave.
For Love delights in Arbitrary ſway,
Either Depart his Kingdom, or Obey.

Queſtion.

I'm neither Wit nor Scholar, but ſometimes
My Muſe enclines me to be making Rhimes;
Yet if to make a Verſe I go about,
I ſcarce with any ſenſe can bring it out;
Nor wou'd I now have let my Nonſenſe go,
But that you know me not; and I well know
That I can ſtill remain *Incognito*.
You Gentlemen have Wits, and want no Learning
To get in moſt points ſure a right diſcerning:
Will you, and be not partial, undertake
Tell how a Woman may diſtinction make
Between a Lover and a falſe Pretender,
Since both proteſt alike, and will commend her,
Altho' they know ſhe has not half the worth
As they pretend, when they do ſet her forth:
And ſhe too, if ſhe en't a Fool, may know
She merits not the Praiſe that they beſtow,
But 'tis the Money makes the Mare to go.
Is it not better then refuſe 'em both,
Leſt with the falſe ſhe hap to plight her Troth;
Who if he gets her Money has his End,
And makes all th' haſte he can the ſame to ſpend?
What Woman that doth *Æſop*'s *Fables* know,
About the wiley *Fox*, and ſilly *Crow*,
But wou'd take heed ſhe ben't deceived ſo?

Anſwer.

Such fair Confeſſion where there's little need,
Muſt needs from heights of Innocence proceed
Great *Fleckno*'s Ghoſt! this Wight will thee dethrone,
And in the Realm of Dullneſs reign alone.
Envy like thine, this Females Rhymes will ſtout
Which ſhe, in ſpight of Nature goes about,
And verily, like thee, ſhe Wrings 'em out.

But

But ſtill the modeſt Author won't appear,
Did y'are the like, unleſs at *Athens*, hear!
Thus *Woodcocks* hide their Heads, the reſt they ſhow,
Thus *Athens* all Men ſeek, and all Men know,
The Sun (or Fogs) can't move *Incognito*.
Fig for your Commendations! they're ſo loud,
And yet ſo neat, that who can chooſe be proud?
Your meaning's plain——You hope you ſhall be ſped.
But tho' you think our Worſhips deeply read,
You might as well have ask'd the Speaking Head.
D'ye think we can Mens ſecret thoughts reveal,
Which ſometimes they themſelves can hardly tell?
'Twou'd puzzle ev'n *Apollo*'s Oracle;
Much more poor *Mercury*'s, whom you'd prefer,
And from a Wag make a plain Conjurer.
But ſince beſt Prophets, as th' Old Saw confeſſes,
Are only thoſe that make the luckieſt Gueſſes;
That we may have no Vitilitigation,
Take in good part this our Prognoſtication:
Who Courts in Print, like the old amorous Noddies,
And all with Suns and Stars adorns his Goddeſs,
When faſt i'th' Nooſe, will, tho' he's now ſo Civil,
" That Goddeſs make ſubſcribe her ſelf a Devil.
Who Courts for Love, perhaps ſome Knight Romantick,
Or ſtarving Poet, that's before half-frantick,
Will Seal, without the Lumber of your Gold,
Till Death does Stave and Tail —— to Have and Hold.

Queſtion.

When Grief does by ſome accidental Ill,
Or unlook'd for Joy, my Mind with Raptures fill;
My Heart with Cruel Pains does throbbing beat,
As if it long'd to leave its natural Seat:
The exceſſive Smart doth cauſe from every pore
To riſe a Salt and thin Bituminous Gore,
Which quickly turns into a Rapid Flood,
And from my Noſe deſcends in ſtreams of Blood;
To ſtop whoſe courſe I at the Arm have bled?
But 'twou'd not do; and as I ſleep in Bed
I've e'en been ſtrangled, and almoſt found Dead.

Anſwer.

Write Verſe like this, thy ſpouting Blood 'twill charm;
Nor need'ſt thou for Revulſion drill thy Arm:
Such Verſe will wake thee faſt aſleep in Bed;
Nay, raiſe to Life, quite ſtrangled, and ſtone dead.

Queſtion.

When Angel-Rebels by Ambition fell
From Heavens bright Palace to their own ſad Hell,
And them Revenge did back thro' Chaos call
To ruine him who own'd this Earthly Ball,
Firſt tempt, and then deſtroy that New-born Race
Which was ordain'd in Heaven to fill their place:
Say, Sons of *Athens*, what's the reaſon why
Th' accurſed Serpent, Exile of the Sky,
Firſt tempted *Eve* againſt her God to ſin,
And *Adam* laſt to take the Poiſon in?

Anſwer.

Th' old Politician knew to make th' attack
Where the leaſt force he'd find to drive him back;
He knew if once he cou'd the *Out-works* win,
The Town was more than half his own within:
The World he reckon'd his when *Eve* was won,
Loſt *Adam* ſaw, and lov'd, and was undone,
The Fair She-Serpent in his Arms embrac'd,
And drank the Poyſon which 'twas Death to taſte.

Queſtion.

A Neighbouring *Levite*, who is ſaid to be
An holy Preacher in Divinitie,
Who by one Weekly Sermon ſtill maintains
A Congregation of young Pious Dames:
For one from all the reſt his Snare he laid,
And by Deluſions cunning gain'd the Maid:
His Vows and Proteſtations ceaſed not,
Until for Marriage he her Promiſe got;
Then of her Father he requeſts his Wife,
And told withall how ſhe ſhou'd lead her Life,
In Comfort, free from Trouble and from Strife.
Her Father wou'd not hear his nor her moans,
But Vow'd that ſhe ſhou'd ne're have Mr. *J*——
My Queſtion, Sirs, is, *If her Father ought*
In Conſcience for to make her Promiſe nought?

Anſwer.

Leaſt if we ſlight thy Queſtion thou ſhould'ſt cry,
Nay, Cheat the World of ſuch rare Poetry,
To thee, O *Prentice-Boy*, we thus reply:
If that the Perſon who doth make ſuch moans,
For fear of his Dear Spouſe be ————
By no means ought he for to have his Choice
Foraſmuch as —— Marriage wou'd ſpoil his Voice,
His Zeal likewiſe, unleſs he Wedlock ſhun,
Will ſhortly in another Channel run.

But

But if ſo be he find he cannot live,
Unleſs his Love ſweet ſips of Love will give,
So that he find his Spirits wear away,
And eke his Body periſh and decay,
The Caſe is alter'd then, and we conclude
If that he's not with Chaſtity endu'd,
That Matrimony may be very good:
But how to get her ſtill the Craft will be,
Wherein we'll him adviſe without a Fee;
Let him procure a Church within the ken
Of th' Houſe of this obdurate Citizen,
There every Day his Lungs ſee that he ſtrain,
And to the Walls hold forth with might and main;
If then the Father his Conſent deny,
And long refuſe ſuch good Affinity,
He'll deaf, like one that's ſtruck with Thunder dye.
Then may the painful Man perform his Vows
And ſeize by Conqueſts-right his beauteous Spouſe,
Whilſt you, O Queriſt, who ſuch Poems gave,
If we can do't, ſhall juſt Preferment have.
Henceforth ſit underneath his Desk, we ſay,
And be his Clark for ever and for ay!

Q. *The* Gazette *gives us a very terrible Relation of the late Earthquakes in* Sicily, *which every body ſuppoſes to be the effect of the raging of Mount* Ætna: *Pray what account can you give of that Mountain?*

A. Some of the moſt probable Cauſes of Earthquakes we have given in our former Oracles. As to this Mountain *Ætna*, it has made ſeveral Eruptions: 'Tis ſaid, that when it firſt burſt out, it aſtoniſhed the World, by raiſing a Pillar of Smoke and Fire, which caſt out Sciarri, or Cinders, night and day with horrid roarings. It obſcured the Sun and Stars, inſomuch that the People thereabout thought the Prophecie of *Joel*, and that of St. *Matthew*, viz. *There ſhall be Signs in Sun and Moon*, were accompliſhed, and that the end of the World drew near. *Piiny*, (as it's related) to be better informed, periſhed by his Curioſity in drawing nigh to inſpect it. This Mountain riſes from the very Sea-ſhore, the ſhorteſt paſſage to its top is reckoned Twenty Miles, tho' from *Catania* it is about Thirty Miles, it makes a Fair proſpect to the Paſſengers at Sea, to the Eaſtward. The old Mouth of this Mountain raged Two or Three Months together, with Concuſſions of the Earth Eighteen days, when at laſt it ſunk down into its own Bowels, but the Eleventh of *March*, 1669. Two Hours before Night, it burſt out about Twenty miles beneath the old Mouth, Ten Miles from *Catania*. The Stream was thought to be liquified Minerals and Metallic Matters, boyling, which guſhed forth like Water from the Head of ſome

ſome great River, ſpreading it ſelf into ſeveral Streams or Channels, its Motion was direct, burning up whatever was Combuſtible in its way; but if Bank, Wall, or Building ſtopt it, then it ſwell'd up till it either forced the Building down, or roſe ſo high, that it run over it in its greateſt Violence; its motion was ſo ſlow, that the Inhabitants had time to carry off whatever was of value. At the mouth iſſued Fire, Smoak and Aſhes, with continued noiſe like Thunder, or Waves of the Sea, which was heard 100 miles diſtance; the Aſhes, and Sciarri or Cinders were diſperſed as far, for the fires continued iſſuing from the mouth 54 days, and the pillar of Aſhes and Smoak that aſcended in a ſtreight body out of the Vorago, or mouth, exceeded twice the bigneſs of *Pauls* Steeple, that neither Sun, nor Noon, nor Stars, were ſeen in all that time in that part. The Cinder-ſtones were a dusky blue, the outward part of this burning ſtream was ſoon cold, and cruſted, and in its utmoſt fury did bear People upon it, tho' the melted matter ſtreamed under, which ran a miles length into the Sea, and as much in Front, from the beginning to the end, not much unlike the River of *Thames* in a great Froſt at the top of the Ice, lying after ſuch a rugged manner. Three quarters of the City *Catania*, and the whole Countrey, from the Walls of this City to 20 miles on this ſide, are full of this Sciarri, which become mollified by time, and the ground very fertile. The major part of this relation was ſent by ſeveral inquiſitive Merchants to the Royal Society.

Q. Divers Perſons in the County of *Kent* being accuſed for Practiſing Witchcraft, were examined by a Juſtice of Peace, from whom I had a Copy of their Examinations and Confeſſions.

T——n S——ll of *D——ton*, Widow, being Examined *June* the 29th. 1692. did Confeſs that ſhe had made a Covenant with the Devil in Writing, and ſigned it with her Blood which dropt from her Noſe; that ſhe had 4 Imps, whom ſhe called by the Names of *Vene*, *Harry*, *George* and *William*; three of them were black, and about the bigneſs of Mice, they ſuckt her every third Night; but *William* was like a little black Man, he talkt to her, and had Carnal Copulation with her twice; that by the help of theſe ſhe did miſchief to Beaſts and Men, of which ſhe gave divers Inſtances,

She Confeſs'd the ſame to many, and to the Miniſter of the Pariſh, deſiring him to Pray for her, and declaring that ſhe was ſorry for what ſhe had done: She went on Confeſſing to the laſt: But five days before the Aſſizes ſhe was found dead by her Bedſide in a ſtrange Poſture.

Another did upon Examination confeſs that ſhe had Imps from an old Man and his Wife, when ſhe was about Eighteen years of Age, of which ſhe told an exact Story; that by theſe ſhe had done hurt, particularly about five weeks ago, ſhe and another of her Companions went by Night in the ſhape of two Cats, into the Chamber of one whom ſhe named, through a Hole in the Window, and finding him in Bed upon his Back,

with

with his Mouth open, they poured black Stuff which they carried with them, into his Mouth, and within a little time after he dyed: A Gentlewoman then present, told me, she spake thus to her, *Woman, you do confess impossible things, as that you can turn your selves into Cats, and go through the Hole of a Window it cannot be*; to which she confidently replied, *We can do it, and have done it.*

A third Woman did confess, that she had been a Witch upwards of Fifty years, that she had two little things like Mice that suckt her, but she never hurt any Body, except only one Child.

When the two latter came upon their Tryal, they denyed all that they had spoken, and there being no other material Evidence against them but their own Confessions, were acquitted.

It was likewise declared at the same time upon Oath, that some suspected Persons having voluntarily offered themselves to be sworn, to clear themselves of the Scandal of Witchcraft: They were flung bound into the Water three times apiece, but could not sink, tho' they lay a considerable while upon the Water: One of these (a young Man) said, if he were unbound, then he was sure he should sink; they loosed him, and flung him in again, but he swam higher than before, even like a blown Bladder, and rolled upon the Water as if it had been down a dry Bank.

I am likewise Credibly Informed, that to make an Experiment, they hired a Fellow then present for 5 *s.* to be flung in bound after the same manner, who sunk presently to the bottom, and before they could get him ashoar, had taken a great deal of Water into his Belly.

Gentlemen,

These things are disbelieved and ridiculed, not only by our young pretenders to Wit, but by Persons of greater Sense and Sobriety. I desire your Judgment upon these three Questions.

1. *Is it likely that all these should be the Effect of Dotage, Melancholy, or a disturbed Imagination.*

2. *If they be Realities, what Philosophical Account can be given of them? particularly the sucking of the Imps, their turning themselves into Cats, and not being able to sink?*

3. *Is it lawful to attempt the Discovery of Witches by Swimming, and how far is it an Evidence against them?*

A. To the first We Answer, that 'tis not for us to give our Judgment against that of the Court, who were very likely to have a more particular Account of every thing relating to the Tryals, than we can now possibly have, and if they saw no reason to Condemn the Accused, We see none, unless Advantages, and believe there might be Melancholly, Dotage, *&c.* in the Case, tho' we are not by any means so incredulous, as to believe there is no such thing as a *Witch* in Nature, who by the help of the Devil can Act many things unaccountable by any Divines or Philosophers in the World.

Secondly, To the Second, We can't tell what to think of those

thoſe things that are call'd Imps, tho' 'tis certain there are alſo ſuch, and many Witches have dy'd Confeſſing it; 'tis probable they are nothing elſe but Devils, but how the Devil or Spirits can work upon Matter, is yet another Myſtery unknown to any one in the World. As for Witches turning themſelves into Cats, *&c.* We can give a better account of, being aſſur'd from undoubted Authors and Credible Witneſſes, that 'tis all impoſture and Cheat, and that ſuch very Perſons as pretend to do ſuch things, are in a ſort of Swoon or Exinaniti-on all the while, as Experiments and Examples teſtifie, and therefore the Devil does by ſome means or other ſo work upon their Fancies and Imaginations, as to make 'em really believe they do ſuch and ſuch things; and as for their Gold, their Dainties, and other ſuppos'd Enjoyments, 'tis all Fiction and Impoſition, for notwithſtanding their Preſents of Gold, Silver, *&c.* and their ſuppos'd Revelling and Feaſts, 'tis evident that they are always Poor, and almoſt ſtarv'd for Neceſſaries.

Thirdly, Such ſort of Examination by Swimming *&c.* Is utterly Unlawful, and a Breach of the ſixth Commandment, and as ſubject to Abuſes and Deceits as any other Tryal in Nature; for, ſuppoſe the Devil, by the Permiſſion of God Almighty, has ſuch or ſuch a Perſon under his Power, and does by his Arts unknown to them in ſuch a Tryal as Swimming buoy them, will it follow therefore that they are Witches? Nay, if any Perſon may as well buoy up himſelf in the Water by Natural Arts, as by certain Oyntments reſiſt the Heat of the Fire, its a very weak Conſequence, to conclude him guilty of Witchcraft, becauſe a Third Perſon who knows nothing of the Matter, cannot give a Reaſon for it.

Q. What is Happineſs.

A. 'Tis not what the World generally ſuppoſes, ſince there are ſo many diſappointed, and the pretences of Mankind in this ſearch, would, to an unconcern'd looker on, argue that Men, are Creatures of different Species. 'Twas not without good reaſon, that the Ingenious Earl of *Rocheſter*, in his *Satyr againſt Man*, towards the end, concludes, that *ſome Men differ more from others, than others do from Beaſts*; meaning, as is evident by what precedes, that the really pious few, that believe and live well, have not only their Pretences, but Idea's of things very different from that of other Men, whoſe Souls are immers'd in Senſe, and loſt in Body. Thoſe that know the World moſt, are the beſt Judges of the querulous Diſſatisfactions, and univerſal Diſappointments that every one complains of, and with the Myſtery continues ſo, altho' it is in every ones power to be happy. ——— Here is one who promiſes himſelf a large ſhare of Felicity, and purchaſing ſuch an Eſtate, another this Preferment, a third that Cruel one, *&c.* and if by an unwearied induſtry, or (in reſpect of us)

us) an adventitious occurrence, the buſineſs is accompliſht, we are yet either where we were, wiſhing for ſomething elſe, under the ſame Impatience, or labouring under the too late Repentance of Diſappointments: And the reaſon is evident, for we put falſe values upon things at a diſtance, and fix the whole of our inclinations upon unproportional Objects. As no Man ſmells with his Eyes or Ears, or tries ſounds with his Noſe; ſo no Wiſe Man will ſtamp an unjuſt Eſtimate upon the Pleaſures of Senſe, and the Actions wherein his Body is moſtly concern'd. 'Tis the pleaſures of a well inform'd Mind, and the reflections of juſt and vertuous Actions, that gives a Title to what our Queriſt calls Happineſs. Every Creature is made for ſome end, and if this order be inverted, ſuch a Creature is abus'd, or made in vain. The end of Man was to Know, Love and Enjoy his Author, and where this Conformity holds, there enſues a Happineſs proportionable to the meaſure of thoſe, and this is what we underſtand by Happineſs.

Q. 4. *What's the meaning of that Text*, Put up thy Sword *Peter*, they that uſe the Sword ſhall periſh by the Sword?

A. This has troubled the Commentators much; perhaps it is a check to *Peter*, and a Prophecie, *viz. That they the high Prieſts of the Jews, who made uſe of the Roman Magiſtrates Sword to cut him off then, they ſhould periſh by the Sword themſelves*, which was fulfilled Forty years after Chriſt's Death, they periſhing by the *Romans* Sword by *Titus* the Emperor at the deſtruction of *Jeruſalem*.

Q. 'I think my ſelf obliged to 'tell you, what effect your An-'ſwer to my Query concerning '*Duels* had upon my fighting 'Friend——I ſhow'd him what 'you ſaid to't, but he's ſtill of 'the ſame mind; becauſe he 'ſays they muſt Fight, or be ill 'lookt upon in the Camp —— 'All that I can bring him to, and 'others in the ſame Circumſtan-'ces, is, That they will not '-fight with him who won't fight 'with them, which I confeſs is a 'progreſs in *Chriſtianity*, and yet 'ſuch a piece of *Morality*, as 'they do not a little value them-'ſelves upon. However, they 'told me a Project that would 'infallibly root out this Cuſtom 'of *Duelling*; and that is, if his 'Majeſty wou'd pleaſe immedi-'diately to Caſheer any Perſon 'who drew upon another, —— 'This they ſay wou'd certainly 'do beyond all the Arguments in 'the World, and they think no-'thing elſe. I told 'em this was 'in effect already done, by his 'Majeſty's ſevere Order againſt 'Duels, they anſwer'd, that ſig-'nified little, ſince 'twas ſeldom 'or never put in Execution. I 'told 'em I was ſorry the Frowns 'of an Earthly Prince, and a lit-'tle worldly Intereſt ſhou'd 'weigh more with 'em than the 'Threats and Puniſhments of the 'King of Kings, and the appa-'rent danger of their Eternal 'Ruine.——It's true, my 'Friend has accepted a ſubmiſſion 'from the Perſon who gave the 'Affront, but I find 'twas not 'from a principle of Religion he 'forgave him, but purely be-'cauſe his darling Cuſtom has 'made

'made it ſufficient.——From 'the whole Relation give me 'leave to ask you a Queſtion or 'two more, to vindicate Religi- 'on from the Aſperſions the 'ſometimes in their arguing caſt 'upon it: As

1. *Whether it be not a great ſcandal upon Religion, to affirm, it makes* Men *Cowards?*

A. VVe wou'd never wiſh thoſe who don't think it ſo, ſhou'd fight better for their Country (we won't go ſo high as *Joſhua* and the *Maccabees*, but) than the *Veres*, the *Sidneys*, and many other brave Men our Grandfathers uſed to talk of for beating all before 'em in *Holland*, tho' often engag'd againſt ten times their number; theſe were known to be Virtuous and Religious——Our preſent Soldiers are *Engliſhmen* as well as they, and let fatal *Steenkirk* witneſs, not leſs brave than their great Forefathers: VVhat is't then they want to make 'em as ſucceſsful, beſides their Religion? This is certain, that no Man ought to be Daring, or can be properly Valiant, without that Qualification. True Fortitude is grounded upon Prudence, as all other Virtues are, without which we may ſay a mad Bull, or a wild Boar are Valiant when they ruſh upon certain Death—Prudence therefore teaches Fortitude never to ſeek invincible danger, tho' if that finds us, and it's not to be avoided, bear it handſomly, and dye glorioufly. If this holds even to this world, how much more ought it in reſpect of another? And how is't poſſible for a Vicious Man to be truly Valiant, who dares be Damn'd, when he might handſomely avoid it? But ſince Audacity and Daring more than others is generally miſtaken by Engliſhmen for true Valour, 'tis eaſie, we think, to prove that a Religious Man can Dare more than any, we mean as to ſtanding or meeting that Bugbear Death; or what's as dreadful. VVe believe we may compare him in this particular with the moſt deſperate Irreligious wretch that ever threw away his Soul, without conſidering the worth on't; for all that ſuch a one can hope for, is Honour, if he eſcapes; if he falls, that he ſhall be nothing: But a Good Man has at leaſt the ſame expectation of Honour with the other, and can look yet further, and ſee a glorious Proſpect beyond the narrow dark Beach, and other manner of Palms and Laurels in a better VVorld, eſpecially if he falls in ſuch a Cauſe as any brave Man wou'd almoſt wiſh to dye in——The Defence of *Europe*, and the Faith, the humbling of *France*, and the Honour of *England*.

Q. *Whether the practice of Religion be inconſiſtent with a Military Life? and whether Soldiers of all Men ought not to take the greateſt Care of their Souls, ſince they continually put their Bodies in ſuch danger?*

A. For the firſt, Let's ſee what the Author of our Religion himſelf tells us, in a Declaration of his Servants; 'tis in the 11th of the *Hebrews*, where we have the Examples of thoſe Heroes recorded, (no doubt for our Imitation) who tho' they ſubdued Kingdoms, yet alſo wrought Righteouſneſs, and both by Faith. 'Twas theſe Men, who, as that Divine VVriter goes on, obtain'd

Pro-

Promiſes, (that one ſhould chaſe a thouſand) *ſtopped the mouths of Lyons*; tearing them in pieces as they others; *Quenched the voilence of Fire*; Conquer'd even Nature it ſelf; *eſcaped the edge of the Sword*; when compaſs'd with innumerable Deaths, fought their way through them all, and got off with Safety and Honour; *out of weakneſs were made ſtrong*; when faint with the glorious Toil of War, receiv'd ſtrength from above, *waxed valiant in fight*; felt within their Breaſts ſuch an invincible Ardour, that they no more knew how to fear than to yield, and no wonder then, *they turned to flight the Armies of the Aliens*; conquer'd and trampled down all thoſe curſed *Amalekites*, thoſe uncircumcis'd Philiſtines that wou'd *deſtroy the Heritage of the Lord*. And now let any one judge whether Religion be inconſiſtent with a Military Life, whether it makes Men Cowards; nay, whether the Chriſtian Religion does ſo, which propoſes to its Followers ſuch Examples as theſe, which were imitated by *Conſtantine* and his Chriſtian Soldiers; who tho' they durſt not ſtir before, yet when once they got a Prince of their own to fight under, ſoon baffled that old Wolf and Fox *Licinius*, and in a few years conquer'd not only particular Kingdoms, but even the whole *Roman* World.

For the other part of the Queſtion, Whether Soldiers of all Men ought not to take the greateſt care of their Souls, ſince they continually put their Bodies in ſuch danger; the latter ſufficiently proves the former: To all but ſuch of 'em as think they've no Souls, which if there are any do, that General who gives 'em 6 *d.* a day for the Service of their Bodies, will have a very hard bargain on't.

Q. *If the practice of Religion, as it certainly is, be the right way to the Victory, whether a Vicious Soldier do not more prejudice the Cauſe he fights for, by his Debaucheries, than help it by his Sword?*

A. 'Tis ſo clear a caſe that he does, that we believe We ſhould not be Enemies to our Countrey, if we wiſh'd the *French* had all our Rakehells among 'em to make the moſt of 'em, eſpecially if we had honeſt Men in their room; ——At leaſt we heartily deſire, and are ſure every Good *Engliſhman* is of the ſame Mind, that thoſe who are not ſo good as they ſhould be, wou'd grow better, and be ſatiſfied, as they ought to be, that Vertue and Religion only can give the true meaſures of Honour, which if they follow'd, wou'd, whether they live or dye, make 'em Conquerors,——And thus much of the Military Queſtions.

Q. *Whether a Perſon that never ſaw* Rome, *nor* Chriſt Incarnate, *have the ſame certainty of the latter that he has of the former.*

A. He has a ſufficient Certainty, tho' not in all reſpects exactly the ſame. For Example, we have as ſufficient moral Certainty that there were ſuch Perſons formerly as *Auguſtus* and *Nero*, as we are now that there are ſuch at preſent in the World as Queen *Anne*, and King *Lewis*; that is, we have all manner of

certainty in the former Case, that the thing is capable of, and we can have no more in the latter, tho' for one we may have a living Eye-witness, which we han't for the other: But that inequality is, We think, more than over-ballanc'd in the Case of our Saviour by the Deaths of so many thousands, (let the Number of Martyrs be never so much lessen'd) on purpose to Confirm the Truth of his Doctrine, which to be sure included his Existence, but we can't expect that any Man shou'd be willing to dye only to prove there is at present such a Tyrant as the *French* King, or such a City as *Rome*—whereas on the contrary, we are assur'd by Universal Tradition among many Millions of Men, and the concurrent Testimony of Books, which we know to be genuine, in all Ages, that very many Persons have actually suffer'd Death for the Truths of Jesus, which 'twere ridiculous to suppose 'em so mad to do, many of 'em Philosophers and Princes, if they had not been sufficiently certain of the Matter of Fact, and that there had been such a Person for whose sake they suffer'd.

Q. *Whether Death be Natural or Preternatural?*

A. There's a Natural Death, and an appointed Time, and a Preternatural Cause of Death, and a Violent Death, yet the Act of Dying is Natural.

Q. *How far a Man may recede from his own Right?*

A. As far as Concerts with Charity, Peace, Self-preservation, and the Good and Preservation of others. Man has a Right by Nature unto his own Life, first to preserve that, then by the Law of Nature to preserve others, according to their Relation unto us, exigencies, and others in wants, yet God has not given any Man his Life to give away, or to beat the dispole of any Person upon Earth, upon Condition that he shall be protected and preserved. We cannot so far recede from our Right, to give another the Power over our Lives, but upon Conditions; therefore for a superiour Good to others, we may part with our Right in Nature, or lay down our Lives, it being in nothing contrary to any Law in Nature; For a good Man some may dye, *&c.* and so proportionably to all things he has a legal Property and Right unto, he may recede from his Right, as before said.

Q. *A Gentlewoman saw the Apparition of a Gentleman at the top of the Stairs, likewise at the bottom of the Stairs, he being abroad, and she very confident he was at some distance from the House, it was in the Day-time: Your Opinion is desir'd on this Subject?*

A. Many such Instances might be given, some of late Years, that Persons have been represented while alive, which generally presages the Death of the Person, being Monitory Representations.

Q. *Through the Pious, Vertuous, and Witty Constitution of a Young Gentlewoman who is Marry'd, I am so enamour'd, that were she single, she should be the only she I would attempt to get to be my Spouse, but as she is Marry'd, I would*

would not for the World attempt any thing to endanger her or my own Soul, or the Reputation of our Body; I cannot well avoid seeing of her daily: Now I would desire you to deal Ingenuously by me, for I am real, whether I sin in the said Love, and how? Whether it be a breach of any of Gods Commands; and if so, how to avoid it?

A. All inordinate Affection is a Sin, and you may know whether your Respect for her makes you uneasie, and disturb'd; if so, you have exceeded the just bounds, and ought to remember that Precept, *Thou shalt not Covet thy Neighbours Wife.* No doubt we may lawfully have a greater esteem for one Person than another, though under the Circumstances of another Man's Wife; but then there's need of a great deal of Prudence in the management of it, that it gives no occasion of Jealousie, nor grows immoderate in our selves, nor influences the party to withdraw her Affections from her Husband, with many more ill consequences which often attend such Actions: So that its much safer to avoid what is lawful in many Cases, than by the use of our liberty become Offenders.

Q. *I desire your Sentiments of the following Relation, being true in fact.* Some years since I had the Curiosity, with several others, to go see a Bell cast: The Furnace was made in a great Barn, the Fire newly kindled, fill'd the Barn with Smoak, which made several of the Bystanders Sick, amongst the rest, as the Metal began to run, I found my self extream Sick, going to the great doors of the Barn to suck in a little Air, I dropt down; the People cryed out there was one swooned away, which I very well heard, and was enquiring, as I thought with the rest, which it was, at last the People said it was I, and named my Name, nay thought I, you are very much mistaken, for though I was very lately sick, yet I never was so well as just now in all my Life, for I was in more Felicity than this World could afford, or I can express, but in a quarter of an hour I found my self carried into the adjoyning Field in the midst of a great throng as sick as Heart could hold, but care being taken, I was well next Morn: *Your thoughts of my perfect hearing in so deep a Swoon, and of that inexpressible Joy and Ease, it will Oblige your humble Servant,* &c.

A. We must beg your pardon, if we think there's more Mirth than Truth in this Relation. If you are in Earnest, and believe what you say to be true, We suppose the whole was only a Dream. If you would convince us of the contrary, we expect the Circumstances of Persons and Place, and then we shall endeavour to return you an Answer, for 'tis not our business to study the reasons of things that are not.

Q. *I am a Young Woman that have been very Dutiful to my Parents, and have ever thought it my Duty so to do, but now they have proposed a Match for me whom I cannot Love, therefore I humbly desire your advice, how I shall discharge my Duty, whether*

to diſoblige my Parents, and live an uncomfortable Life (for I can propoſe no other where Minds are not equally agreed) or to diſoblige them by refuſing what they ſo earneſtly importune me to. This is real matter of Fact, therefore I deſire your ſpeedy anſwer?

A. As a Child can't lawfully diſpoſe of it ſelf without the Conſent of its Parents; ſo on the other ſide, we don't underſtand that the Parents can Marry their Children without their Conſent. Indeed a Duty to our Parents, and the Reſpect we ſhould have for their Judgments, ſhould be of more weight in this Affair, than a Childiſh unreaſonable Fancy, and which in all probability will be the Ruine of the Perſon that Entertains it: Tho' on the contrary, where 'tis pure Covetouſneſs, or ſome unaccountable Humour, (and there are ſome ſuch Inſtances) that is the Motive in the Parents; We think the many unhappy Examples that have been in ſuch Matches, ſhould prevail with 'em againſt ſuch Injunctions; and We think it no Undutifulneſs in Children to deny their Complyances, after all Juſt Methods, by the Interceſſion of Friends and Intreaties to the contrary: There's no greater a Barbarity in Nature than Unequal Matches, the Mines and Gallies Trifles to it in this Life, and it too often is the Earneſt of worſe hereafter.

Q. *Say* Sons of Athens! *Are the Muſes flown*
From your forſaken Field to Climes unknown!
Will no propitious God your Breaſts inſpire,
Or blow the hidden ſpark of heavenly Fire?
Or have you crackt your ſtrings, or broke your Lyre?
That William's *Self, a Name which us'd to Charm,*
So long wants force your frozen Breath to warm;
Tho' him we ſee whom abſent late we mourn'd,
With Safety and with Triumph's too return'd:
Tho' the glad Nation him prepare to meet,
And caſt their Hearts and Purſes at his Feet:
On this great Theme, if nothing Athens *writes,*
The World will ſay ——— ———
You're in good earneſt now turn'd Jacobites?

A. What Bird whoſe Wings are clipt, will care to ſing?
To be too Loyal, is a dangerous thing;
For if the *French* don't Banter, they'll be here
Early i'th' ſpring, juſt as they were laſt Year.
Athens and *London* then once more muſt fall,
And in their rooms you'll have ——The Devil and all.
Howe'er, to make all ſure, like other Men,
We'll very Loyal be, at leaſt till then.
Great *William*'s Name in our hoarſe Notes we'll ſing,
And may each ill-lookt Traytor mounted ſwing,
That will not with us cry——*God ſave the King.* (*a*)

(*a*) *Let 'em e'en take this ſmall acknowledgment among 'em, in part of payment for ſo many Thouſands of venemous Pamphlets lately ſow'd about the City, as full of notorious ſulſom Lyes, as ons of their own* Lewis's *Declarations.* Hail!

Hail! much-lov'd Prince, the Peoples Joy and Pride,
And the deſire of all the World beſide:
Tho' in the Crowd unmark'd, unknown we be,
Thus let us ſpeak our grateful Loyalty,
Not out of Love of Praiſe, but Love of thee!
Great Son of *Jove!* of the true Heroes ſtrain,
All doom'd to ſuffer firſt, and then to Reign!
Alike for Danger and for Empire born,
Did one as ſoon deſerve, as th'other ſcorn:
When will thy never-ceaſing toyls be o'er?
When thou to us thy Self and Peace reſtore,
And with thy Abſence fright thy Realms no more?
When thou in Foreign Lands, how great's our Care,
How fervent every Age and Sexes Prayer,
As they'd a Husband or a Father there?
How gladly wou'd they in the Army be,
All wou'd be Soldiers, much-lov'd Prince, for thee.
How glad to engage in thine, and *Europe*'s Right,
And go like *Engliſh*, not to Encamp, but Fight;
While others to much time in Raiſing take,
Like Jangling Bells they'll ne'er good Muſick make.
That now we have thee ſafe, thoſe Shouts declare,
And thoſe thick Fires, that light and rend the Air;
Not all the Honours late thou didſt beſtow,
Which pure from thee, true Honours Fountain, flow:
Were thought ſo great, as at their grateful Feaſt
Thy condeſcending to become their Gueſt.
The City might have ſpar'd their plenteous ſtore,
All Feaſt themſelves on thee, and ask no more:
On thee, and what's the ſame, that God-like Fare
Deſerves ſo well thine and our Hearts to ſhare.
May that Auguſt Aſſembly now, no leſs
Their warmth in Zeal and timely Aids expreſs:
While to a King ſo Wiſe, ſo Brave, ſo Good
We pay our Tax of Money, Prayers and Blood.

Queſtion from a Lady.

What think you of the Judgment that's to come,
The great ſurprizing ſtartling Day of Doom?
When all at the Tribunal *muſt appear,*
Some rais'd with Joy, *whilſt more oppreſs'd by* Fear,
Expect the Sentence *a juſt God will give,*
From which there's no Appeal, *nor no* Reprieve:
Think you this in a moment will be paſt,
If not, declare how long you think 'twill laſt?

Anſwer.

One Day, as it from Sacred Writ appears
With God's the ſame as is a Thouſand Years.

Nor were it Hereſie, if we ſhou'd ſay,
The Thouſand Years may make the Judgment Day.
Clearly the Scripture neither does declare,
But it far more concerns us to prepare,
With Joy to render our great Audit there.

Queſtion,

When the great Fabrick of this Lower World
Shall all into Confuſion turn,
And at the Nod
Of our Great God
The Elements themſelves ſhall burn,
And Nature's into its former Chaos hurl'd,
When the bleſt Angels ſhall in Conſort joyn,
And ſound the Judgment-Day in Notes Divine.
At that Great Day what will become of thoſe
Who never taſted bitter Death,
But live to ſee
This Prodigie?
Whether ſhall they reſign their Breath,
Or be Tranſlated as Elijah *was?*
Upon recourſe to holy Writ, I find
A perfect Æquilibrium *in my Mind:*
Say what moſt likely then appears to you,
Oblige your Queriſt and the Publick too?

Anſwer.

Agen let's ſee what Holy Scripture ſaith,
The only firm Foundation of our Faith:
That all ſhall then be chang'd, we thence diſcern,
Tho' all not ſleep; and thence we learn
All ſhan't reſign their Breath,
Sleep there, more than the Image is of Death:
For thus the inſpir'd Apoſtle did his Judgment give
In words that ſhall the World it ſelf out-live.
" A mighty Secret's now Reveal'd,
" Which was from Ages paſt by the Allwiſe conceal'd:
" All muſt not ſleep, all muſt not dye,
" Nor in the Grave diſſolving lye,
Yet all be chang'd from what we ſee them now,
Who works the Change, alone knows when, or how.
But this from His Bleis'd Word is known,
It in a moment ſhall be done,
As ſwift as Light from *Eaſt* to *Weſt* can fly,
Swift as the ſecret Glance, or twinkling of the Eye.
Hark! The dreadful Trumpet ſounds:
Hark! All Earth and Heaven rebounds:
Some to Joy, and ſome to Pain,
See the Dead ariſe again!
Each Duſt by the Great Chymiſt's Art refin'd,
Shall then to its Brother Duſt be cloſer joyn'd:

No-

Nothing its parts ſhall penetrate,
Nothing corrupt or ſeparate,
How great a Change from this frail State!
O happy they who rais'd from mortal woe,
Their ſhort Probation order ſo,
As then to change for Joy, and not for Woe!

Queſtion.

Five ſeveral times I have mãde my addreſs
To Delphos *Altar, but without ſucceſs;*
Surely the Gods are deaf, or partial prove
To all, except the Votaries they love:
Pray tell me, Oracles of Athens, *how*
I may appeaſe their Deities, and know
What Incenſe will prevail, that I may gain
Their Favour, and not oftner ſue in vain?

Anſwer.

For ſhame ſo long to loiter at our Door!
Here, take our Alms, and trouble us no more;
The way to pleaſe, and for this Gift requite,
Is, Not to write at all, or better write.

Queſtion.

Since all things to their proper Center tend,
And fixing there, a quiet reſt enjoy;
How is't that Man is prone his Courſe to bend
To reſtleſs Objects that his Peace deſtroy?

2.

God to no other End did Man create,
But that he might adore his Majeſty:
Why did he not at firſt then form his State,
That he from his Creator cou'd not fly?

Anſwer.

God is Man's Center, he to him is born,
Yet all his Motions rational and free;
When from that Center he by Vice is torn,
How can he but a reſtleſs Wanderer be?

2.

If Liberty our Maker had deny'd,
Man then not Man, but ſomething elſe had been;
Our Love and Gratitude he had not try'd,
Nor cou'd Reward for Vertue, plague for Sin.

Q. Whether the Devil has not baits enough to allure People to Luſt and Vanity, without calling in the Aids of Patches and Paint? And whether thoſe skins that are bedawb'd with them, may not properly enough be call'd Painted Sepulchres, ſince they too often not only cover, but occaſion rotten Bones?

Anſw. We have formerly given our own Judgments, and the Authority of others on theſe Points, and told the World,

that the beſt and ſtricteſt Caſuiſts aſſert theſe things not in themſelves unlawful —— Not but that in our Opinions 'tis pity any part of a good Face ſhou'd be cover'd, (tho' for a bad one, the larger the Patch the better) and for Paint, we like it yet worſe, ſince it certainly ſpoils a good Face, or but a tolerable one; and beſides, has never been of very good Reputation in the World. But after all, why it ſhou'd be in it ſelf a Sin, we can't conceive, any more than a Waſh to take out Freckles, or Pits of the Small-Pox, the Argument that's brought againſt one; equally concluding againſt both, That its an endeavour to make themſelves handſomer than God and Nature intended; which beſides wou'd cut off all Perukes, if not moſt other artificial Ornaments. —— As for our Angry Friends Queſtion, we muſt beg him not to be as angry with us as he is with the Ladies, if we tell him there's ſo much railing, and ſo little Reaſon in't, that 'tis hardly worth anſwering, and that we can't help thinking there's more of the Devil in one uncharitable Cenſure, than in a whole Box-full of Halfmoons and Lozenges.

Q. 3. *I have for ſome years laſt paſt, been under ſome very afflictive Circumſtances, of which I muſt own I have been too ſenſible, not only to the impairing my Health, but in ſome moments even my Reaſon cou'd hardly ſupport it ſelf againſt the Efforts of my Melancholy, the unhappy Cauſe of which ſtill remains, but the pleaſing Converſation of an Ingenious young Gentleman, hath ſuſpended the greateſt Part of my Inquietude. We believe the Thoughts we have for each other, terminate in Friendſhip only; but ſhou'd we be deceiv'd, it wou'd very much contribute to both our Misfortunes, ſince inſurmountable Obſtacles oppoſe our being one anothers —— I intreat your Advice in this Emergency, whether I am to renounce a Converſation from which I have found ſuch advantageous Effects, and by Conſequence Relapſe into my former uneaſineſs; or to continue it, tho' with the Danger of liking it too well. But before you give your Sentence, which I'll aſſure you I'll ſubmit to, be pleas'd to take notice, that the Fears I expreſs, are rather the reſult of other Peoples Misfortunes in the ſame Caſe, than of any Diſcovery I have yet made of amorous Symptoms either in the Gentleman or my Self.*

A. To be plain, Madam, it's no very good Symptom that you are ſo unwilling to part with this Young Gentlemans Converſation, ſince we think an Old Gentlemans might be at leaſt as inſtructive, tho' we muſt own not ſo divertive —— And beſides, you ſeem very ſenſibly concern'd, leſt this Friendſhip of yours ſhould grow too warm, and your Comforter apply himſelf too cloſey to drive away —— Of foregone Ills, the very Fate, as our Friend *Cowley* expreſſes it, and as you know, Madam, the grateful Gentleman did for the fam'd *Epheſian Matron*. All the Queſtion is, of what Nature thoſe terrible inſur-

ſurmountable Obſtacles are which won't let you be one a-nothers. If Vertue and Religi-on ſtand in the Way, and there's either Husband, Wife, or Pa-rents between, theſe we con-feſs ought to be inſurmountable, tho' too often they are not, but the nimble God flies at all, and his blinder *Votaries* ſtumble after him, tho' with the hazard of more than their Necks. If there's nothing but a falſe Ho-nour between, We wou'd be un-derſtood difference of Eſtate, or Quality, down with the fooliſh Idol of Cuſtom, which as Mr. *Cowley* agen, —— "Is nei-ther fit —— nor to defend, or (much leſs) to *&c.* and fall a Comforting one another, as vir-tuouſly, as cloſely, and as ef-fectually as ever you are able. But on the other ſide, if either true Prudence forbid the Banes, We mean, if there's not Eſtate enough of either ſide both to live happily, or a too great Diſ-proportion in Age, and much more if Virtue lays her naked Sword between you, if theſe are the Obſtacles, never at-tempt to force thro' 'em, which if you do, to avoide *Scylla*, you'll find a *Charybdis*; and if things be ſo, eſpecially if Vir-tue and true Honour ſtand in the Way, remember that Love is too ſoft and fine a Name for ſo rough and criminal a Paſ-ſion —— The leaſt Symptoms of which, if you find in your ſelf or your Friend, and are will-ing to ſtop ſhort of Hell, you muſt run the hazard of relap-ſing into your former *Inquie-tudes*, rather than prepoſterouſly go about to cure a Prick in your Finger by a Stab at your Heart; eſpecially when we can't ſee why Religion and Reaſon ſhould not be as effectual Helps againſt Melancholly, as the Converſation of a Young Gentleman — And this muſt be done in time immediately, and effectually, for that Paſ-ſion makes large Strides where 'tis indulg'd, eſpecially if it walks *Incognito*, (as the Lyon will run when no Body ſees him, or he's near his Prey) nor ever flatter your ſelves that your Intentions are not Crimi-nal, ſince they muſt be ſo whe-ther you pleaſe to believe it or not, if the Paſſion it ſelf be ſo, and either of you a for-bidden Object (of which ſee the famous Caſe in Bp. *Sander-ſon*) This perhaps out of a-bundant Caution, which how-ever can do no hurt here, tho' in other Caſes, ſpite of the Pro-verb, it may and often does. But if there appear no danger of Love, on a juſt and impar-tial Enquiry on both Sides, there's no reaſon we think that the Lady or Gentleman ſhou'd rob themſelves, or one another of ſo valuable and honourable a Friendſhip: And this is the beſt Deciſion and Advice we can give, while yet ſo hood-winkt as to Matter of Fact.

Q. I am a Batchellor, and have an Eſtate which I am ve-ry deſirous ſhould deſcend to one of my own Blood, and would Marry for that Reaſon, but if I ſhould have no Chil-dren by my Wife —— *Whether my Marriage is not void, ſince I conceive Procreation is the End of Marriage?*

A. But

A. But what if it ſhou'd be your own Fault? Wou'd you be willing to loſe a good Bed-fellow? And are there not other Ends of Marriage beſides what you aſſign? That it's true, is one main Political End, for which Reaſon perhaps 'tis, the State more eaſily grants a Divorce there, than in other Caſes. On the whole, We think you'd do better either to live Unmarry'd, or if you dare venture on the Nooſe, e'en to tug it out, and if you've no Children, let longeſt Liver take all.

Q. I have been in ſeveral Parts of *Spain*, *France*, *Italy* and *Affrica*, and have obſerved and been told by the Inhabitants of thoſe Countries, that Olive-Trees do bear no Fruit but ſuch as grow within Ten Leagues of the *Mediterranean* Sea ——*I deſire your Opinion concerning that Secret of Nature?*— Note, that tho' thoſe Trees grow in great quantities farther than that Diſtance from the *Mediterranean* Sea, yet they bear no Fruit.

A. In *Affrica*, the intolerable Heats further up in the Countrey, may perhaps be prejudicial to this Fruit, which are allay'd by the Cool Sea-Breezes, and it's not impoſſible but there may be ſomething in the very Air of the Sea, and that the Saline-Particles ariſing thence may make the Olive fruitful, which will reach the Olive of *France* and *Spain*, if this Fact be true.

Q. Not long ago I was in the Country, and walking very early by a Wood, and ſetting my ſelf down, I ſaw Two Foxes come out of the Wood, and making each of them a Hole in the Ground (of a conſiderable Bigneſs) they went to fighting, and a Noiſe being made in the Wood; they both gave over. *Your Opinion is deſir'd for what they made thoſe Holes, and you will highly oblige a well Wiſher to your Society?*

A. Perhaps to bury the Slain ——Perhaps to ſtop the Blood ——Perhaps out of Spite and Rage ——Perhaps being over eager to Fight, they might have ſome Occaſions to Diſpatch, which you did not take notice of, as't has been ſaid of ſome great Generals, and ſcraped Holes there to lay it in, and then cover all out of cleanlineſs, as Dogs and Cats affect to do ——Or perhaps after all there's not a Word on't true, but you have a Mind to make a Fool of my Lords Ape, and Banter the *Athenians*, —— as many a Wiſeman of ——*Whitefryers* has done before ye.

Q. 5. Gentlemen, I deſire to know, *Whether the Fire, as Fire, be deſtructively hot or not, but I would not have you Anſwer as others have done, to put my Hand or Finger into it and try, which if you do, I ſhall think juſtly you have a wrong Notion of what I intend, or elſe will not fairly anſwer it?*

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Q. I am Young and beg your Aſſiſtance in directing me what theſe following Graces and Virtues are, and how I may attain to ſuch a right and well-order'd Habit of Mind, that I may conſcientiouſly perform my Duty to God and to my Neighbour, without which, I am perſuaded, I ſhall never be happy: Pray Gentlemen let me hear of you as ſoon as conveniently you can, and you will forever Oblige your Humble Servant. *Arabella*, &c.

What is Virtue? What is Felicity, its Excellence and Perfection? What are the Powers and Affections of the Soul? What is Knowledge? What is Love? What is Hatred? What is Eternal Love? What is Truth? What is Wiſdom? What is Righteouſneſs? What is Goodneſs? What is Holineſs? What is Juſtice? What is Mercy? What is Faith? What is Hope? What is Charity? What is Repentance? What is Prudence? What is Courage? What is Temperance? What is Patience? What is Meekneſs? What is Humility? What is Contentment? What is Magnanimity? What is Modeſty? What is Liberality? What is Magnificence? What is Gratitude? What is Joy? What is Peace? What is Long-Suffering? What is Gentleneſs? What is Triumph? What is Enmity? What is Fidelity? What is Devotion? What is Godlineſs? What is Schiſm and Hereſie?

A. You have aſk'd Queſtions enough, *Madam*, to take up a whole Volume in Anſwers—— and therefore we can Diſpatch but one at a time, in every Oracle, deſiring your Patience 'till we have accompliſh'd the whole.

1. *What is Virtue?* Moral Vertue which we ſuppoſe here intended, may be thus deſcrib'd—— 'Tis a confirm'd Habit of Mind, obſerving the Mean in Relation to Paſſions and Vices, and thereby conducting us to Moral Happineſs.

'Tis an Habit, not an Act, which is a tranſient thing, and therefore not firm enough for the Baſis of Happineſs: Not a Natural Power, or Inclination, made up of ſeveral of thoſe *Semina Virtutis*, *Seeds of Virtue*, more or leſs in the Nature of all Men, tho' more Conſpicuous in ſome than others, becauſe theſe are often loſt either by the Barrenneſs or Rankneſs of the Soil. Not a Diſpoſition, or ſome Tendency toward Virtue, reſulting from a few or weak, or Contradicted Actions, which wou'd only Torment the Mind with a *videa meliora*, or diſtract it between the Strength of Paſſion and Weakneſs of Virtue, which wou'd be far enough from giving it compleat Happineſs. But it muſt be a confirm'd Habit, to deſerve the Name of true Virtue. An Habit, that is, a Quality reſulting from ſtrong or frequent Acts, whereby we obtain a Facility of Action, a confirm'd Habit: There muſt be ſomething of Force and Energy in't, to be proper Virtue.

It obſerves the Mean; 1. In Reference to our Appetites, or Paſſions, which 'tis the Office of true Virtue to regulate, not deſtroy. Then as to Vices, keep-

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What is Virtue? What is Felicity, its Excellence and Perfection? What are the Powers and Affections of the Soul? What is Knowledge? What is Love? What is Hatred? What is Eternal Love? What is Truth? What is Wiſdom? What is Righteouſneſs? What is Goodneſs? What is Holineſs? What is Juſtice? What is Mercy? What is Faith? What is Hope? What is Charity? What is Repentance? What is Prudence? What is Courage? What is Temperance? What is Patience? What is Meekneſs? What is Humility? What is Contentment? What is Magnanimity? What is Modeſty? What is Liberality? What is Magnificence? What is Gratitude? What is Joy? What is Peace? What is Long-Suffering? What is Gentleneſs? What is Triumph? What is Enmity? What is Fidelity? What is Devotion? What is Godlineſs? What is Schiſm and Hereſie?

A. You have aſk'd Queſtions enough, *Madam*, to take up a whole Volume in Anſwers—— and therefore we can Diſpatch but one at a time, in every Oracle, deſiring your Patience 'till we have accompliſh'd the whole.

1. *What is Virtue?* Moral Vertue which we ſuppoſe here intended, may be thus deſcrib'd —— 'Tis a confirm'd Habit of Mind, obſerving the Mean in Relation to Paſſions and Vices, and thereby conducting us to Moral Happineſs.

'Tis an Habit, not an Act, which is a tranſient thing, and therefore not firm enough for the Baſis of Happineſs: Not a Natural Power, or Inclination, made up of ſeveral of thoſe *Semina Virtutis*, *Seeds of Virtue*, more or leſs in the Nature of all Men, tho' more Conſpicuous in ſome than others, becauſe theſe are often loſt either by the Barrenneſs or Rankneſs of the Soil. Not a Diſpoſition, or ſome Tendency toward Virtue, reſulting from a few or weak, or Contradicted Actions, which wou'd only Torment the Mind with a *videa meliora*, or diſtract it between the Strength of Paſſion and Weakneſs of Virtue, which wou'd be far enough from giving it compleat Happineſs. But it muſt be a confirm'd Habit, to deſerve the Name of true Virtue. An Habit, that is, a Quality reſulting from ſtrong or frequent Acts, whereby we obtain a Facility of Action, a confirm'd Habit: There muſt be ſomething of Force and Energy in't, to be proper Virtue.

It obſerves the Mean; 1. In Reference to our Appetites, or Paſſions, which 'tis the Office of true Virtue to regulate, not deſtroy. Then as to Vices, keep-

keeping the middle between the Two Extreams, as Liberality between Prodigality and Covetouſneſs. Tho' this is not the exact rigid Mean, as to a Point, but a Mean of Proportion, allowing ſome ſort of Latitude, inclining a Thought more one way than the other, as Liberality rather leans to Prodigality than Covetouſneſs.

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grand *Sephiroth*, namely, Infinity, Wisdom, Intelligence, Clemency or Goodness, Severity, Ornament, Triumph, Confession of Praise, Foundation and Royalty, whereby God governs all things by Weight, Number and Measure. Of Angels, namely, of the 32 abovesaid Intelligences, call'd by them, the Paths of Wisdom (for they make them so many Angels) and of Seventy Two other Angels; the Names they compose of the 19, 20, and 21. Verses of the 14. Chapter of *Exodus*; in each of which, there being 72 Letters, they Form the Name of the first Angel, out of the Three first Letters of each Verse; the Name of the second, out of the Three second Letters of the same Verses; and so the Rest, adding at the end of every Word, the Names of God, *Jah* or *El*; the former whereof denotes God as he Exists, and the latter signifies Mighty or Strong God. The Cabala which treats of Words and Names, is nothing else but the Practice of Grammar, Arithmetick and Geometry. They divide it into Three Kinds; the first whereof is called *Notaricon*, when of several first or last Letters of some Word is fram'd a single one; as in our Acrosticks. The second, *Gematrie*, when the Letters of one Name answer to the Letters of another by Arithmetical Proportion; (the *Hebrews* as well as the *Greeks*, making use of their Letters to number withall.) Whence some Moderns have affirm'd, that Christianity will last Seven Thousand Years, because the Letters of χεισιανοὶ are of the same Value in number with those of ἐπτακισχίλιοι. The third is call'd *Themurath*, which is a Transposition of Letters, like that of our Anagrams, the most common way of which, is to change the last Letter of the Alphabet into the first; and on the contrary; to which kind are referr'd the Words and Verses which are read backwards, such as this:

opus
l
I. Deus elati mutatum Itale fuedi,
l
supo.

Thus, they prove by the first Word of *Genesis*, which is *Bereschit*, that the World was created in Autumn, because in this Word is found that of *Bethisri*, which signifies Autumn: And that the Law ought to be kept in the Heart, because the first Letter of the Law is *Beth*, and the last *Lamed*, which Two Letters being put together, and read after their Mode, which is backwards, make *Leb*, which signifies the Heart.

Q. *At what time ought the Year to begin?*

A. Although nothing be more certain than the measure of the Sun's course, composing the Astronomical year, which is divided into Conversional or Tropical, and Sydereal. Yet being this course is not concluded in an entire number of Months, Days, nor yet of Hours (for some Minutes must be added to it) hence ariseth the difficulty to regulate the Years; the Confusion whereof has been encreas'd by the divers Political and Civil Years establish'd by Legislators, who have

have endeavour'd to comply in this Point with the vulgar, which likes nothing but what is intire and eaſie to comprehend. *Romulus* began his Year at the *Vernal Æquinox*, and compos'd it of 304 Days, divided into 10 Months. *Numa* obſerving that the courſe of the Sun, and the Lunations did not agree, and that the cold Weather was often found in Summer, and Harveſt in Winter, added *January* and *February* to it. The progreſs of time having ſhewn that this Reformation was ſtill imperfect, *Julius Cæſar*, 670 Years after him, aſſiſted by *Soſigenes* a great Mathematician, corrected the defect, adding three Months to the Year in which he made this Rectification, which was the 708th Year of the building of *Rome*; namely, two Months between *November* and *December*, one of 29 Days, and the other of 30; and another of 30 Days at the end of *December*, to make up the Days which were paſs'd. So that this Year Debtors had three Months reſpite. Then he divided the Year into 365 Days, for this Cauſe call'd from his Name the *Julian* Year. But becauſe the Sun is near ſix hours more in accompliſhing his Period, he added a Day every fourth year after the 23d of *February*, which they call'd *Sexto Calendas*, and becauſe in counting it twice they ſaid *Bis ſexto Calendas*, this Year hath thence retain'd the Name of *Biſſextile*, attributed by the Vulgar to ſiniſter and unfortunate things. And to confirm the the Months to the Lunations, he was contented to obſerve that every 19th Year the Moon is found in the ſame place; which was the diſcovery of another Mathematician of *Athens*, nam'd *Meton*. And foraſmuch as they mark'd this Number of 19 in their Kalendar with a Cypher of Gold, thence it came to be call'd the *Gold Number*. The Chriſtians took up this Calculation as the beſt of all: But becauſe there wants Eleven Minutes every fourth Year to make the *Biſſextile* or *Leap-year* intire, it was found that from the time of *Julius Cæſar* to *Gregory* XIII. the Lunations and Æquinoxes had anticipated ten days, which render'd the *Golden Number* uſeleſs, and remov'd *Eaſter* and other moveable Feaſts out of their true place. Therefore this Pope, aſſiſted by Doctor *Lilio* a Phyſician, retrench'd thoſe ten days throughout all Chriſtendom, except in places who are not pleas'd with Novelty, unleſs ſo far as it diſpleaſes the Pope. Which anticipation will always oblige future Ages to uſe a-like reformation of the *Julian* year; which we begin from the Midnight which precedes the firſt Sun-riſe of the Month of *January*. But the moſt ſenſible Knowledge to be had of the Duration and Beginning of the Solar Year, is obtain'd by obſerving the Day on which the ſhadow of the Perpendicular Needle of a Quadrant is found longeſt at Noon, being a certain ſign that the Sun is then moſt depreſs'd, and conſequently that we muſt there ſet down the End of the preceding Year, and the Beginning of the next, which is Viſible by the Exaltation of the Sun, whoſe ſhadow will not be found equal again 'till after the Revolution of a juſt year. Q. Gu-

Q. *Gentlemen*, I am a young Gentlewoman, in the very prime of my Youth, and if my Glaſs flatter me not, tollerably handſome, likewiſe Co-Heireſs of a very fair Eſtate; there being but two Siſters of us, to enjoy what my aged Fathers many years induſtry hath acquired. Tho' my Father hath ever ſhown himſelf lovingly tender, yet he hath ever had ſo great an awe over us, that we never durſt give him the leaſt ſuſpicion of any ill conduct in our behaviour, he often aſſuring us, that nothing ſhould ſo ſoon quench the flame of his Paternal love, as our Deviation from the ſtrict Rules of pure Chaſtity and its Handmaid Modeſty; now to my utter ruin and eternal ſhame(if any thing unknowingly committed may be termed ſhameful) I am with Child; How, when, where, and by whom, to my greateſt grief I know not; but this alas I know too well, that the hour wherein my Father hears of it, I am diſinherited of his Eſtate, baniſhed his Love *&c.* Gentlemen I earneſtly implore you to give me ſome relief by ſolving theſe two Queries.

1. *Whether it be poſſible for a Woman ſo carnally to know a Man in her ſleep as to conceive, for I am ſure this and no way other I was got with Child?*

2. *Whether it may be lawful to uſe means to put a ſtop to this growing miſchief, and kill it in the Embryo; this being the only way to avert the Thunderclap of my Father's Indignation.*

A. To the firſt Queſtion, Madam, we are very poſitive, that you are luckily miſtaken, for the thing is abſolutely impoſſible if you know nothing of it; indeed we had an account of a Widow that made ſuch a pretence, and ſhe might have better credit than a Maid, who can have no Plea, but dead drunk, or in ſome ſwooning fit, and our Phyſicians will hardly allow a poſſibility of the thing then. So that you may ſet your heart at reſt, and think no more of the matter, unleſs for your diverſion.

As for the 2d Queſtion, ſuch practices are Murder, and thoſe that are ſo unhappy as to come under ſuch Circumſtances, if they uſe the forementioned means, will certainly one day find the Remedy worſe than the Diſeaſe. There are wiſer methods to be taken in ſuch Caſes, as a ſmall Journey and a Confident. And afterwards ſuch a pious and good Life as may redreſs ſuch an heavy misfortune.

Q. I have for above a year laſt paſt, almoſt in every Night, Dream'd a Dream, that has been always one and the ſame Dream, *viz.* I fancied my ſelf in Company diſcourſing with a Gentlewoman, whom I have not ſeen nor heard of theſe ſeven years, yet formerly I was very well acquainted with her, but never had any more Love for her, than ſhe I never ſaw, and is, when I am awake, the very leaſt of my Thoughts, except the remembrance of my Dream. Gentlemen, *I ſpeak it of a certain Truth, ſeldom has a night paſs'd, wherein I have not Dreamt of her, eſpecially for theſe three Weeks laſt, I can ſafely ſay, that I have Dreamt of her every Night thinking my ſelf talking with her, I humbly deſire your Opinion herein,*

and

and what you think it may portend: For it very much dissatisfies me?

A. We are so far from pretending to Interpretation of Dreams, that we think there's nothing in 'em. Any Business that ones Mind has been intent upon in the day time, will certainly be represented by the Fancy in the Night, the Impression being left behind; but where Dreams come that are wholly unaccountable, that have no dependance of any thing done before-hand, or things which perhaps we never heard of in Nature, these are wholly owing to the Constitution and Temperament of Body, as the Melancholy Dreams of Spirits, Death, Precipices, Waters, *&c.* the Sanguine of Fighting, Flying in the Air, *&c.* and so of the rest. Not but that sometimes our Tutelary Angels do Suggest things in our Sleep which are of Consequence, most commonly for the avoiding of some eminent Dangers, Death of Parents, Children, *&c.* and other things; the best and safest Curiosity in all these Cases, is to live well, and be always prepar'd for all Occurrence whatever.

Gentlemen,

I hope it is not too late to return you my Thanks for your Civilities to my last Questions, only I must beg leave to tell you, your Answer to the Chaplain's Query was not so clear as he could have wish'd, however it was a Tender Point, and if manag'd with too much Freedom, might possibly have offended the other end of the Town, therefore he rests Contented with that Cloudy Answer you thought fit to give to it, being not willing to create you any greater Trouble than such as he gives you this Morning; neither has he any more to say to the scurvy Company you forc'd him to keep, in one of your Poetical Oracles; he acknowledging himself rightly serv'd for appearing in so unbecoming a Garb, only he cannot help thinking you used him worse than any of his Brethren ever were, by Degrading him from his old Friend *Abigail* to the Cook-maid; but no matter, who bids him aim at those two uncome-at-able Things, Poetry and *Semendra*? Of both which it will be very convenient for him to take leave, and come to Things fitter for him. Gentlemen, if I have not been too troublesome already, I would beg your Thoughts on the following Questions: The first is to be found in *Boteri Polit.* lib. 2. p. 869. the other two are intended for the Advantage of the young Sir *W.* whose Father was pleased to bequeath him such an unusual Education. I am, Gentlemen, your Humble Servant, *&c.*

Q. 1. 'Why the Pestilence rages 'constantly every third Year at '*Constantinople*, and at *Caire* every 'seventh?

Q. 2. 'Whether is best for a 'young Gentlewoman to be 'Taught at a great School, or 'by a Tutor at home?

Q. 3. 'Whether it be not a 'Necessary Accomplishment for 'such a Person to Travel? At 'what Years is that fittest to

'be done? After what Studies? 'Into what Countries, and for 'how long?

A. 1. To the firſt, 'tis found upon ſome late Enquiries of thoſe that have had Correſpondence, and liv'd ſome conſiderable time in thoſe Places, that 'tis all falſe; but upon a Suppoſition that it had been true, We don't pretend to be Privy-Counſellors above, and doubtleſs ſuch Publick Calamities receive their Commiſſion from thence, and not immediately from any Natural Cauſe, as too many do both fooliſhly and wickedly Conceive.

A. 2. Each ſide has its Advantages, but We believe a Publick School, where Maſters are ſtrict and keep good Orders, to be preferable, the Helps of Example, Shame, Emulation, *&c.* outweighing all that We can repreſent in Favour of the other way.

A. 3. The Anſwer of the third Queſtion is but of little Uſe till the Wars are over, if *Athens* ſtands till then, We'll give our Thoughts upon it, if deſired.

Q. 'Gentlemen, after ſome 'Studies in the Mathematical 'Arts, having attained to moſt 'of the Scholaſtick part of Na'vigation, in which I find no 'Difficulty, till lately being in 'Company with a Superiour, 'and Diſcourſing concerning 'Navigation, a Queſtion being 'moved concerning Sailling di'rectly Eaſt or Weſt in any La'titude, Whether it wou'd raiſe 'or depreſs the Pole, I imme'diately aſſerted that it would 'do neither, but keep in the 'ſame Parallel of Latitude; to 'which Anſwer was made that 'I was miſtaken: I being not 'Confident, let it fall, till af'terwards peruſing ſome Au'thors concerning Navigation, 'I find in Mr. *Blundevile*'s Ex'erciſes, in his 28th Chapter, 'and in his 33d Chapter, his 'Aſſertions to agree with mine; 'and in the Works of Mr. *Gun'ter*, in the 118th Page of his '*Sector*, in his Table to find how 'many Leagues anſwer to one 'Degree of Latitude in every 'ſeveral Rumb from the Meri'dian, in his Table, he terms it '*Infinita*: I deſire your Judg'ments, whether my Superiour 'or my ſelf be in the Error?

A. Perhaps the Gentleman might have ſome ſecret meaning, but nothing is more evident, than that the Pole is neither elevated nor depreſs'd in Sailing either Eaſtward or Weſtward, upon the long receiv'd Suppoſition that the World is round; or even according to the New Hypotheſis, that the Diameter of the Earth is ſomething greater about the Equinoctial than under any Meridian; for all the leſſer Circles which are parallel to the Equator, as well as the Equator its ſelf, are Concentric with the Pole, ſo that unleſs a Center can be nearer or farther off ſome parts of a Circle than others, which is contrary to the Definition of a Circle: The Gentleman muſt have ſome other meaning, or elſe is miſtaken.

Gentlemen,

Q. 'Your Anſwer to the fol'lowing Caſe is much deſired

'and

entreated by *Sir*, your Servant T C.

Q. *I know it is the common opinion that women mourn more for the death of their Husbands than men do for that of their wives, which perhaps may not be altogether false; nor shall I enquire whether it proceeds from the small Number of good wives, or inconstancy and love of change in the men, being neither a friend to the one nor the other, only so far as I find amiable qualities in them; yet I believe I have at present an instance of a Husband whose grief you can hardly equal, in any woman, either for its violence or Duration, such fits being generally worn off by diversions, business, or a new face; and the most seemingly desperate of 'em has been observed to be cured by a little time. But this has lasted for three or four years already, and seems not to be diminished. The story is of a Gentleman in* Kent, *of which for brevities sake I can only give you these few instances: As soon as his Lady dyed he left her not till some of his friends forc'd him to bury her, ever since which time he has spent an hour or two every day in mourning over her grave, his Countenance is now always sad, tho he was before of a chearful temper, nor will he admit of the thoughts of another wife, or any thing that might divert his grief. I only desire to know if any History furnished us with a woman's Lamenting the Loss of her husband to such a degree, who continued as constant in the expressions of it.*

A. We'll be more complaisant than to question the truth of the story, tho we wish you had been so kind not only to have named the County but Town too, for it certainly proceeds from some contagion in the Air, that so we might have forewarn'd every honest husband of coming near it. But perhaps this Gentleman grieves for the whole *Sex*, that the little sign we see of it in others might be excused, therefore we won't disturb him; only we having met with a case that won't give way to his, we think it will not be a miss to shew that the women share folly, as well as good qualities with us. If we shou'd bring the examples of the *Indian* wives who burn'd themselves, or were buried alive with their husbands, it might be objected, these were suddain motions of grief, which wou'd have worn off if they had but taken breath; But we have an account of a Princess who was next heir to *Castile* and *Arragon*, that must be granted to equal, if not exceed this; since she not only lamented the death of her husband, but also refused the Crown [illegible] enjoy it with [illegible] but it fell to her [illegible] means hear of [illegible] entered into mon[illegible] whither she permitted come, and none that w[illegible] entertain her with discourses him, in which retirement she continued till she dyed, altho it was many years.

Q. *A Person who has a great Indifference for marriage [That may be] thinks her self very happy [She knows we can't disprove her] and is extreamly possess'd with the fears of a bad Husband [but is not a bad House better than no House at all?] Desires to know if an old maid be really so great a Bugbear as that the Fear of it shou'd oblige her to marry against all sense and reason?*

A. O[illegible]

A. O! such a terrible Bugbear that you never saw any thing like it (unless now and then you look in a Glass) and the very approach of such a Creature has frighten'd many a good Virgin out of her Wits and into Matrimony: To avoid either of which perilous rocks, the Querist must steer as exactly between 'em both as she can possible; neither hearken to any *Huge-He-Syrens* that wou'd snap her up at a morsel and away with her, and digest her and her Fortunes before the year's at an end, nor yet stay so long till the Market be over; and she's turn'd upon her own Hands.

Q. I am an Innocent Woman, given to Passion, and oftentimes overcome with Jealousie of my Husband; and upon Information of an ill Action committed by him, I in my Wrath [illegible] my [illegible] with the first [illegible] it were [illegible] Wig, Play the [illegible] him; but upon [illegible]deration, I immediately retired to my Chamber, and reserve my self from the Sight of all Mankind, and shall, till I receive the Opinion of your Learned Society, Whether it will be a greater Sin to break my Oath made to God, or commit the Sin I swore to? Gentlemen, I beg your speedy Answer, as you tender my Liberty, in relieving my self from this confinement?

A. Then meet your Husband, and Lie with him: If you think your self not absolv'd from your Oath, because you meant another Person besides him. How did you know that such other Person would Lye with you? If you still had this reserve, upon supposition he will do it, 'tis yet as great a Task to tell how he should know your Mind; for you would hardly propose such a thing to any one. But, to make short of the Matter, all Oaths, unlawful, or impossible, are dissolv'd as soon as made, and not to be perform'd. All that you have to do, is to Repent, and beg Pardon for such a Rashness; and however your Husband treats you, to mind your own Duty.

Gentlemen,

Q. I am One and Twenty Years of Age, bred up to no Employment, my Father having by Land and Money an Income of nine hundred Pounds *per Annum*; I am his only Son, he having but two Daughters more; the one he sometime since Married to a Citizen, and gave 2000 *l.* with her; the other is an old Maid, because he will not give her any Fortune so long as he lives; and notwithstanding my Age, and no Employment, he will not give me a penny of Money, for I never had five Shillings of him in all my Life: Ten Pounds a Year I had left me by a Friend, is all I have to Spend, pay Taxes out of it, buy Shoes, Stockins, and Gloves, he finding me a Coat and Breaches once a Year, to the value of fifty Shillings, and Linnen, he saying, For the other, if I would not buy them, I should go without: I refu-

sing

'ſing to buy a pair of Shoes, 'never went out of Doors for 'above a Week, and at laſt 'bought them my ſelf; ſo that, 'for want of Money, I go into 'little or no Company, becauſe 'I have reſolved againſt bor-'rowing Money, to pay at his 'Death, having ſeen the Ruine 'of others by ſuch Practices: 'My Company is chiefly two 'ſober, ſerious Gentlemen, and 'that at the Coffee-Houſe, but 'for an Hour or two at a time, 'twice or thrice in a Week; 'which Gentlemen he has abu-'ſed at ſuch a rate, that they 'refuſe to come into my Com-'pany again; and all others, 'for fear they ſhould be ſerved 'the like; ſo that I am wholly 'deſtitute of Comfort; I ſel-'dom do go out, but when I 'come in again, he Curſes me, 'with Plague take me, Pox on 'me, Devil take me, to be 'Hang'd will be the End of 'me; which Curſing, has caſt 'me into a very deep Melan-'choly, for that the Impreca-'tions of a Father have fell 'heavy upon the Children: I 'have Thoughts of leaving him, 'having an Offer of a very good 'Employment; he often having 'ſaid, *Provide for your ſelf if 'you can, Go to Day-labour*, and 'the like. I have here really 'and *bona fide* related the truth. '—— Now, Gentlemen, I be-'ſeech you deal faithfully by 'me as to the whole Matter: 'Firſt, As to Money and Com-'pany; next, As to his Cur-'ſing me; and laſtly, As to 'Leaving him, and taking the 'other Employment; or what 'I had beſt do to Convince 'him? And how far I may 'Leave him, and not be guilty 'of the Breach of the Fifth 'Commandment? Anſwering 'this in your next, will Oblige 'your Humble Servant, and 'Diſtreſſed Youth.

A. Indeed, your Caſe is very bad; but however, there are many in worſe Circumſtances; you are not like to Starve, nor be thrown in Goal for Debt, (ſince 'tis to be hoped your Chriſtian Father won't ſuffer the firſt, and your Prudence and Honeſty prevents the laſt) and 'tis not unlikely but you may one day come to try if you can make a better Uſe of your Father's Eſtate. We ſee no probability of his Reformation, therefore to give Advice as to that, would be Vain; for when a Man has once made a God of his Money, he ſeldom ceaſes to Adore it as long as Life permits the Folly: But you are very much to be Commended for your Obedience, (that being a Duty very hardly diſpenſed with upon any Conſideration) and for the choice you made of your Company; yet if the Old Gentleman even makes you loſe this Acquaintance, we know no ſupply but Books; and tho' your Education has been like your Father's Soul, yet you may undoubtedly apply your ſelf profitably to Divinity and Hiſtory; the one will be a very good Companion for you, and the other a pleaſing Divertiſement. As for your Expences, We ſee no Redreſs, but e'en to be Content as you are; reflecting on ſuch Conditions as are worſe, you'll find yours ſufferable,

ble, ſuppoſing you continue at home; and before any thing be determin'd, as to your Leaving your Father, to take up this Employ, his Temper muſt be conſidered, if he won't forget you when abſent, or out of a pique, Diſinherit you; 'tis better to ſuffer for a time, than always: His Conſent muſt abſolutely be had, and that we think better askt by another than your ſelf, ſince (perhaps) he may be angry at your readineſs to Leave him. After all theſe things Conſidered, we think it beſt for you (if you can honeſtly and handſomly) to get ſome Employ, as may render your Life more agreeable to your ſelf, and ſerviceable to the World. And on the account of his Curſing, you have no reaſon to be concern'd, only as you have a Relation that is ſo Wicked; for you may be aſſured, if you ne'er deſerve it, the Curſes will fall upon him, and not upon you.

Q. 'Every one is generally 'willing to Live a great while, 'therefore (Gentlemen) I ſhou'd 'look upon it no ſmall Service 'to the Age, (ſince Methods 'may be taken for the procu-'ring either) if you'll reſolve 'the World which are longeſt 'Lived, Fat or Lean People?

A. The Immortality of our Souls having an abſolute Diſpoſition to length of Life, it depends only upon that of the Body, that we do not live Ages as our Fore-fathers did; for 'tis from ſome defect in theſe Bodies, that the difference of Life, even in Animals and Plants) proceeds; whence ſome leſs perfect Souls (as thoſe of Oaks) are yet longer Lived, than thoſe of Beaſts. The conformation of the Parts of our Body, are Signs of Long Life, as a great number of Teeth is held ſo, becauſe 'tis an effect of the ſtrength of the Formative Faculty and Natural Heat, the Food being the better prepared thereby, and the other Concoctions and Functions the better perform'd: So alſo, the Habit of the Body is not ſimply a Sign, but likewiſe an Effect of Health, and Cauſe of Long Life, as when 'tis Moderate, neither Fat nor Lean; which two, tho' compriſable under the State of Health, and admit of a very great Latitude, yet are ſo much leſs perfect as they decline from that laudable Diſpoſition, which is the Rule and Square of all others. Now, to make a juſt Compariſon, we muſt conſider the Fat and Lean in the ſame degree of Exceſs or Defect from this Mediocrity, and compare *Philotas* the Poet (who was ſo Dry and Lean, that he was fain to faſten Leaden Soals to his Shoes, for fear the Wind ſhould carry him away) with *Dyoniſius* of *Heraclea*, who was Choak'd with Fat, unleſs his Body were continually beſet with Leaches: Or elſe we muſt obſerve, in both, an Equality of Vigour in the Principles of Life, *viz.* The Radical Heat and Moiſture in the ſame Proportion, the ſame Age, under the ſame Climate and Exerciſes, or elſe the Compariſon will be unequal. And laſtly, we muſt diſtinguiſh the Fleſhly, great Limb'd, and Muſculous, from the Fat. This ſuppoſed, *Hypocrates's*

crates's Opinion ſeems not improbable, that ſuch as are groſs and fat naturally, Dye ſooner than the Lean and Slender, becauſe the Veins of the latter are larger, and conſequently fuller of Blood and Spirits, which are principal Organs of Life. And, on the contrary, the Fat have ſmaller Veſſels, by reaſon of their Coldneſs, which conſtringes them, as is evident in Women, Eunuchs, and Children, whoſe Voices are therefore more ſhrill; and who have alſo leſs Health, and are ſhorter Lived, than thoſe whoſe Veſſels are more capacious.

Q. 'Which is moſt Noble, to 'Love, or to be Belov'd?

A. Love is according to the Variety of its Object, Good, either conſidering Profit, Pleaſure, or Virtue. In the two former, 'tis better to be Beloved, than to Love; but neither is of any long duration; ſuch Friends being wont to fall off, as ſoon as they find their Intereſt or Satisfaction, which they receiv'd from thoſe that they pretended Kindneſs to, begin to diminiſh. In honeſt Friendſhip, (which alone deſerves that Name, being founded only upon Vertue, which is durable) tho' 'tis not poſſible to Love, without being Belov'd; becauſe Vertuous Perſons being alike, mutually Love and Agree well together; yet ſince this Amity, before it become ſuch, muſt be cemented by a long Converſe, without which they cannot Know, nor conſequently Love one another, becauſe Love ariſes from Knowledge, whether the active Love of him that Loves firſt, be better than the paſſive of the other who is Loved, which may be determined in favour of the former; becauſe he contributes moſt to the enſuing Friendſhip, by laying the Foundations of it; for Friendſhip, as well as other things, is preſerved by the ſame Means that produce it, namely, by Loving; and as the Agent is more Noble than the Patient, concurring more conſiderably to the Perfection of the Work; ſo he that Loves, is more Perfect than the Perſon that is Beloved.

Q. 'Whether there's any ſuch 'thing as Reveal'd Religion?

A. By Reveal'd Religion, if there's any neceſſity or poſſibility of explaining it further, muſt be meant a way of Worſhipping God, either not at all, or not ſo clearly known by the meer unaſſiſted Light of Nature or Reaſon: And ſuch we affirm there is, and think we can prove it, both by Fact and Argument, — That there's a Neceſſity it ſhould be, and that there really has been ſuch Revelations.

1. That there's a Neceſſity of Revelation to direct Mankind in the right way of Worſhipping God; We ſay, Mankind in general, conſidering the World as it has hitherto been, and is ſtill like to be, ſince God is not only to be Worſhipped by the few Wiſe and Learned, or the many that would be thought ſo, but by all, ſince all are oblig'd to him for their Benefits and Beings. But there's a Neceſſity of ſome Revelation for their Direction,

otherwiſe all Mankind could never Worſhip God aright; and then that Being who Made 'em, would have been wanting in that one thing which conduces moſt to their Happineſs, which we are not to ſuppoſe concerning him. That they could not Worſhip God aright, we may argue ſtrongly from Fact; becauſe they did not, even the Wiſeſt and Greateſt of 'em all, as our Enemies confeſs, entertaining falſe Notions of him, falling into Image-Worſhip and *Polytheiſm* - — And beſides, their Worſhip was various and contradictory each to other, in the main eſſential Parts, not only as to leſſer Circumſtances, and therefore could not be true. But further, Mankind are Fallen, as the Deiſt himſelf acknowledges, and is plain from Fact, we being now not only Imperfect, but having much of Evil, as well as wanting much Good.—Our Bodies and Minds both Diſeas'd; we are ignorant of many uſeful things. Thoſe Notions which we are ſure are Natural, becauſe we aſſent to 'em as ſoon as propos'd or reveal'd, yet many or moſt of 'em ſo blotted and obſcur'd, that we ſhould ſcarce ever, if left to our ſelves, make any clear or juſt Reflection upon them: A Notion of God, we doubt not but might be found in all Men, *prior* to Revelation, as being the Foundation of it, as well as of all Polity and Order in the World. ---- Beſides, if not Impreſs'd, it might at leaſt be argu'd, and the Inviſible things clearly ſeen by the Viſible, even the eternal Power and Godhead: Nor only God, but even ſome of his Attributes, his Omnipotence, his Eternity, his Goodneſs, might be the ſame way diſcover'd, but not his Mercy on Offenders; the want of which, and the ſenſe of his Juſtice, drove all Mankind to enquire for a Mediator, or rather embrace the Notion of one, from ſome univerſal Tradition of the *Noachidæ*, founded at firſt on Revelation. They alſo were ſenſible, the moſt rational among 'em, that they did not Worſhip God aright, owning the *Jews* and *Barbarians* had only the true Knowledge of the Gods, while the *Grecians* themſelves were ignorant of it, as *Porphyry* himſelf acknowledges; and *Megaſthenes* in *Clement* to the ſame purpoſe —— Whence *Plato*, in his Dialogues ſays plainly ἀναγκαῖον ἦν, *&c.* There's a Neceſſity we ſhould expect, till we may learn in what manner we ought to behave our ſelves towards God and Man: But who this Teacher, this Mediator was, they were utterly in the dark —— And *Plato*'s τίς ὁ σωδάσων — *Who is this Inſtructor?* could never be anſwer'd. The Perſon therefore of the true Legiſlator and Mediator muſt be reveal'd and attested from Heaven, ſince natural Light could not find him—Nay, 'twas at leaſt very requiſite, that Natural Moral Truths ſhould be alſo divinely Reveal'd, becauſe almoſt totally loſt and blotted out of Mens Minds, by long and almoſt invincible Habits of Immorality and Ignorance—— And again, The Doctrine of future

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ture eternal Punishments and Rewards, which the Deist himself must own Necessary, even to the Civil Happiness of Mankind, was so blindly receiv'd by some few, and deny'd by many others, that for this also a Revelation was very needful, —— was better than unassisted Reason, conduc'd more and more clearly to Mankind's Happiness; and God does always what's best, according to the Capacity of his Creature —— As will appear farther from Fact.

2. That there actually has been such Revelation: First, of Moral Truths; then of the very Person of a Legislator and Mediator who confirm'd those Truths, and clearly and unanswerably asserted future Eternal Punishments and Rewards. We can do no more than prove such things must have been, and have been; nor can we prove past Fact by any other Argument, than univerial Tradition; examining the probability of the Fact, and veracity of the Evidence, with the farther Witness either of Enemies or disinteressed Persons, wise and capable of Judging; all which *Criteria* of Truth, we find in the two grand Revelations made to Mankind, that of the Moral Law from *Sinai*, and of the Person of a Teacher and Mediator in Jesus; of whom every good wise Man, who has fairly examin'd his Doctrine and Works, must say, as *Plato* did of such a future Instructor, *Libenter amplecter, Jucundissime agnoscam*; I'll willingly, gladly own and acknowledge him the Saviour of the World. For the former of these Revelations, the Law given from *Sinai*, for the sake of the rest of Mankind, and not the *Jews* only, *Grotius* argues strongly —— If the Fact were not true, what makes the *Jewish* Nation so invincibly persist in the Profession of that Law to this very Day, tho' scattered through the whole Earth? When other Religions, who have pretended Revelation, not having so firm a Basis at first, tho' spread a thousand times farther, are now sunk and lost, as the *Grecian*, and *Roman*, there being scarce a Man now left in the World, who adores their *Mars*, or *Saturn*, or *Jupiter*, or *Juno*, and even the *Fire*, which had once, perhaps, more numerous Votaries than any of these, as its Worship much more ancient, has hardly at present above some few Hundreds, at the highest, Thousands of Adorers, in all the *East*, and none in any other Part of the World. Nor was this Law only pretended, by *Moses*, to be Reveal'd to him alone by God, as *Numa* deduc'd his from his *Egeria*; for God himself both Wrote it with his own Finger, and Spake it in a Voice from Heaven, which was heard by Six hundred thousand Men, mixt with Thunder and Lightning, the whole Mountain quaking beneath it. — And if the Enemies of Revelation can solve all this by Trick and Legerdemain, as we can the Pretentions of *Numa*, *Apollonius*, *Mahomet*, and all other Impostors, and pitiful Apes of this great Man, they'll then do something which they

they never yet have done. Now, that the *Jews* had the Knowledge of God among them, has been already witneſſed from *Heathen* Authors; and is further plain from hence, That Great Men have Travell'd to their Country, on purpoſe to learn it. They had no other Learning, (ſay ſome, which Conceſſion we uſe, *ad hominem*, and concludes againſt them, tho' we are ſure it's in it ſelf falſe) it muſt be then this Learning which they went thither for, Morality and the Knowledge of the true God, certainly the beſt and nobleſt Accompliſhments in the World. 'God 'himſelf bears Witneſs, ſays 'Porphyry, That the *Hebrews* 'have found it. And *Pythagoras*, as the *Archeologia* it ſelf unluckily confeſſes, *p.* 35. *ad finem*---from the Writer of his Life ἀφίκετο &c. *Pythagoras* went among the *Egyptians* and *Hebrews* to get Learning----and *Hermippus* tells us he was Circumciſed, that he might be admitted into the Myſteries of the *Jews*: And *Joſephus* gives us ſeveral inſtances in his Diſcourſe againſt *Appion*, of the Reſpect and Reverence which the ancient Philoſophers had for the Learning and Religion of the *Jews*, as believing it Divine. The Truth of our Saviour's Miſſion, Doctrine and Miracles, is atteſted by ſo many Thouſands, that we can't ſuppoſe him an Impoſtor, without thinking unhandſomly of God himſelf, who has left us no way of Arguing ſtronger than from Senſe; and no way of judging Objects of Senſe, but by Senſe conjoin'd by Reaſon. The wondrous Works of our Saviour, are not deny'd by *Julian*, *Porphyry*, the *Jews*, *Mahomet*, or his greateſt Enemies. They are particularly Recorded by four Eye-witneſſes, and Atteſted by a Perſon of great Senſe and Learning, St. *Paul* we mean, who had been his bitter Enemy; ---by St. *James*, St. *Jude*, and other Writers of the Apoſtolical Ages. The Author of this Religion propos'd no worldly Honour to himſelf, but knew he was to Atteſt it by his Blood, and foretold as much to his Followers: There appears nothing throughout his Life and Doctrine, but what ſpeaks him a wiſe and honeſt Man, far from Pride or Vain-glory; what then could he Propoſe, had he been an Impoſtor? How came he, a poor Carpenter, by ſuch an excellent Syſtem of Speculative and Moral Truths, which ſure are never the worſe for being atteſted by Miracle, unleſs he had 'em from Heaven? How came his Followers ſo ſtedfaſt in 'em, who knew they were to go the ſame way with their Maſter for Propagating 'em? And theſe, not a few hot-brain'd Enthuſiaſts, but wiſe, and great, and good Men; nay, in after Ages, Philoſophers, and Senators, and Princes; tho', at firſt, 'tis true, not many Wiſe or Noble, for an obvious Reaſon: Theſe Conquer'd the World, not by Fighting, but Dying; and Exalted the Trophies of the Mediator, over all the Learning of *Greece*, and Power of *Rome*: And the ſame Divine Vertue which has over-

overthrown the *Nero*'s, the *Maxentius*'s, the *Diocleſian*'s, the *Julian*'s; the ſame that unravel'd all the Sophiſms of *Celſus*, or *Porphyry*, of *Tryphon*, and others; that has ſurviv'd even a *Mahomet* and a Weſtern Antichriſt, there's not the leaſt reaſon to fear its falling before a few miſerable modern Pretenders, to Quibble rather than Argument. Nor ſhall all the ſecret Mines of the treacherous Deiſt, or open Attacks of the Wou'd-be Atheiſt, ever prevail againſt it.

Q. 'Gentlemen, ſince in Child-'hood we're liable to a thouſand 'Impertinencies of our Gover-'nors, nor can it be otherwiſe, 'our Reaſon being ſo weak, 'tis 'uncapable of aſſiſting us; in 'Middle Age, our Paſſions are 'ſo ſtrong and ungovernable, 'that they render us uneaſie; 'and when we come to be Old, 'the Decay of Nature, toge-'ther with the effect of our 'youthful Vices, ſo impair our 'Health, that then all Plea-'ſures become nauſeous and di-'ſtaſteful to us; therefore, What 'part of Man's Life is moſt 'deſirable?

A. Since to Live, is to Act, the moſt perfect and agreeable Age of Man's Life, is that in which the Functions of the Body and Mind can beſt be Exerciſed; and that is Youth; which alone ſeems fit to diſpute the Prize with Old Age; not only in reſpect to the Health and Vigour of the Body, but alſo of the Actions of the Mind, which is more lively in young Inventive and Induſtrious Perſons, than when Men are a declining; for then their Minds grow weaker with their Bodies, which has given place to that true Proverb, that *Old Men are twice Children*; for 'twou'd be to give Wiſdom a ſhameful Extraction, to make it the iſſue of Infirmity; to call that Ripe, which is Rotten; and to believe good Counſels proceed only from defect of natural Heat, ſince, according to his Judgment, who has beſt decypher'd Wiſdom, Old Age traces more Wrinkles in our Minds, than Faces; and there are few Perſons who become not ill-natur'd, and acquire many Vices and ill Habits with Old Age; to which, Covetouſneſs is generally inſeparable, (a ſufficient Argument of the weakneſs of the Mind, in heaping up, with ſo much Care, what muſt ſoon be parted with) and is no leſs prejudicial to the State, than the Diſorders of Youth. But if the Chief Good of Mankind conſiſts in the Knowledge of the Sciences, the Cauſe of Young Men is Infallible, for Acuteneſs of Wit, Strength of Fancy, and Goodneſs of Memory, (which wholly abandons Old Men) and Ability to undergo Pains and Watchings, muſt contribute to their Acquiſition.

Q. 'A Lady with a good For-'tune, has a Mind to marry 'and diſpoſe of her Perſon and 'it, but is unwilling to have 'either a Fool, a Fop, or a 'Beau, a Cotquean, or a Book-'learn'd Sot, or one they call a 'ſober honeſt Man; ſuch a one 'I mean, as goes plodding a-'bout all Day, minding only 'the

'the main Chance; in the E-
'vening for his Diverſion drinks
'his Pint, or ſmoaks ſome hours
'in a Coffee-houſe with Com-
'pany that pleaſes him, then
'comes home and grumbles at
'his Wife if the Days Expences
'have been a half-penny extra-
'ordinary; that will buy his
'Wife ſome good Cloaths to go
'abroad with him on Holydays,
'or to a Neighbours Chriſtning,
'hardly elſe allowing her to
'ſtir, and ſometimes giving her
'a Crown, or half a Crown in
'her Pocket, of which ſhe muſt
'render an exact Account: I
'ſay, a Lady being to make her
'Choice, which of theſe, think
'ye, is the leaſt Evil? And if ſhe
'likes none of 'em, what ſort
'of Husband muſt ſhe chuſe?

A. The Lady's a little difficult to be pleas'd, tho' We confeſs ſhe ſeems to have Reaſon; however, we can eaſily foretell ſhe's not in haſte to be Marry'd, if ſhe ſtays till one offers that's not toucht with any of the Characters ſhe has given. If ſhe deſires our Advice in Excluſion to all theſe, ſhe may more eaſily meet with it in our former Oracles, than find the Man who will anſwer that Deſcription we there give; tho' we believe the World is pretty even for the Quality, as well as for the Number, of both Sexes, and perhaps an Argument for Providence may be drawn from this as well as that; for were it an eaſie matter for Perſons exactly pair'd with excellent Qualifications to meet and be Happy in one another, and were moſt of the World in ſuch Circumſtances, there would not be many; it might be a difficult thing to perſwade 'em there were any higher State of Life deſign'd for Rational Beings. Well, 'tis now time to compare theſe fine Rivals one with t'other, and ſee which of 'em beſt deſerves the Honour of a Ladies Love: For the firſt, a Fool, (whom for the preſent we'll ſuppoſe diſtinguiſh'd from his near Kindred that follow after, Fop, Beau, *&c.*) time has been when he ſtood as fair as any, nay, was ſnapt at by the Ladies, and they almoſt quarrell'd who ſhou'd have him for a Husband: But we wou'd hope 'twas only in thoſe Reigns when 'twas ſo much the Faſhion to get a Wiſer Man (or at leaſt a Briſker) to ſupply his room; and are unwilling to believe, how much ſoever they are ſlander'd, that many of the Fair Sex wou'd make choice of him now, tho' not for that, yet for no very good Reaſon, that they might be Heads; when he that ſhou'd be ſo, wanted Brains to be ſo: For we ſhou'd think a prepoſterous deſire of Domination wou'd hardly outweigh the Inconvenience of his nauſeous Folly; beſides that, ſometimes the Lady may be miſtaken, for ſome Fools are certainly the moſt unmanageable Beaſts in Nature; and a wiſe Woman will not, and need not deſire to have her Will more than a Wiſe Man wou'd permit her. ——*Exit Fool*——Now for Fop, who only thinks a little better of himſelf than his Elder Brother, tho' of the ſelf-ſame Family, he has as little Wit, tho' more Noiſe; he wears a Feather

ther inſtead of a Fools Cap, he's not ſo heavy as his Brother, and is hardly ſo much Fool as Mad-man; a dancing, ſinging, empty New-Nothing, juſt the ſame for a Man that he thinks all Women, and may make an indifferent Play-thing, but a very bad Husband, unleſs you intend to ſhare him with all the kind Souls in the Nation. The Beau is only a Fop of the laſt Edition, a very Fortune-hunter, and therefore the Ladies muſt look to themſelves, for he aims as ſharply at all the Young, as the crazy King of *Portugal* uſed to do at the Old Women, and hopes as ſurely to fetch 'em down with his Heart-breakers, as t'other with his Blunderbuſs. He's in Love with his Cloaths as much as the Fop with himſelf, he's all Garniture, and if you'd but let him lay by his Hat and Wig, wou'd no more take the Law of you for a kick or a Box o'th' Ear, than a *Ruffian* Prieſt can do for beating him, if you firſt ſtrike his Cap off. Cou'd a Lady change him as oft as he does his Faſhions, 'twou'd be a little ſafer vent'ring upon him; but ſhe may have him a better Penny worth, if ſhe can find any way to purchaſe his Cloaths, for then ſhe has all of him, or at leaſt a more Eſſential Part than either his Soul or Body. For a *Corquean*, 'tis an awkward ſort of a Creature too, to make a Husband of; but the beſt is, he'll be more troubleſome to your Maids in the Kitchin than to you; and beſides, you'll be ſure to have him much at home, for this two-legg'd Turnſpit, exactly contrary to his Brother Brute, can't endure to be out of the way when the Cook has any Buſineſs. For a Book-learn'd Sot, the Truth is, 'tis very hard, to have him always making Love to his Books, and forget his own Fleſh and Blood, and it wou'd tempt a Lady to wiſh her ſelf a Book, (as ſhe in the Story) that ſhe might now and then be folded down, or turn'd over; but for the moſt part thoſe Wives have no great reaſon to complain, if ſome People were not unreaſonable; for they have their Husbands always at home, ſafe lock'd up, as their Plate or Jewels, and can reſort to 'em for Advice as often as there is occaſion. Laſtly, for the ſober honeſt Man, who minds the main Chance, *&c.* one wou'd think he ſhou'd pleaſe; but then he goes plodding about all Day, and drinks his Pint of Wine, or what's worſe, of Coffee, in the Evening, perhaps too ſtays out late at Night; why all this is pretty tolerable, nor is what follows very ill; Buys his Wife good Cloaths, lets her go abroad to ſee her Neighbours, gives her Money to ſpend there; tho' if ſhe has but Wit enough to prevent being begg'd, if ſhe has a good Fortune, ſhe will reſerve ſo much to her ſelf when ſhe gives the reſt, as never to be reduced to ſuch Meanneſs. And if the Man has any more, he'll give her a weekly Allowance for Family Expences, without either requiring or undertaking the Drudgery of trifling Accounts in ſo ſmall a matter. However, this

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Character is eaſily enough Diſtinguiſhable from the reſt, and we ſuppoſe the Lady means by it, a Hum-drum, ſoul-leſs, wooden Fellow, a meer Husband, with no Life, nor Edge, nor Converſation; in a Word, a Trading Blo.khead, which no Ingenious Woman ſure wou'd be bound Prentice to for Life, if ſhe cou'd avoid it, as ſhe may eaſily do, if at her own diſpoſe, ſince 'tis almoſt impoſſible in this Caſe to be cheated; for he's ſu h a kind of a thing as no Diſguiſe will fit him; he muſt ſhow himſelf when he puts on h s Holy-day Suit, and ſteps a Courting, (tho' leaving Word whither he's gone for fear of a Cuſtomer) nor can he ſo much as aſk the grand Queſtion out of his Shop-board-phraſe,—— *Madam! what do ye pleaſe to buy?* However, even this we think much more tolerable than moſt of his Rivals, the Fool is too bad, the Fop, the Beau, and brisk careleſs Fellow, will if poſſible, beggar himſelf, and you and all his Family: The *Cot-quean* is a fitter Scullion than a Husband. This plodding Main-chance Fellow will ſecure you good Cloaths, and one of the higheſt Pews in the Church while he lives, and if he happens to drop off, leaves you another Chance, and your Fortune better than ever. Nor have we forgot him that we left plodding in his Study, whom perhaps ſympathy makes us inclin'd to vote for before all the reſt. He's no Fool, tho' he looks like one: He's generally Sound and Honeſt, ſo are not Fop and Beau; he plagues you not in the Kitchin, like Sir Cot,— nor calls you *Coram Nobis* for the odd Farthings in the buying a piece of Beef, as your Lump of a Spark behind the Shopboard, but let's you alone to rule and order his Family, buy as many fine Cloaths as you will, do what you will—— And if you wou'dn't have an Angel, where cou'd you ever find a better? And ſo much for this weighty Queſtion, on which we have been ſomething long, but will make even in thoſe ſeven that follow, all ſent by the ſame Hand.

Q. 'Can Marriage and Cha-'ſtity conſiſt together?

A. Yes: Why not? As well as a Man may be Temperate at the moſt ſplendid Banquet: Tho' no Body ever thought this Temperance conſiſted in not taſting a Bit, but in forbearing to eat more than is ſufficient.

Q. 'Is't lawful to keep ones 'ſelf a Virgin, or is Virginity 'a Virtue?

A. Not ſo faſt Madam—— Here are two Queſtions wide enough from one another; for many things may be lawful that are not Virtues, tho' to be ſure no Virtue but is lawful; and yet even there Circumſtances make ſo great a Difference, that that may be Lawful, nay, a Virtue in one, which wou'd be neither in another——And in both Caſes you know your ſelf beſt, and therefore are fitteſt to Anſwer your own Queſtion.

Q. 'Is Virginity or Marriage 'moſt Excellent?

A. To be ſure the Monks are for Virginity, becauſe 'tis moſt like the Angels——(So Angels Love,

Love, ſo let 'em do for me!) but at the ſame rate they muſt keep us from Eating or Drinking, unleſs they cou'd find *Manna* for our Food. But certainly when Man was in Paradice, he was in the moſt Excellent State his preſent Nature is capable of, and this was Marriage, no Virginity, it being not good for Man to be alone, even in that Happy Place—— A rare Habitation for a Hermit, had it been beſt for him to continue ſo. If it be ſaid, this was only for Peopling the World, the ſame ſtill holds; whereas if the other ſhou'd obtain, there wou'd be an End on't in the next Generation: If 'tis ſaid there' no Fear——we hope ſo too, however this wou'd be a direct and certain Tendency of that Doctrine, if believ'd and practic'd; as in effect it began to appear pretty plainly about the Fall of the Roman Empire, when ſo many Men and Women ran into Holes and Wilderneſſes that the Empire was unpeopled, and had not Hands enough left to defend it from the Irruption of the Barbarous Nations, as Hiſtorians of thoſe Times acquaint us.

Q. 'Why are Women more 'ſubject to Paſſion than Men?

A. Thoſe who han't ſo great a Reſpect for their Sex as we profeſs to have, will pretend 'tis from the Weakneſs of their Reaſon——We rather turn it to their Commendation, whatever the malicious World ſays, we are willing to believe they are more open and free than our own Sex are, and can't diſſemble ſo well, for Men are certainly (as far as we have obſerv'd) much oftener in a Paſſion, only they are (for the moſt part) the better Hypocrites, and (in both Senſes) know better how to diſſemble a Paſſion---In this we would be underſtood of Hatred, Anger, Revenge, and the other ill-natur'd Perturbations; in which, and all others---ſetting gentle Love aſide---the Ladies may, without any Injury to themſelves, give our Sex the Preheminence.

Q. 'Do the Eyes or Tongue 'help moſt to Love?

A. 'Tis much as they are manag'd, tho' the Eyes are two to one, and may often ſpeak, where the Tongue muſt be ſilent.

Q. 'Is not Kiſſing an inſipid 'thing? Is there any real Plea-'ſure in't?

A. We muſt leave that to your own Experience, tho' 'tis much as the Perſon is.

Q. 'Why may not a Woman, 'without any Impeachment to 'her Modeſty, ſuffer a-Man to 'Kiſs her often, as well as to 'ſhake Hands with her?

A. Are Kiſſes inſipid ſtill?---But to let that Unlucky Queſtion alone, tho' only to come to another: If the Innocence of applying Lips to Lips be argu'd from that of applying Hands to Hands---[illegible]—Ladies, you know the meaning.

Q. 'I am a Trader in the 'World, yet tho' I ſell my 'Goods, I would willingly act 'like an honeſt Man as to my 'Soul! ſuppoſing therefore our 'Commodities to be capable of 'a three-fold Price conſciona-

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'bly ſtated with a gradual Advance: I demand

1ſt. 'May I aſk beyond the 'higheſt Price, thereby to obtain it, becauſe People commonly expect a thing for leſs than I aſk at firſt; or granting this Lawful, ſuppoſe I meet with a Chapman both ſoft and ignorant, and I alſo not knowing him to be ſuch, aſk him beyond my higheſt Price, and gain it, is this Extortion? If ſo, how ſhou'd I mend it at preſent, and prevent the like for the future?

A. If there be three Prizes of the ſame Goods, ſuppoſing you do not always or often obtain the higheſt Price for it, you may yet have ſufficient Gain in the Sale thereof: For which Reaſon we think it both moſt ſafe and moſt honeſt never to aſk beyond the higheſt, tho' ſome Caſuiſts are of Opinion, that in ſome Caſes this may be Lawful, as ſuppoſing the Buyer of ſuch an extravagant Humour, that he'll like nothing, tho' never ſo Good, unleſs you put a high Price upon it. But then they add, that if you gain your Price, you are to give him back the Overplus, it being certainly a Sin to take more for any thing than the utmoſt Value.

Q. 'Am I oblig'd when demanded to tell my loweſt 'Price? As when my Chapman 'ſays, What is your loweſt 'Price, or you will not ſell it? 'Muſt I anſwer poſitively, or 'are ſuch Equivocations and 'Mental Reſervations as are 'generally uſed? As ſuppoſing 'my loweſt Price, which rather than turn away a Cuſtomer I would take, ſhou'd be '7 d. I tell him, being poſitively demmanded as before, he 'ſhall have it for 8 d. or 9 d. or 'perhaps with a Mental Reſervation, that 8 d. is my low'eſt Price, meaning that I will 'yet make him?

A. Equivocations and Mental Reſervations are both abſolutelutely Unlawful, as our Proteſtant Divines univerſally hold. However, we think there's a wide Difference between thoſe Jeſuitical Tricks, which wou'd deſtroy all Truth, and anſwering directly and openly to every Queſtion of whatever Nature that is put unto you, when in many Caſes ſhou'd you either do ſo, or ſay nothing at all, the worſt wou'd be taken for granted. In the preſent Difficulty, tho' your Chapman depends poſitively the loweſt Price you can ſell your Goods for, you are by no Law, nor by common Equity oblig'd poſitively to anſwer him. You are not upon your Oath, nor are you bound to ſpeak the whole Truth, tho' you muſt the Truth, and nothing but the Truth: —— Its therefore an eaſie matter to ſhift the Anſwer, and yet ſo as for the moſt part to give Satisfaction; you may juſtly and truly ſay 'tis worth more than he bids for it, if capable of different Prizes, and he bids but the very loweſt, or what's indifferent; nay we think you may ſay he ſhall have it for ſuch a Price above the loweſt, which he may take for a poſitive Anſwer to his Queſtion, tho'

tho' it be but an indirect one, which we think is no Equivocation, as we are ſure 'tis no Falſity or Injuſtice, tho' a deceit it is, but we think an Innocent one, and ſuch 'tis certain there may be.

Q. 'Is not that Anſwer 'which I think is poſitive, that 'is commonly given by the Seller to the Chapman when he 'would raiſe the Cuſtomer to 'a higher Price, a downright 'Lye, namely, when I am bid 'a Price that I can take, to get 'more it is commonly ſaid, I 'can't take it, or indeed I can't 'take it: If 'tis a Fault, where 'is the Remedy, and the honeſteſt way to advance the Price, 'ſince a Trader can't live always by a low, or the loweſt 'Price?

A. There's no Queſtion to be made, but when a Man ſays poſitively he can't take a Price which yet he can take, that 'tis a Lye. As for the Remedy, we think it better to ſay he will not, than he cannot take ſuch a Price; which to be ſure is no Lye, if he then really ſpeaks according to his preſent Intentions, tho' he may afterwards ſee juſt Cauſe, without any Lye, to alter 'em, there being ſome Circumſtances granted and preſuppoſed of all ſides in every ſuch Reſolution and Promiſe, which may either confirm or alter it, and which yet are far from any Equivocation, or ſecret Reſervation, of which more in the next Queſtion.

Q. 'Suppoſe I have ſet my 'Chapman the loweſt Price I 'am willing to take, and tell 'him poſitively I will take no 'leſs; yet after all, ſuppoſing the 'Quantity and Chapman to be 'conſiderable, he proffers me 'within a ſmall matter of what 'I demand, and will not give 'any more: May not I without Sin comply with his Demands, rather than loſe the 'Sale of the Goods now preſent, or my Chapman's Cuſtom 'for the future?

A. As before, we don't doubt but 'tis Lawful for any Man to recede from his Reſolution, if he ſees Reaſon to do ſo, which he might not ſee or conſider, when he made ſuch a Reſolution: Now 'tis certain that the Preſent Sale is ſometimes a very great Advantage; and that, as well as a future Cuſtom, may ſo far preponderate, as not only to make it Prudent to Sell at the loweſt Price, but even in ſome Caſes at leſs than it coſt you.

Q. 'Suppoſing I have by me 'a Parcel of Goods, part whereof is good and part bad, both 'whereof coſt the ſame Price, 'may not I lawfully mix 'em, 'it being not in my way to get 'a Price anſwerable for the good, 'that I might be a ſaver by the 'reſt?

A. There's ſcarce any doubt to be made that 'tis lawful to mix the good and the bad, ſo as to put 'em both off at a reaſonable Rate—but then not to ſell them at as high a Rate as if they were all good, tho' you your ſelf bought 'em ſo; ſince one Man's Cheating you, can be no Excuſe for your Cheating another.

Q. 'If I cannot get a reaſonable Price for my Goods, to

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'afford Weight and Measure, 'may I rather than lose my 'Customer agree with him for 'such a Quantity of Goods, 'and make him believe he has 'his Due, which may be so in-'deed according to his Price, 'yet he has not what he sup-'poses himself to have? Be it 'understood likewise that I can 'afford him my Goods as Cheap 'as any body else, only some 'Peoples Humour is to be 'thought hard Buyers and good 'Husbands.

A. There is, we confess, some Difficulty in this Case——For, on one side the very Question supposes that no real Injustice be done to the Chapman, but that he has the worth of his Money, and buys as Cheap as he can any where else: But yet on the other side, here's a False Weight and a False Ballance, here seems to be a plain Cheat in Trading; and besides, the very probable Consequences of such a Practice are so bad, that we think it ought not to be done: For Example, any Trader that buys a Parcel of Goods for so much, or such a Quantity, must sell 'em for so much again, either by Wholesale or Retail; if the first, he innocently Cheats another, and you must bear the Guilt on't; if the second, he's likely to find out the Cheat, and then your Credit is forever lost with him, and 'tis ten to one he never deals with you more. But supposing your Customer no Trader, he may yet take a Fancy to try your Goods by other Weights or Measures; by which means, if yours come not up to the Standard, you are certainly disgrac'd, and you lose both your Customer, his Friendship, and your own Honour.

Q. 'Your Opinion of the 'Makers of such Weights and 'Measures, knowing the De-'sign, and whether they are 'not Partners in the Fact?

A. We suppose by Makers of such Weights and Measures, the Querist means those who make the very fraudulent Weights and Measures, (as Pound Weights, Yards, *&c.*) by which the Sale is to be made, not those who apply such Measures to the Goods, Pack 'em up, or such like: Accordingly we Answer, that we think 'em rather more Criminal than the other, because there are more ill Consequences plainly in View on such a Practice, for they not only are accessary to those before mentioned, where there is such an honest Intention, but to all those Cheats which may voluntarily be committed by such false Weights and Measures.

Q. 'The Inclosed came to my 'Hands, scrawl'd in a strange 'Character, from an unknown 'Person; the Letter it self, be-'cause of the oddness of its 'Composure, we think fit also 'to insert word for word —— '*Monstrum Horrendum*! You are 'one of the wickedest Men in 'the World. Satan, your Father, 'the Devil, hath fill'd your 'filthy Heart with Enmity a-'gainst the Godly, that it runs 'over at your filthy Mouth. The 'Godly, who are the precious 'Children, Saints, and Servants 'of God, are matter of Mock-

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'ing to you, and the Object of 'your Indignation, and ſo is 'the Worſhip and Service of 'God. Becauſe you are ſuch a 'Fool as not to know, I tell 'you, He that Mocks the God-'ly, mocks God; and he that 'hates the Godly, hates God; 'he that fights againſt the God-'ly, fights againſt God; he 'that's the Enemy of the God-'ly, is the Enemy of God. 'Madman! are you a match 'for God! Better you had all 'the World againſt you, than 'have God againſt you; you 'have turned God againſt you, 'to be your Enemy. Hear the 'the Counſel of Jeſus Chriſt—— '*Agree with thine Adverſary quick-'ly, viz.* Before he caſt thee in-'to the Priſon of Hell. Hear 'what God ſaith to you, *Can 'thine heart endure, or can thine 'hands be ſtrong, in the day that I 'ſhall deal with thee?* O wicked 'Man! Thou ſhalt ſurely dye, 'ſaith God: God will ſhortly 'change your ſcornful Counte-'nance, and ſend you away to 'the Devil: You fill up the 'meaſure of your Sins paſt, and 'God fills up the Vials of 'his Wrath, to pour upon you 'in Hell. Mocker! You will 'not mock when Death kills 'your Body, and the Devil car-'ries your Soul to Hell, you will 'not mock, when you open your 'Eyes in Hell, and ſee that you 'are there for ever; you will 'not mock, when you riſe out 'of your Grave roaring, where 'you ſhall ſhortly lie rotting 'till the Reſurrection: You 'You will not mock, when you 'ſee Chriſt come in flaming Fire 'to take Vengeance on you for 'your Enmity againſt the God-'ly: You will not mock, when 'you hear the Trumpet ſound 'ſo loud, as to make the Dead 'and all the World hear at 'once: You will not mock, 'when you hold up your Hand 'at the Bar, to Anſwer for all 'your Mocks, Scoffs, and ma-'licious prating Speeches againſt 'the Godly: You will not 'mock, when you hear the 'Judge paſs Sentence upon you, '*Depart ye Curſed into everlaſting 'Fire*: You will not mock, 'when you ſay to the Moun-'tains and Rocks, Fall on me, 'and hide me from the Face of 'him that ſits on the Throne. 'Mocker! I warn you from 'God, to repent of Mocking, 'and of all your Wickedneſs, 'and to make your Peace with 'God and the Godly. O wic-'ked Man! Repent, or God 'will tear you in pieces! Re-'pent! or God will plague you 'in Hell: Repent, or it had 'been better for you if you had 'never been Born, or that a 'Millſtone had been hang'd a-'bout your Neck, and you 'drown'd in the depth of 'the Sea ſeven Years ſince, or 'before you had offended the 'Godly. Repent! Repent! O 'wicked Man, or God will 'turn you into Hell to Eterni-'ty, for the Poiſon you have 'ſpit out at the Godly. If 'you are once in Hell, you are 'there for ever: When you 'have Burned and Roared as 'many thouſands of Years as 'there are drops of Water in a 'Shower, the End of your Tor-'ments will be as far off, as 'when they firſt began. If you

'will not Repent, hear what 'Jesus, your Judge, saith unto 'you, *He that is filthy, let him be filthy still; and behold I come quickly, and my reward is with me, to give every man according as his works shall be*: If you 'burn this Letter, or bury it 'in the bottom of the Sea, 'there will not be an end of it. 'God will bring this Letter 'into Judgment, with the Au'thor, to witness against you; 'and when this dreadful Day 'of Doom is at an End, this 'Letter will not be at an End. 'If you go to Hell, this Letter 'will go with you, in your Me'mory, to aggravate your Eter'nal Misery. --- [*These are the 'express Words of the Letter. 'The Gentleman goes on*] On 'my perusal of this Letter, se'veral Questions occur'd to my 'Memory; concerning which, I 'desire your Opinion.

1. 'If the Author of the en'closed be a Christian, what 'Sect or Perswasion do you sup'pose him to be? And what 'are your Thoughts of his Let'ter?

2. 'Whether the Attributes 'of Godly Saints, *&c.* be not 'the certain Badges of a proud '*Pharisee*, and knavish Hypo'crite?

3. 'Whether those who as'sume such high Titles, don't 'discover the Wolf under the 'Sheeps Cloathing; there being 'many such scurrilous Letters 'sent up and down the Coun'tries, to Persons of no mean 'Reputation and Quality?

A. To the first Question, it's not an easie matter to guess of what Perswasion the Author of this Letter may be; but it's most probable he's a Quaker, by the Fire and Brimstone which he so plentifully throws about him; nor is it any valuable Objection against it, that he uses You instead of Thou, for many of them have done the same for these several Years. As for the Letter it self, in our Judgment, it has several passages extreamly unlike the Spirit of Christianity. It Complements the Gentleman to whom it's address'd, with the handsome Titles of Son of the Devil, Madman, Mocker, Enemy of the Godly, Fighter against God ---- Tells him, That he shall surely Dye; nay, positively, That God will send his Soul away to the Devil, and will pour out his Wrath upon him in Hell. Nay, tells him, That when the dreadful Day of Doom is at an end, this Lteter won't be at an end--- (sure it must be Writ upon very incombustible Paper:) Not but that, in the mean time, most of what he writes, is true in general; That he who hates the Godly, hates God; who mocks the Godly, mocks God; and must expect dreadful Punishment for it, without Repentance; that is, He who hates true Piety and Religion where-ever he finds it, or but suspects it, making the most serious things the Objects of his scurrilous and prophane Wit, he's in a very ill Condition. But if all the hard Words and unlucky Jests that are thrown about by different Parties at one another, must be reckon'd amongst ungodly Words and hard Speeches, God help

us

us all; for tho' ſome may be more guilty, and ſome may give more occaſion than others, yet we doubt there's none can caſt the firſt Stone. And thus, in Fact, we ſee, That thoſe who are extreamly Scandaliz'd and diſpleas'd with the Friendly Debate, and other Books of that nature, can yet very well digeſt the Cobler of *Gloceſter*, *Martin-Marr-Prelate*, or any ſuch ſcandalous Libel, on what they don't love —— and it holds as ſtrong on the contrary, tho' in the mean while, Religion it ſelf can't 'ſcape, but is in danger of being torn in pieces by differing Parties, each ſide dreſſing her as ridiculous as poſſible, when they find her among their Enemies.

To the ſecond Queſtion —— Whether the Title of Godly, Saints, &c. ben't the certain Badges of a proud *Phariſee*, and Hypocrite? Tho' we dare not abſolutely anſwer in the Affirmative, yet if theſe Words are reſtrain'd to any little narrow Party whatſoever, with excluſion of all the reſt, we know not how they can eſcape the Cenſure of eternal Truth, who calls thoſe who truſted that they were Righteous, and deſpiſed others, Serpents, Hypocrites, whited Sepulchers, and many other far worſe Names than they beſtow upon themſelves.

To the third--Whether thoſe who are ſo full of their Damnation, &c. don't diſcover the Wolf under Sheeps-cloathing? We muſt confeſs, we can't help believing, That whoever are ſo very ready to Damn a Man, would, with very little Provocation and Opportunity, be perſwaded to Hang or Burn him; and this Experience has been confirm'd, not only in the Church of *Rome*, but in many other Bodies of Men, which 'twou'd be too invidious to Name. As for what's added, That ſeveral ſuch Letters as theſe are ſent about to ſeveral Perſons of no mean Reputation and Quality, we ſay, That if their Reputations are acquir'd by Vertue and Religion, and their perſonal good Qualities anſwerable to thoſe Titles which the World gives them, they'll find in their own Breaſts the beſt Compurgators. If they really Scoff at Piety and Religion, and whoever profeſs it, however Criminal the Author of this Letter may be in his particular poſitive Applications, yet they are certainly in a miſerable Condition, and muſt expect all thoſe black and dreadful Curſes which he denounces againſt 'em, unleſs averted by a timely Repentance.

Q. 'Some Years ſince, a 'Friend of mine went to the '*Eaſt-Indies*; where, after he 'was arriv'd, he ſent a full Ac'count of his Voyage; in 'which (he ſays) he ſaw the 'Sun, Moon, and Stars, all at 'once, at Noon-day; the Per'ſon is of unqueſtionable Inte'grity, and the relation appears 'very unaccountable to me, I 'would deſire your Aſſiſtance, 'how ſuch Phœnomena may be 'reſolv'd?

A. Father *Kircher*, in his Deſcription of the Subterraneous World, *lib.* 2. tells us, That by the help of a Teleſcope, we

may perceive the Sun a Body of Fire, unequal in its Surface, compos'd of ſeveral Parts of a different Nature, ſome fluid, ſome ſolid; and that his Diſque is a Sea of Fire, wherein one may perceive an eternal agitation of the Waves of Flame, that in ſome parts of it there ariſes a deal of Smoke. Now, it's very probable, that a vaſt quantity of Smoke might intercept and hinder the Brightneſs of the Sun; as in 1547, from the 4th to the 28th of *Auguſt*, the Sun appear'd reddiſh, and not ſo Bright as the Moon in her total Eclipſe; ſo that then there were many Stars viſible at Noon-day: When *Cæſar* was Murder'd, 'twas ſo for a whole Year together; and we can give no other reaſon for it, but the Evaporations of Smoke, which ſometimes are ſo very great, as to cauſe ſuch effects.

Q. 'It has been my misfor-'tune to fall into the Company 'of ſome Young Sparks here in 'Town, that puzzle me about 'the Eternity of the World, 'Men, *&c.* which tho' I am 'of a contrary Opinion, yet 'I can't well confute; I there-'fore deſire your Aſſiſtance, how 'I may Anſwer 'em?

A. As for the Eternity of the World, you (perhaps) may have met with this Argument, That there's no Annihilation of things, but a continual Revolution and Change of one thing into another, *&c.* There's no dealing with theſe Sparks by Scripture, which tells us that God made the World, *Joh.* 1. You muſt therefore confute 'em from their own Principles, thus, The World was not from Eternity in that State we now find it; which I prove thus: Either the Day was from Eternity, or the Night was from Eternity, or both together were from Eternity: If only the Day, then the Night was not; if only the Night, then the Day was not; but they could not be both together, ſince they are ſucceſſive of one another by twelve Hours; and if we ſhould admit the Contradiction, That they were both together, it would yet prove our Poſition, which ſays, The World was not from Eternity in the State we now find it; for now both Day and Night are not together: And after the ſame manner we may prove that Winter and Summer have not been from Eternity; and conſequently, not that Revolution and Change of things as was at firſt alledg'd. Again, as to the Eternity of Men upon the Face of the Earth, We deny it, and ſay, If there have been ſucceſſive Generations of Men from Eternity, it follows, That there has been an innumerable Company of Men who have liv'd already; for if their Number was certain and determinate, we ſhould come to the firſt Man, and ſo to the ſecond, third, fourth, *&c.* and ſo to the laſt; and if we have a firſt and a laſt, then Eternity loſes its Definition, *Duratio carens principio & fine, A duration without beginning or ending*: But the Number of Men which have hitherto Lived, is not Infinite; therefore Men are not from Eternity: There wants only the Minor to be proved, thus, A Number greater

ter than an infinite Number can't be given; but we can give a Number greater than the Number of Men which have yet Lived, *viz.* The Hairs of theſe Mens Heads; therefore the Number of Men which have yet Lived, is not Infinite. Here the Number of Hairs contains the Number of Men, and another greater Number over and above: Now, whatever is contain'd or determin'd, is Finite; and what is Finite, is not Infinite; and conſequently, Men have not been from Eternity. Beſides, we having proved in the preceding Argument, That Day and Night have not been from Eternity, it would be a hard taſk for theſe Gentlemen to prove in what other Dimenſions of Time thoſe Men liv'd in, that were before Day and Night. But, tho' there's little need of it, we'll give 'em another Argument: Thoſe Men that have yet liv'd, have ſucceeded one another by a finite or infinite diſtance of Time; not by an infinite diſtance, as the Succeſſion of Families, to our knowledge, ſhews; therefore by a finite; and infinity of Duration cannot be made of finite Revolutions.

Q. 'What diſtinction the 'Scripture makes between a 'Natural Man, and a Spiritual 'Man? Or, Whether Learning 'in the Hebrew, Greek, and 'Latin, makes a Divine?

A. This is another of the unanſwerable Queſtions which we had ſome time ſince ſent us. The Author adds his own Thoughts thereon: "That a "Natural Man is not taught "the underſtanding the Scri- "ptures by the Spirit of God "which Indited 'em, as the "Spiritual Man is; That not "many Wiſe or Noble are cal- "led, but God has choſen the "fooliſh things of this World "to confound the Wiſe: That "hence it follows, That Hu- "mane Learning, that is, (ſays "he) Learning in the Hebrew, "Greek, and Latin, does not "make a Divine or Spiritual "Man: That this Humane "Learning may interpret the "Scripture from the Original; "but 'tis Revelation only muſt "unfold their Meaning: That "one who underſtands not thoſe "Languages, may, by Revela- "tion, be an abler Divine, than "ſuch as are well vers'd in 'em; "which he proves by the in- "ſtance of St. *Paul*, who whilſt "he was a Learned, but Natu- "tural Man, and before he "receiv'd the Aſſiſtance of Re- "velation, Perſecuted the "Church, by Commiſſion from "the High-Prieſt and Phariſees, "Learned, but Natural Men: "Where he adds his Fear, leſt "we are now as Ignorant as "the Jews then, becauſe we "think none a Divine without "Humane Learning; and is "concern'd, leſt there ſhould "be now a Famine of the Word, "for want of its being rightly "Interpreted.

And thus have we patiently and fairly repreſented the Subſtance and Strength of his Argument; by which we may ſee there are ſome Perſons ſtill fooliſh enough to ſet up for the old new Lights, which went out in a Snuff ſome thirty Years

paſt, and has ever ſince been ſo juſtly exploded. Suppoſing the Boaſts of thoſe concern'd in this and the paſt Queſtions to be true, That they have been ſhown to ſeveral great Divines about Town, we don't wonder that they have not thought it worth their while to beſtow an Anſwer to ſo much Confidence and Ignorance: We had alſo reſolv'd to ſlight this; but finding it ſent in again, will now diſpatch it to get rid of the Importunity of thoſe concern'd therein.

To the Queſtion—What Diſtinction the Scripture makes between a Natural Man, and a Spiritual Man; or, whether Learning in the Hebrew, Greek, or Latin, makes a Divine? To the firſt part we anſwer,—That by Natural Man, the Scripture means, ſuch a one as ariſes no higher than the Attainments of Nature, or unaſſiſted Reaſon, as did the Grecian Philoſophers, and others: By the Spiritual Man, one who is aſſiſted with, and guided by God's Holy Spirit into the Truths of the Chriſtian Religion----For the ſecond part of the Queſtion, that, and its dependance on the other, is very pleaſant: Or whether Learning in the Hebrew, Greek, and Latin, makes a Divine? So that his Interpretation of Natural Man, is, One that has Learning in the Hebrew, Greek, and Latin; or, as he afterwards has it, Humane Learning; moſt profoundly intimating, That there's no Humane Learning, beſides Learning in the Hebrew, Greek, and Latin. His Interpretation of Spiritual Man, is a Divine, or Teacher of others; whereas the Apoſtle ſpeaks not here of an Evangeliſt, Prophet, Presbyter, but of the Chriſtian Church in general, and the whole Body thereof.

But he explains his meaning in what he adds, That a Natural Man is not taught the underſtanding of the Scriptures by the Spirit of God which Indited 'em, as the Spiritual Man is, and therefore can be no Divine. But we hope his Learned Man, that is, one who underſtands the Hebrew, Greek, and Latin, and a Natural Man, are not terms convertible; but 'tis poſſible to be one, without being the other, as St. *Paul* was. Further, if we take a Natural Man here for a Learned Jew or Heathen, we grant he could not make a Chriſtian Divine, or Teacher of others, having not that miraculous Spirit then neceſſary for the Preaching the Goſpel, nor any Aſſiſtances thereof. If for one who embraces the Chriſtian Faith, but is not inwardly Regenerated, or truly Pious, ſuch a Man may be a Divine, or Teacher of others. This we prove from the inſtance of *Judas*, who, no doubt, preached the Goſpel, as well as the other Diſciples. From the Defence of thoſe falſe Profeſſors at the Laſt Day, whom our Saviour mentions, who ſhall not only have Taught in the Streets, but wrought Miracles in his Name. From St. *Paul*'s own Words, while he Preached to others, a poſſibility of being himſelf a Caſt-away. From his complaint of thoſe who Preach'd Chriſt

Chriſt out of Envy; notwithſtanding which, he rejoic'd in their Preaching; which he ne'er would have done, had it been either Ineffectual, or Unlawful. For his Objection, That not many wiſe Men are call'd. It's true; (in what ſenſe we'll preſently enquire) but 'tis not ſaid, not Any, but not Many. And who were thoſe wiſe Men, but the Σόφοι, the Philoſophers of the Greeks, and Scribes and Phariſees among the Jews? God thereby Magnifying his Son, and confounding the Pride of the World; proving plainly, by the meanneſs of the Preachers, and thoſe miraculous Gifts he had given 'em, the Divine Original of their Doctrine. But thoſe Miraculous Gifts, among which, the Gift of Languages, then frequent in the Church, the Goſpel being long ſince ſpread through the World, ſoon ceaſed, as being not needful, and God doing nothing in vain. Some knowledg in Languages is, however, ſtill requiſite among us, who have the Scriptures only tranſlated to thoſe who are to Teach others; elſe, How ſhould they reſiſt Gain-ſayers, or be able to prove any thing from the Scriptures, if they knew not whether they are rightly tranſlated? After all, the Apoſtle here diſcourſes not of the Spiritual Man's underſtanding the Scriptures, or interpreting them aright, but his coming to the knowledge of the Principles and Articles of the Chriſtian Religion, as reveal'd by our Saviour, and then miraculouſly taught by the Spirit, before they were committed to Writing, it being long after, ere the Canon of the Scripture was compleated: And 'twas by this Revelation the Apoſtle himſelf was made a Chriſtian, tho' afterwards further Inſtructed by *Ananias*, a good and devout Man.

For the Scriptures, as now we have 'em, their meaning is plain and clear in the Eſſentials of Salvation to every good Man who applies his Mind to ſtudy 'em. Plain enough they are, and eaſie to be known, tho' by our own faults, not ſo eaſily practiſed: For, as one tartly enough aſk'd a Lady of a ſuſpected Fame, when ſhe compl: in'd of the obſcurity of the Scriptures, Madam, what can be plainer, than *Thou ſhalt not commit Adultery*? So may we aſk here, if ſome Perſons are ſo Wicked to make God the Author of Sin, what can be a plainer Text againſt 'em, than, God tempteth no Man to Evil? And, what needs any further Interpretation of what's indiſputable? If another, who (perhaps) lives ſo that he dares not believe a Hell, denies there is, or will be any ſuch Place or State, or any Eternal Torment after this Life is ended; what can be a clearer Anſwer to him than our Saviour's own words —*Theſe ſhall go away into everlaſting puniſhment*? Nor can that Text need any further explaining, wherein we read of ſome Men, who wreſt the Scriptures to their own Damnation.

Q. 'What difference is there 'between a Cloud and a Fog? 'The reaſon is, the Queriſt has 'ſeen Clouds at a diſtance, 'which

'which when near have proved 'only Fogs, and Clouds about 'the sides of *Tenariff* while the 'Fogs have been clear, and in 'High-lands, in the *East-Indies*, 'Persons walking up as if into 'a Cloud?

A. There's no need of going as far as *Tenariff*, or the *East-Indies*, for what happens here commonly enough, and we our selves have seen in *England*; we mean a Cloud towards the middle or bottom of a Hill, and all clear at top; which with the other Instances the Querist gives, answers his own Question, and prove that a Cloud and Fog, or Mist are the same thing, tho' generally differing in heighth and thickness from one another; a Fog, till 'tis drawn up to some heighth, being but the *Embryo* of a Clould, as that a ripe and perfect Fog.

Q. 'When two Armies are 'ingag'd, whether God Almighty always fights for one, or 'if he does not often leave it 'to Chance, or the strength of 'Arms? If otherwise, how *Lewis* 'the Tyrant cou'd be so great a 'Conqueror?

A. Boccaline indeed tells a Story that two Armies, being on a Time ready to ingage, both on all Accounts equally match'd in Sun, Ground, Wind, Number, Discipline, Courage, Officers and Generals, and both sides praying devoutly for Success, it was thereupon ordered above, that two Armies shou'd never hereafter meet upon such equal Terms, but that the side which had an Advantage in Number, Courage, Conduct, *&c.* shou'd henceforward always have the Victory. The Fable was proper enough for an *Italian*, and the Moral very pleasing to a Nation that's almost all Atheists. But we have learnt better, *That the Race is not to the Swift, nor the Battel to the Strong.* Whence it's plain, that Strength of Arms does not carry it, many unforeseen Accidents in a Moments Time altering the whole Face of a Battel, and snatching it out of their Hands, who think they are secure of it; and this either by a Motion made on the Mind of a General, or infatuating him and his Thoughts, or a Pannick Fear unaccountably seizing on the Soldiers on one side, or an extraordinary Valour given on the other. Or else by outward Causes, a Storm suddenly rising, Thunder, Lightning, the Sun, the Wind, all which have in many Instances entirely alter'd a Battel, from what at first it appear'd. Nor is this to be referr'd to Chance, or I know not what blind Cause, (which is nothing at all,) but owing to God's Providence, and wise Disposal of all Humane Events. The Jews were a Glass to the whole World; when Pious, their Arms were successful against never so great odds; when the contrary, they had still the worst——Things are not so clear now, it's own'd, why God casts the Victory one way or t'other; but that he does so, is still clear; and that his Providence which interposes in the Life of a Sparrow, does much more in that of Man, yet more still of such vast Numbers, and most of all the Fates of Kingdoms and Empires. For the

the Objection brought, if the Strength of Arms did not carry all, *how comes* Lewis *the Tyrant to be ſo great a Conqueror?* We might eaſily anſwer, *Not by the ſtrength of Arms*, it being notorious enough, that he never fairly won a Victory, tho' he has baſely bought many. But to come yet cloſer, let the Objector at leaſt be ſo modeſt to ſtay till he ſees his End; Perſons of his Character having oftentimes been ſuffered to riſe ſo high, only in order to a greater Fall. After all, if that does not anſwer Expectation, and God's Providence ſhou'd not ſeem ſufficiently vindicated in this, and ſome other Inſtances in this World, let him but ſtay till the other, and there we dare promiſe him entire Satisfaction.

Q. *Why Sea-Water, is Salt, and yet Spring-Water which comes from it, is ſweet?*

A. The firſt part of the Queſtion has already been anſwer'd. It proceeds, as few now doubt, from that vaſt Quantity, and thoſe huge Rocks of Salt, which are in many Places at the bottom of the Sea, or the bordering Shores and Mountains. For the latter part, *How Spring-water, which comes from this Salt, is Sweet?* 'Tis by *Percolation*, or a ſort of ſtraining, which it undergoes in it's Paſſage thro' the Earth, which gave occaſion to ſet on foot that profitable Invention of changing Salt-water into Freſh immediately, when there ſhou'd be occaſion for't, as in long Voyages, contrary Winds, *&c.* at Sea. This is prov'd almoſt to Demonſtration, by an Experiment commonly made by the Sea-ſide. Dig a hole on the Sea-ſhore near the Water, and if the Ground be ſandy or cloſe, the Water you find there ſhall be ſweet and potable; but if Rocky or more open, the Water ſhall come up Brackiſh, or perfectly Salt, the Paſſages not being ſtrait or fine enough to drain away its Salt from it.

Q. *What's the Reaſon that it generally Thunders more terrible at Night than at Day.*

A. If the Query had been, *What's the Reaſon that Thunder ſeems more Terrible*, &c. the Suppoſition wou'd have been leſs queſtionable, and the Cauſe thereof eaſily accounted for. In the dead of Night, tho' 'tis for none but Heroes to have a horrid Silence invade their Ears, 'tis common enough for other People to have horrid Noiſes do ſo, which are rendred more diſtinct, and conſequently more Terrible, by the univerſal ſtillneſs every where elſe. Thus it may be with Thunder when it happens in the Night, which being accompany'd with Lightning, and the Element otherwiſe very dark by the Thunder-Clouds, muſt ſtill ſtrike a greater Horror into all ſenſible Creatures than it wou'd at Day time, when Diſcourſe, the Light, and various Objects take off the Mind from ruminating ſo deeply, and attending ſo diſtinctly on what fills it with ſo much Concern.

But beſides this accidental Reaſon, we know not but there may be a natural one given, ſince upon the Obſervations we have

have made upon great Thunders, they have in our Judgment been really, and in themſelves for the moſt part more loud and Terrible by Night than by Day, the reaſon whereof we conceive to be this,--That by Day the attractive Virtue of the Sun generally draws the Thunder-Clouds higher than by Night, when being freed from any ſuch attraction, they fall down nearer the Earth, where diſcharging themſelves of their Load, they muſt by as neceſſary a Conſequence make a proportionably greater Noiſe, as the diſcharge of a Cannon does in the ſame Circumſtances, which if you are near the place where they are Fired, makes you Deaf with the inſupportable Sound; but if at ſome diſtance, it dies away like imperfect Thunder.

Q. *Gentlemen, let me trouble your Society to give me your Thoughts upon the force of Thunder, Lightning, Earthquakes and Eclipſes?*

A. Lightning and Thunder may go together, ſince they are the Effects of one Cauſe, *viz.* Your *Unctuous Bituminous* ſort of Vapours are exhal'd as other Vapours are, and mounting as high as the middle Region of the Air, they are encompaſs'd on all ſides by the extream coldneſs of that Air which encloſes them, and in order to their Conſervation, reunite and take fire by Antiperiſtaſis, where ſtriving to get out by their Motion in the Air, they make that Rumbling Noiſe we call Thunder. But becauſe every Perſon don't underſtand what we mean by an Antiperiſtaſis, we ſhall tell 'em, That Nature does not only produce Beings, but fortifies 'em againſt the Aſſault of their Contraries, both in Vegetative and Animal Beings, and alſo in inanimate Bodies, which ſtand upon the Defenſive when they are ſet upon by External Agents, whoſe contrary Qualities coming to engage againſt 'em, they redouble their Forces, and rally all together as it were into a Body the better to receive their Charge. And this is that which Philoſophers call *Antiperiſtaſis*, and every Body may ſee its Effects, when Water and Fire are put together, or Lyme and Water, or other unfriendly Oppoſites. Thus, as we ſaid before, theſe ſort of Exhalations being of a hot and dry Nature when they are encloſed by an extraordinary Cold, ſtrive to defend themſelves, but being too weak are caſt down with ſuch a Violence: But ſince the Nature of their Force and Violence is requir'd in the Queſtion, we ſhall give a very late true Inſtance of an Accident in *Northampton-ſhire*: ſixteen Perſons in a Storm retir'd under a great Aſh-tree, where having ſat down, one of 'em took a little Dog upon his Lap, and held by both the Ears, another took a Snuſh-Box out of his Pocket, and laid ſome Snuſh upon his Hand in order to take it, whem immediately a Terrible Clap of Thunder, with a Thunder-bolt, fell into the midſt of the Aſh-tree under which they ſat, clove it into four Pieces, killed four of 'em dead, and wounded ten more, that 'tis fear'd they'll not recover, and two only eſcap'd

(and

(and which is wonderful) in the middle of the reſt; the Perſon that was taking Snuſh held his Hand to his Noſe without letting it fall after he was dead, ſitting juſt in the ſame Poſture as when alive; the other Perſon with a little Dog, held the Dog in the ſame Poſture as if he had been alive, the Dog alſo was Dead. I have read of a Parallel Inſtance in a Church, where about thirty ſix (as I take it) were kill'd with ſuch another Clap of Thunder, and every Perſon that was dead ſat as if he had been alive. That they were killed is no wonder, but that they were kill'd to be ſo ſoon ſtiff, as not to fall an Arm, or bow their Heads, is very amazing; but to avoid being aſk'd the Reaſon in another Oracle, we'll give our Thoughts upon it here. That the Spirits of Sulphur are incredibly ſtrong, we need no other Inſtances than the Effects of Gunpowder, and that they are a chief Ingredient in the matter of Thunder, is evident by the intollerable Smell of Sulphur where the Thunderbolt falls, and that the ſwiftneſs of a Thing moving, differs from the Nature of leiſurely Motions; we ſhall alſo give you one Inſtance which we know to be matter of Fact. Take an Apple, ſet it upon a Poſt, diſcharge a Piece with ſmall ſhot at it, and tho' it be ſhot thro' with five or ſix Pellets (as has been try'd) yet the Apple is not mov'd it ſelf. Now theſe dead Perſons having nothing to be ſeen upon 'em and yet kill'd, it muſt be by the ſubtile fire, (coming along with the Bolt,) whoſe Motion being ſo violent and ſwift, it had not time to move the Bodies; and being ſo very fine, it penetrated 'em without tearing or mangling 'em into Pieces; which Fire alſo muſt be the occaſion of the immediate ſtiffning of their dead Bodies, for Nature was ſo violently ſhock'd by that unuſual Force, that its frame and manner of acting was altogether inverted, and the Natural Heat ſo chang'd and overcome by that unnatural Fire, that the uſual Office of cooling by degrees into a ſtiffneſs was extirpated and ſupplanted by a new Method of acting, produc'd by the Spirituous Sulphureous Fire that took poſſeſſion of the Bodies.

As to the Nature of Earthquakes, we have ſaid ſomething of it elſewhere. See *Vol.* 1. of our Athenian Oracle.

Eclipſes, as they are two, ſo they have two different Cauſes: We'll begin with that of the Sun, which is thus effected: The Sun is in a higher Orb or Sphere, more diſtant from the Earth than the Moon, which is alſo of a more Opake and Dark Body than the Sun; therefore whenever the Moon intercepts or comes betwixt us and the Sun in a right Line, ſo much of the Sun's Body as is intercepted by the Moon, is Eclips'd. —— As to the Eclipſe of the Moon, 'tis thus, The Moon receives it Light by Reflection, or borrowing from the Sun; now whenever the Globe of the Earth happens to intercept betwixt the Moon and Sun

Sun all in a right Line, ſo much of the Moon as the Earth hides from the Sun, ſo much (I ſay) of the Moon is Eclips'd. Thus much for a plain ſhort Deſcription of Eclipſes.

Q. *How is it to be underſtood, that the Spirit of God moved upon the Face of the Waters, according to that of* Gen. cap. 1. verſ. 2?

A. The Original is Metaphorical, and ſignifies the act of the Hen upon her Eggs, *viz.* a hovering or hatching, as much as to ſay, as the Providence of God Almighty does now immediately ſuperintend over all things that are created: So the Spirit of God did at firſt immediately hover, hatch, produce and give a Being to all things out of the heap of firſt Matter, repreſented to us under the Idea of a dark Terraqueous Confuſion.

Q. *How a Piece of Iron laid upon a Caſk prevents Thunder, or the Noiſe-Drum from marring the Liquor contain'd?*

A. The Virtuoſi of *France* had a Queſtion much of this Nature diſcuſs'd in one of their Conferences, but 'twas confin'd only to Thunder, and a Caſk of Wine. We ſhall give you a ſhort Specimen of their Thoughts upon it, to which we ſhall add our own. The firſt of 'em had recourſe to the heavenly Influences, and ſaid that *Mars* (by which Planet Iron is deſign'd) had its Houſe in *Aries*, and the Sun entring that Houſe, cauſes the moiſture of the Vine to aſcend, and ſo concludes that there is a Correſpondence betwixt Wine and Iron, and that one preſerves the other by a Natural Sympathy. The ſecond affirm'd, the Effect was wrought by an attractive and retentive Vertue: To prove which he offer'd, that there's but one humid Matter which that Central Fire forces from the deepeſt part of the Earth, out of which Matter not only Metals and Minerals are produc'd, but Thunder and Meteors. Now (ſays he) the Air being impregnate with noiſome Terreſtrial Vapours, which are of the ſame Nature as Iron, when they meet with a piece of it laid upon a Veſſel, they make a ſtop, and the Iron by a Sympathetick attractive Vertue receives 'em, and by its retentive retains 'em. Some of the reſt were of this Opinion, and others attributed it to ſome hidden Occult Quality, they know not what. ——Our Opinion is, that they are all in an Error about the Cauſe, for 'tis not the Noiſome Nature of Thunder, but the Noiſe that ſowrs Wine. This appears by an Alteration of the Cauſe acting, the Medium whereby it acts and the Subject upon which it acts; as for the Cauſe, Shooting, Drums, or any other great Noiſe, has the ſame Effect: So Steel, Braſs, Silver, Lead, Coal, or any other heavy Matter laid upon the Caſk, prevents the Effect; alſo not only Wine, but Mead, Syder, Beer and Ale, and other Liquors, will be ſpoil'd by a great Noiſe; from which it appears, That 'tis no Cœleſtial Influence, no Sympathy, nor other occult Cauſe, that produces the above-mentioned Effect. But the Queſtion is not yet reſolv'd,

ſolv'd, but recurs, *viz.* How can Noiſe have ſuch effect upon Liquors? We anſwer, 'tis not Noiſe, (ſpeaking ſtrictly,) but the Effect of Noiſe, to wit, a violent Concuſſion and Agitation of the Air; for the Air by Agitation is rarified, and made ſo fine and Spirituous, that it eaſily penetrates all Bodies by a new ſort of Operation, which I cannot reſemble to any thing to make ſo intelligible, as by this eaſie Trial; take a Glaſs of Water, wet your Fingers end, and run it round the edge of the Glaſs, and it will make a ſort of a roaring Noiſe, which ſets all the Water in the Glaſs into a buſie ſort of Fermentation, beginning in ſhaking trembling Circles from every ſide of the Glaſs; but if you tye a Thread about the Glaſs, or hold your Hand, or your Fingers end upon't, it quite alters the Nature of its Operation. Thus a ſtrong Horſe-hair tied croſs the palm of your Hand, breaks a Ferula, and takes away the Force: And thus a Rope tied round a Caſk has the ſame Effect as another Body put upon't——— The reaſon is, One power or act meeting with two Bodies at one time, divides it ſelf, and acts imperfectly upon both. To give a further Demoſtration of this, which may alſo be ſerviceable to the Publick: A wet Sheet tied round a Caſk, hinders the Liquor from freezing, which if it had been commonly known in the great Froſt about 19 Years ſince, had preſerv'd ſome Thouſand Pounds worth of Liquors in this City of *London* that were ſpoiled, and good for nothing. Improvements upon this Subject would be very uſeful againſt the ſpoiling of Liquors, Fruits, Roots, *&c.* in all ſorts of Weather; but the Practice of theſe Things is not ſo much our Buſineſs, as the Theory and Reaſon how ſuch and ſuch Cauſes produce ſuch Effects.

Q. 'As I was returning from 'the laſt Siege of *Limerick*, I 'ſaw in a Ditch the Carcaſs of 'a Man kill'd, when our Car-'riages were ſurprized at *Cullin*; 'the Carcaſs was almoſt de-'vour'd with Lice, which I 'obſerv'd to be of an extraordi-'nary bigneſs. From hence I 'wou'd deſire your Thoughts, 'Whether the Carcaſs of a Man 'be devour'd in the Grave by 'Vermin, or by Worms, ac-'cording to the common No-'tion?

A. There's no difference at all betwixt Vermin and Worms, (ſtrictly ſpeaking) for they are both one, Vermin coming from the Word *Vermis*, which ſignifies a Worm: So that the deſign of the Queſtion is, Whether Worms or Lice devour People in the Grave? To which we anſwer, Neither, commonly: Indeed, there is a Diſeaſe incident to ſome Perſons, call'd the Lowſie Diſeaſe, Lice breeding in their Bodies whilſt they are alive, eating holes under the Skin to the bigneſs of a Walnut, or more, and the Skin not broke; but this Diſeaſe is moſt commonly in Camps, and was (as we are credibly inform'd) very rife in the late K. *James*'s Camp in *Ireland*; and 'tis more than barely probable the

the Perſon that lay kill'd in the Ditch had that Diſeaſe, beſides his Wounds that he died of. It has been often obſerv'd of dead Bodies digg'd out of their Graves, that there has been no Worms near 'em, nor any Maggots, Lice, *&c.* in their Fleſh, but only their own Corruption that waſted 'em. But we are not without many Inſtances of ſtrange ſorts of monſtrous worms, *&c.* (not like Earth-worms) bred in ſome Carcaſſes in the Grave: I remember one Paſſage in *Camerarius*, (ſays he) A Young Gentleman in *Germany* (whoſe Tomb I have often ſeen) was troubled with a grievous Sickneſs in the Flower of his Age, his Friends cou'd never perſwade him to be repreſented in Sculpture, or Picture, to ſerve for Poſterity; only this through their Importunity he agreed unto, That after he ſhou'd be dead, and ſome Days in the Ground, they ſhou'd open his Grave, and cauſe him to be repreſented as they then found him. They kept Promiſe with him, and found that the Worms had half gnawn his Face, and that about the Midriff and Back-bone there were many Serpents: Upon this they cauſed the Spectacle, ſuch as they found it, to be cut in Stone, which is yet at this preſent to be ſeen among the armed Statues of the Anceſtors of this Young Gentleman: which agrees much with the Obſervation of the Wiſe-man, *Eccleſ.* 10. 12. When a Man dieth, he is the *Heritage of Serpents, Beaſts, and Worms.*

Q. 'Whether our Laws a-'gainſt Adultery, and the Proof 'of it, been't too favourable to 'the Women? And whether 'this be not an Encouragement 'to Offenders?

A. If thoſe Laws, and the Proof required, be too favourable to the Women, they are ſo to the Men alſo, there being no eſſential Evil in the Crime committed by one, which is not in the others. And though next to Impunity in this Caſe, it may render the Perſons concerned more confident and impenitent than they would otherwiſe be, and perhaps than the good of Society requires, yet if they could but look on a little further into the other World, they'd find Puniſhment ſufficient to deterr 'em from that and all other ſuch hainous Offences.

Q. *Whether it is honourable for a Lady to anſwer a Gentleman's Letters, when ſhe intends not to entertain him?*

A. Its true, that Writing's a nice thing; 'tis not every One's Letters that will bear being ſeen: Men when repulſed, often grow Malicious and Deſperate, and will make what Interpretation they pleaſe of what is written; or if that's too prudently expreſs'd to admit of any Cavils (which is almoſt impoſſible) they'll as ſeverely cenſure the very Action of Writing, or elſe interpret it too favourably for themſelves, and put the Lady to further Trouble in undeceiving 'em. For which reaſons it had been much more proper if the Query had been,---Whether ſuch Writing had been Prudent? Rather than Honourable; which in moſt Inſtances

ſtances we muſt have reſolved in the Negative. However, there may be ſome ſingular Cauſes wherein it may be both Honourable and Prudent for a Lady to Write,—— as when ſhe is ſatisfied the Perſon ſhe Writes to is a Man of Honour, and cannot otherwiſe ſo well diſ-engage him from a fruitleſs Amour.

Q. '*Nous vous demandons*, &c. 'We demand why the *Engliſh*, 'both Men and Women, are 'the fineſt People in the World, 'which depends upon the Tem-'perature of the Air, and yet 'are the worſt Singers in *Eu-'rope*, which depends on the 'Temperature of the Air as well 'as the other?

A. The *Engliſh* Nation are more obliged to this Gentleman than to his Countryman *Sorbiere*, for his Character of 'em; and indeed one would be apt to ſuſpect him in Love with ſome of the *Engliſh* Ladies (their Faces we mean, not their Voices,) did he not give the Men too, ſo favourable a Character.—— Which taking for granted, we ſhall, according to his Demand, firſt enquire into the Reaſon of it; which we can't allow to that produc'd by the Queriſt; namely, the Temperament of the Air; becauſe it muſt then neceſſarily follow, that all thoſe who enjoy the ſame Temperament, muſt be equally fair and lovely; and that even our Antipodes muſt have the ſame Complexions that we have, which is known to be falſe. The other part of the Suppoſition ſeems alſo ill grounded, ——That good or bad Singing depends upon the Temperament of the Air.—— For our Air or Climate is more Temperate than that of *Italy*, yet we are judged worſe Singers, and deny not but we are really ſo. Its true, the Soil may make ſome difference, and the Sea Airs make the Cold more moderate in *England*, than 'tis in other Places at the ſame Diſtance from the Pole.—— Beſides all which, there may be ſomething in the Strain of Men, as there is of Beaſts; and yet it may be no more poſſible to give any Natural Reaſon, why ſome Men are fairer than others, or have thinner Lips, finer Noſes, or better Complexions, than why a Greyhound is more cleverly made than a Cur, or a Racer than a Car-horſe. On the other ſide, if 'tis true, that we Sing not as well as the *French* or *Italians*, there may be ſomething in the Coldneſs of our Climates, compared with theirs, which perhaps may render our Voices generally more hoarſe or unpleaſing than ſome others. Beſides, we have no *Eunuchs*, as are among them, which ſometimes make their Conſorts much finer than they would otherwiſe be. After all, they have a very merry Religion, the greateſt and beſt part whereof conſiſts in good Painting and Singing: Nor are we to wonder when they think they may eſcape Purgatory, or get Heaven for an old Song, if they ſtrain harder at it than others, and endeavour to do the very beſt they are able; whic.. ties

'em to't, beſides their *Opera's*, much more than our People are.

Q. 'Whether it be good 'Conduct in a General, to ſit 'down before a Town, before 'he has beaten the Enemy out 'of the Field?

A. The Circumſtances muſt decide it, ſince in ſome caſe it's good Conduct, in others quite contrary: For example; when the Enemy is the Stronger, it's madneſs to ſit down before a City, where the Gariſon is of any Strength, and ſo to have an Enemy before, and another behind—which was the Ruin of the Turkiſh Army at the laſt Siege of *Vienna*; tho' the quite contrary happen'd afterwards to the Chriſtians in another Siege, when they took the Town in the Face of the whole Body of the Turkiſh Army, after they had ſoundly Beaten 'em in their attempting to Relieve it. Whence it's plain enough, that 'tis no ill Policy, where a Geral has a mind to draw an Enemy to a Battle, to ſit down before ſome conſiderable Town, if his Troops are hearty and numerous, and ſufficient, at once, to ſecure all his Works againſt the Town, and draw out and engage the Enemy — In which caſe, one of theſe two things muſt happen — Either he takes the Town in their ſight, or elſe, has his deſire in Fighting 'em, when they come to Relieve it: But in theſe caſes, the Seaſon of the Year, and the Strength of the Town, deſerve alſo his Conſideration.

Q. 'Since there are ſo many 'new ways of Murdering, lately 'invented, that were unknown 'to the Ancients; and their de'fenſive and heavy Armour ge'nerally neglected; how comes 'it to paſs, that there are yet 'fewer Kill'd in a Battle now, 'than were then?

A. As there are new ways of Murdering invented, unknown to the Ancients; ſo there are many of their old ways forgotten, and unknown to us; for the World was always ingenious enough in Miſchief; as we find in the Siege of *Jeruſalem* by the Romans, ſome of the Cities of the Gauls by *Cæſar*, but eſpecially in the Siege and Defence of *Syracuſe* by *Marcellus* and *Archimides*; tho' theſe, it muſt be own'd, were rather uſed among 'em in Sieges, than Field-fights. Their Ancient Darts, it's true, were almoſt as Deadly as our ſmall Guns, and as inevitable—But their Piles were a very heavy ſort of a Buſineſs, tho' Strong and Able where they took: Of their Swords, Slings, and other Weapons, read *Lipſius*. Their Horſe were generally weak and few, vaſtly unproportionable to their Foot, and good for little but Picqueering at one another. Their Chariots were Dreadful, as deſcribed by ancient Writers, arm'd with Sythes and Death: Their Elephants were rather troubleſome than ſerviceable: Their Foot was their greateſt Force, unleſs among the Perſians, whereof conſiſted the Macedonian Phalanx, and greateſt part of the Invincible Roman Legions. Now, the reaſon why we have fewer Kill'd in our Fights, than they in theirs, i

no better nor worſe, than becauſe we Run away ſooner; they then ſtood it out, Foot to Foot, and hack'd one another for a whole Day, nay, ſometimes ſeveral Days together —But now a great part of the boaſted Art of War, is the Art of Running away, dodging about, keeping as long from Fighting as they can, and then Fighting as little as poſſible, unleſs one ſide vaſtly out-numbers, or has otherways the Advantage of the other. Another reaſon may be, they then commonly met in vaſter Numbers; a Hundred thouſand, three hundred, nay, ſometimes Five hundred thouſand, or more, of a Side; and out of more, there muſt be more Kill'd; tho' one would think it impoſſible for 'em all, or one half of 'em, to Engage; — whereas the greateſt Armies of this ſide *Europe*, ſeldom amount to above 50000; and tho' the *Muſcovites* talk of Hundreds of thouſands in the Field againſt the *Tartars*, yet they are ſo wiſe as ſeldom or never to come to a Battle with 'em. The *Turks*, indeed, have generally great Armies, having vaſt Territories to raiſe 'em, and ſo have the Eaſtern Nations, eſpecially the *Chineſe*; but then when they meet, we find proportionable Slaughter made among 'em, and many times more Kill'd than would compoſe one or two whole European Armies. As for the heavy Armour of the Ancients, our Modern Warriors have wiſely thrown it off, becauſe it hinders 'em both from Fighting, and Running away—But in the old Battles, they were ty'd to't by ſuch a deal of Luggage as they had about 'em, and could hardly ſtir, at leaſt but very gravely, if they had ne'er ſo much mind to't. This, after all, muſt be acknowledg'd in Defence of the preſent Age, That (as one of the Iriſh Priſoners told our Men) a ſtrong Artillery is a thing not to be fought with; they are a terrible and irreſiſtible Enemy, and muſt break in pieces any thing that ſtands againſt 'em, where they come to bear; nor is it eaſie for a confuſed Body of Men to rally again, when once thus diſanimated and broken, and turn'd into a Rout inſtead of an Army.

Q. 'One that keeps a Publick Houſe, deſires to know 'what Rules to follow, that 'he may not diſpleaſe God, nor 'offend his Gueſts, as to the 'Seaſon of Time, and quantity 'of Liquors?

A. 'Tis an unanſwerable Queſtion; for 'tis impoſſible for a Perſon that keeps a Publick Houſe, to carry himſelf ſo, (under the forementioned Circumſtances) that he ſhould not offend God, and yet gratifie his Gueſts; (generally ſpeaking) but thus far may be done, which is the moſt that can be expected, *viz.* That no juſt Cauſe of Offence may be given; and ſuch People as think they have cauſe, when they have not, you have this ſatisfaction, That you do 'em a Friendſhip, and ſuch as all honeſt Men muſt applaud, nay, themſelves, when they come to be Sober. The Method to be taken in ſuch a Ma-

nigement (we conceive) is this. As to the Quantity of Liquors to be vended to particular Persons, no Limits can be assign'd, since Persons are of so different Constitutions, that what is necessary to the Refreshment of Nature in some Persons, may be Intemperance in others; so that the Rule here, is, You may let all Persons call on, till you find they begin to exceed their due Limits; and when you perceive 'em entring the Confines of Drunkenness, 'tis Wickedness in you to let 'em proceed any further, since thereby you become accessary to all the Irregularities they shall commit in their Drunken Humours; and how great ones some have been guilty of then, is Argument enough to deter all thinking Persons.---As to the Time, you may (as near as you can) safely observe the Custom of your Civiliz'd Neighbours; to exceed may be Scandalous, and bring an ill Repute upon you, and to do less, may be against an honest Interest.

Q. 'I having an intimate 'Acquaintance with a Lady of 'Quality and considerable For-'tune, and being by frequent 'and familiar Expressions of 'uncommon Favours, induc'd 'into a belief of more than or-'dinary Kindness, at last pre-'vail'd with my self to declare 'my ambitious Affection; but 'when I discover'd my pre-'sumptious Inclinations, she 'seem'd to scorn my Proposals 'with the greatest Regret and 'Disdain imaginable; yet not-'withstanding, continues a more 'strict and kind Correspondence 'than ever, so long as I men-'tion not any thing, or send 'any Letter tending to my for-'mer Address; but as often as I Court her Complacency, she 'not only gives me most sharp 'and grating Denyals, but for 'some Time absents herself 'from me; yet I am inform'd 'of her Uneasiness and Melan-'cholly Temper when I am 'gone, and of the Pleasure and 'Satisfaction she takes when I 'am Talkt of, or in Company; 'likewise our daily, long, pri-'vate and single Conversation, 'both the Freedom and Liberty 'of Honourable Actions, Dis-'course, and silent natural Love, 'not only confirm me in the 'belief of it, but I am ascer-'tain'd on all hands, and ap-'parently perceive she Loves me 'extreamly well:

'Now, being fully assur'd I 'shall never gain her Consent, 'or prevail upon her by expres 'Courtship; and knowing that 'she is a Lady of Honour and 'entire Chastity, I desire your 'Opinion, what tacit Method 'I shall use to Marry her, with-'out either Speaking or Wri-'ting to her of Love and Affe-'ction?

A. Now would you do rarely well, if you could but Conjure hither one of the Mutes of the *Seraglio*, to be your Tutor for one Quarter of a Year, and Teach you to make Dumb Love, at which they are so excellent: But, since the Black Art is not lawful, and 'twould be a great way about to fetch him either by Land or Sea, you must be content with the Council of *Christendom* in this weighty Affair.

fair.—But firſt of all, we Congratulate your Happineſs, in having a Miſtreſs that won't put you to the expence of Oaths or Lyes, or ſo much as Pen, Ink, and Paper. Indeed, we doubt you don't know your own good Fortune. --Why, how many ſilly things are we poor Militant Lovers obliged to talk to our Miſtreſſes, before we can thoroughly deceive 'em? What a parcel of Plays and Romances muſt we plunder for whole Noſegays of Flowers to preſent to the Ladies of our beſt Affection? —Now, all this is clear Gains to you, (for, a Penny Sav'd, you know, *&c.*) and you may e'en Beſiege the Town without all theſe Lines of Circum-and-Contravallation. Well, all this is by way of Reprehenſion——Now for a little Direction and Exhortation—— Of which, one ſhould think too you had no great need: She Loves you, ſhe loves to Look upon you, to Talk with you, and of you, and gives you all the honourable Marks of ſilent natural Love; and can't you Love her in her own way, and let her Love which way ſhe pleaſes? What if ſhe ſhould require ſuch Tokens of Love as the *African* Ladies do, and expect you ſhould ſtand ſtill and Admire her, while ſhe Pincht and Bit you, till ſhe made her obdurate Teeth and Nails meet in your patient Lips or Knuckles? But, only to ſit ſtill and be Lov'd, one would think, ſhould be no very difficult matter. If you muſt ſay nothing, can't you Look, as well as Think the more? Nay, Can't you Speak too ſide-ways, tho' you mayn't directly? And good Speed is often made by Sailing upon a ſide-wind. Thus you may inſenſibly gain upon her, till at laſt, if ſhe's Woman, ſhe'll ſpeak t'ye to Speak, or give ſome ſhrewd Signs ſhe'd have you no longer Silent. But if ſhe'd have you Dumb every where elſe, when you think Matter's ripe for't, try if ſhe'll let you Speak at Church, and her ſelf Anſwer you, ſince perhaps ſhe has a mind to be ſurpriz'd into her Happineſs; In the mean time, be Patient, Obſervant, Submiſſive; and if this Method gets her, be ſure you don't forget to ſend us Word when you are Married, that we may come and Dance at your Wedding.

Q. 'My Father dy'd, and left 'no Children but my Brother 'and me, he left a ſmall Eſtate, 'charg'd with a conſiderable 'Debt, to my Brother, and an 'Office more worth than his 'Eſtate; and to me nothing, 'becauſe I had a Relation who 'left me a Thouſand Pounds: 'My Brother Married a Lady 'that had the Reputation of 'Three thouſand Pounds; but 'in reality, had no Portion; 'which Diſappointment, and 'her Expenſiveneſs increas'd 'the Debt, till 'twas more than 'the Eſtate would pay: While 'things continued thus, his 'Wife dy'd; and, upon his re-'queſt, I, from time to time, 'when his Neceſſities preſs'd 'him, lent him Money, till al-'moſt all my Fortune was ſpent; 'but now he has Compounded 'his Debts, enjoys his Office,

'which he could not while his 'Perſon was detain'd, but was 'in danger of loſing it, and 'gratefully acknowledges my 'my Kindneſs, dividing the 'Income with me. On the 'whole, I beg the Favour of 'you to reſolve me, Whether 'the hazarding my Fortune ſo 'far for him, was a tempting of 'Providence, as ſome Perſons 'would have perſwaded me, or 'elſe an Act of Charity accep-'table to God?

A. The Reſolution of this Query depends much on the Circumſtances you your ſelf and your Family (if you had any) were in at the ſame time, when you ſo bountifully and generouſly ſupplied the Neceſſities of your Brother ---- A Caſe ſo rare, that we hardly know which is the ſtrangeſt, your Kindneſs to him in his lower Fortunes, or his Gratitude to you, now he's in better Circumſtances. However, 'twas his own want of Conduct that firſt brought him into his Neceſſitous Condition; and did not we ſee Inſtances every Day to the contrary, one would think Men were by this time grown wiſe enough, not to be Bit by the ſhadow, nay leſs, the ſound of a Fortune; kindly believe the Kindred's or Match-makers Word, or perhaps Fame's it ſelf, a greater Lyar than both, and ſo precipitate themſelves into inevitable Ruine; for which reaſon, we think you were hardly bound to aſſiſt him, as you afterwards did, out of your own ſmaller Fortune: Nay, if you had a Family of your own, we think you did what you ought not to have done, at leaſt, not to that degree; becauſe all are bound firſt to Provide for their own: But if you were Single, and reſerv'd what was Neceſſary for your ſelf, the caſe is then much alter'd; 'twas a very Brotherly Part, and a Commendable Action; and deſerves that Acknowledgment and Gratitude which it ſeems it has met with from him whom you ſo generouſly Obliged.

Q. 'There has been a Friend-'ſhip carried on between two 'Perſons of different Sexes; ſo 'far, as that the Fair Party 'hath yielded to the others 'Suit; and hath, by Promiſe, 'engaged herſelf to him, in the 'way of Marriage, within a 'convenient time, and with the 'Parents Conſent on both ſides; 'after this, a Breach is made 'on the Woman's ſide, on a 'ſudden, without any reaſona-'ble Cauſe given: Query, How 'far a Promiſe of Marriage is 'binding before God? Becauſe 'it is generally ſaid, ſuch Per-'ſons are Married before God; 'and whether if another Perſon 'Marry her that is ſo Promis'd, '(knowing it beforehand) it 'will be in him a Tranſgreſ-'ſion of any of the Divine 'Laws, and wherein? Your 'Opinion herein is deſired, for 'that your Judgment on the 'Matter, may either further or 'hinder an Addreſs to the a-'bove-mention'd Fair Party, by 'one that has all the Encou-'ragement that may or can be, 'in a thing of this nature, 'whereby you will Oblige your 'Humble Servant.

A. It's

A. It's true, the Woman lies under an Obligation not to Marry any other but him to whom she's promis'd, especially if with the Parents Consent; nay, actually to marry him, unless she has any Valid Reason since against it which she knew not of before. But this Obligation reaches not, We think, another Person; tho' if he to whom she is Promis'd will not relinquish his Interest, and give her back her Obligation, We shou'd not advise any to make her his Choice, because the Justice of Heaven may make her Unhappy, and then he cannot be otherwise.

Q. 'I was born Heir to a 'plentiful Estate, had a good 'Education, and at Twelve 'Years of Age was judged fit 'for the University, when my 'Father unhappily lost his E-'state, being Condemn'd in the 'late Duke of *Monmouth*'s Re-'bellion, he was forc'd ro sell 'all to purchase a Pardon. Be-'ing thus depriv'd of the means 'to pursue my Studies, a Gen-'tleman of my Fathers near 'Acquaintance (who had a 'great Estate, was a Widow-'er, and Issueless) took me in-'to his Family, pleasing my 'Father with many fair Pro-'mises of preferring me; I was 'with the said Gentleman from 'the Age of Fourteen Years 'till Twenty, during which 'time I was his faithful Ser-'vant, and Voluntarily per-'formed many Offices of a me-'nial one; but the said Gen-'tleman marrying a second 'time, his Affection to me grew 'Cold, neglecting several Op-'portunities he had of Advan-'cing me: I saw not the least 'Prospect of Advantage by ac-'companying him, therefore I 'left him, and am come hither 'to this Town, but I find the 'way to Preferment to be very 'Difficult without Money. Gen-'tlemen, I humbly crave your 'Thoughts as to the Premises, 'and how much you think I 'stand Oblig'd to the Gentle-'man for so many large Pro-'mises? This great Disappoint-'ment, together with being out 'of Imployment, drives my 'Thoughts into a Thousand 'wild Extravagancies, and some-'times they suggest things 'which my Soul abhors; Ne-'cessity makes me struggle be-'tween Virtue and Vice; if 'you can give me any Ease in 'this Affliction, by advising 'what Course to take for a fu-'ture Livelihood, the Favour 'shall for ever be owned by 'me.

A. You had better serve in the meanest Capacity than live an idle Life, as your Circumstances are; for 'tis more than probable you may by that means fall into such Company as will perswade you Poverty is so dishonourable, that any Course ought to be taken rather than to endure it, tho' you may assure your self how plausible soever any such Methods may seem, and if you should think to gain Happiness, or Reputation thereby, you'll be very much deceived, for Vice in the end will not only bring you to Repentance, but also to the greatest Shame; tho' we are not Unsensible that Desert with-

out Money will not always raiſe a Man, yet we make no doubt but a Man that has behaved himſelf well, muſt get ſome Friends, and tho' perhaps but few that will ſerve him with their Purſe, yet ſuch as will not be backward to aſſiſt him with their Intereſt, when it will coſt them nothing: If you have any of theſe, 'twill do very well for you to try 'em, if they can help you into any Poſt, tho' but of ſmall Intereſt; and if a Man is once found to be Uſeful in any Employ, he need not doubt being taken Notice of; for Diligence and Honeſty very ſeldom goes unrewarded. But ſuppoſe your Friends fail, this Gentleman that made ſuch Promiſes of Advancing you, if he be a Man of any Generoſity, will not forget you quite; perhaps he may not do ſo much for you now as if he had lived Unmarry'd; but wholly to caſt you off, without you had deſerved it by any Diſhoneſty or Treachery towards him, no Man won'd that has any Reſpect to his Word; this is ſuppoſing the worſt a true Gentleman can do: Tho' 'tis not improbable but you are a little too haſty, and he has not it may be had an Opportunity of Advancing you ſo high as he may think you capable of, and you are very Young, and without much prejudice to your Fortune may wait a little longer; therefore We think, except you can meet with ſome ſpeedy Employment, you had much better return to the Gentleman, and ſtay his time, for under his Care you are not ſo lyable to Temptations as you'd ſoon find your ſelf, if thrown into the World without Money or Friends.

Q. 'Diſcourſing the other 'Day with a Quaker about 'Oaths, and telling him, *I 'thought it very Juſtifiable to take 'one in extraordinary Caſes*: He 'urged thoſe Words of our Sa-'viour, as a poſitive Injunctio-'on againſt all Swearing, *Let 'your Comunication be yea, yea, 'and nay, nay: For whatſoever is 'more than this cometh of Evil:* 'Qu. What was the Deſign and 'Intention of our Saviour in 'this command?

A. Only to forbid the general Practice of the Jews, which upon the moſt trivial Occaſion, and in their common Converſations, uſed to ſwear by their Father and Mother, the Earth, the Sun, the Stars, the Heavens, and many other the like; which Cuſtom brought their moſt ſolemn Oaths into leſs Reputation; for upon Extraordinary Occaſions they uſed to ſwear by God himſelf. And 'tis no piece of Irreverence, but an Honour to God Almighty, in Matters of great Conſequence, to call upon him as a Witneſs of the Truth.

Q. 'I and my Father having 'made ſome Articles of Agree-'ment with another Man, 'which we knew to be defe-'ctive, according to the Law, 'though he did not, on pur-'poſe, that if we had ever a-'ny Occaſion to make an Ad-'vantage of it, we might do 'it, believing that Fools were 'made for Knaves; but whilſt 'my Father lived, he had no 'Occaſion to put it in Practice;

'y-t

'yet afterwards I finding it not 'ſo agreeable to my Intereſt to 'perform Conditions, as to o-'mit 'em, I made no Account 'at all of the Articles; which 'obliged the other Perſon to 'endeavour to compel me to it; 'but it proved, as I knew it 'would, unſucceſsful, and I 'was by Law wholly freed 'from all Obligations. This 'is ſome Years ſince, and I ve-'ry much applauded my own 'Craft, which procured me 'ſuch Advantages, till a late 'dangerous fit of Sickneſs ſet 'another Face upon things, and 'made me ſenſible I had done 'very Ill; for which I am 'heartily ſorry; but doubt my 'Repentance will not be ac-'cepted, without I give Satiſ-'faction to the other Perſon. 'Now, though I believe him 'to be an Honeſt Man, he is 'not over-wiſe, and I ſhould 'be very unwilling to venture 'my Reputation at his Mercy, 'this Affair being yet unknown 'to all but God Almighty and 'my own Conſcience. I de-'ſire to know, Whether its ab-'ſolutely neceſſary for me to do 'it? And if it is, what way I 'had beſt take?

A. 'Twould be well if from your Example, all Knaviſh Men would conſider, that though they may be cunning enough to deceive their Neighbours, they'll find ſome Difficulty always to impoſe upon their own Conſciences: That the Regret of that will one time or other coſt 'em more than all the gain by over-reaching others. And that when they put a Cheat upon any one, they do what will one Day make 'em Miſerable, without a timely Repentance. They ſeem to be happily come thus far, and the next Satisfaction to the never having done it, is to make up the Damage the wronged party has receiv-ed, which Juſtice requires. And in your Caſe 'tis moſt proper to be done by an unknown Hand, ſince a Reparation may that way fully be made, with-out venturing any thing on your part.

Q. 'Whether Natural Reli-'gion (that is, where Reaſon 'only is the Rule of Worſhip) 'will allow a Man to deny 'God, to eſcape preſent Death? 'I am apt to think it does, 'becauſe I cannot ſee that God 'can be diſhonoured by it, ſince 'the Idolatrous Action is a 'ſign only of the Fear of Death, 'and not a Contempt of the 'Divine Majeſty. But in Re-'vealed Religion I believe ſuch 'an Action cannot be ſuppo-'ſed.

A. No, it will not, ſince to ſuch God is Nature, and they being a part of it, cannot deny the whole. Beſides, Natural Religion teaches the Immorta-lity of the Soul, as is evident from the Writings of *Plato*, *Epictetus*, *Seneca*, *Socrates*, &c. Therefore there is the ſame Reaſons, (though not ſo great) for a Perſon in *Purus Naturalibus*'s not denying the Author of Nature, to lengthen an un-certain Life.

Q. 'In one of your Oracles, 'you are queſtioned, *Whether* '*there is a World in the Moon?* 'You anſwer, *There's all the pro-*'*bability imaginable to believe it a*

'*World*

'*World like ours*; Which I admire, ſeeing *Moſes*, in his ſhort, but, I think, full Deſcription of the Creation, does not mention two Worlds; and from 14th to the 19th Verſes of that Chapter, I can ſee no Probability that it is ſo. *Query*, Why do you now ſwerve from the Scripture, which you ſo often make uſe of to prove your Aſſertions?

A. Moſes wrote only for this World, and therefore it was not neceſſary he ſhould tell us whether there were more, or not: Beſides, he ſays nothing that contradicts it.

Q. 'I have a Chamber in the Inner-Temple, but living moſtly in the Country, left my Key with a Perſon who lives there (and takes upon him to let and ſet Chambers) with Orders to ſell my Chamber, if he could meet with a Chapman in my Abſence. He hath not only embezzled ſome part of my Goods I left there, but hath let my Chamber, at a Rent, without acquainting me with it, and took the Profits to himſelf for a Year or more, when I am aſſured he had a Chapman that would have bought it, and given my Price, about half a Year ſince. If I ſhould expoſe the Perſon to the Benchers, it might prove his Ruine; I would know otherwiſe how to prevent ſuch baſe Tricks for the future. I am reſolved to treat him as you adviſe.

A. As Goodneſs ought to prevail with us ſometimes, not to purſue Juſtice to the utmoſt Rigour, ſo, though this Man has juſtly deſerved to be expoſed, cancelling all Obligations of Friendſhip, or Reſpect, by the Breach of his Truſt; yet ſince 'tis probable the Diſcovery of it would be no means to repair the Injury he has done you; that it is not ſo great but you may be able to ſuſtain it without any conſiderable Damage, and that the expoſing of him would be his utter Ruine, which would be a much greater Loſs than yours; we think you had better agree the matter between your ſelves, only making him ſenſible that you forbear him upon ſuch like Conſiderations, in hopes he will prove honeſter for the future; but that you ſhall be obliged to acquaint the World with it, if he ſerves any other Perſon after the ſame manner. This may poſſibly prevent his acting ſo baſely any more; And as for others, this Publick Account will give 'em ſome Reaſon to be cautious who they truſt; and if you ſhould ruine this Man, 'twon't prevent ſome from ſtill acting Knaviſhly.

Q. *What is the Reaſon that many Fools beget ſtrong and wiſe Children?*

A. A Fool may have as ſtrong and healthful a Body as a wiſe Man, the Conſtitution of which does undoubtedly much conduce to the Diſpoſition of the Child's Body: But the Gift of the Soul not being the Parents Act, or produced by him, it can be no farther influenced but by the Body of the Child, which being Strong, Vigorous and Healthful, is as likely to have its Oragans proper and

fit

fit for the Functions of the Soul, as that of any other Body whatever.

Q. 'I lately happened on a 'Fair Book, in Manuſcript, full 'of Charms and Conjurations, 'which a little ſtartled me at 'firſt; but looking further in-'to it, I found it full of very 'Devout Prayers, and many 'Names of God, Repeated di-'vers times, in a very curious 'Order. I can't tell how to 'think there ſhould be any hurt 'in making uſe of ſo good 'Prayers, and ſuch Holy Names, 'which may have a ſecret Force 'in them, unknown to the 'moſt of the World, as are 'many other uſeful Arts and 'Sciences. Pray, Your Judg-'ment in the caſe?

A. We remember ſome time ſince, in the Reign of King *James*, to have heard an Old Devil-hunter, pretend to caſt out a Devil from one who pretended to be poſſeſt, and was in and about *London*, and divers other Places. The Old Fellow went to Prayers, but moſt of his Prayer was nothing elſe but a Repetition of *O God of* Abraham, *God of* Iſaac, *God of* Jacob, *God of* Sabboth, *&c.* which we then thought only a fooliſh Tautology, but are now enclin'd to believe 'twas no better nor worſe than a Charm, or Conjuration, that Form having been commonly made uſe of for thoſe Purpoſes, perhaps ſome two or three thouſand Years, both among Jews and Heathens. This Superſtition was, it ſeems, ſpread very wide, not only the *Egyptians*, but many other Nations having learnt it from the Jews. Thus *Origen* againſt *Celſus*, as quoted by Dr. *Hammond*, (that inexhauſtible Fountain of Learning and Judgment): "The "Names of *Abraham*, &c. ſays "he, joyned with the Name of "God, is not only of Force in "the Jews Prayers and Exor-"ciſms, but almoſt all others "that deal in Conjurations "uſe them; whence the igno-rant ſort, as St. *Chryſoſtom* obſerves, come to miſtake the Name of *Abraham* for the Name of ſome God, becauſe of the Phraſe Θεὸς Αβραάμ. Which Miſtake might be furthered by a way of Expreſſion common among the Jews, we being inclin'd to think that the Words *Abraham*, and *Jacob*, or *Iſrael*, are ſometimes uſed in Scripture for the God of *Abraham*, &c. Thus, to name no more, *Pſal.* 24.6. "This is the Generation of "them that ſeek thy Face, O "*Jacob!* And *Abraham*'s *Haven* or *Boſom*, is a common Paraphraſe among the Jews for Paradice, or Heaven. So *Zebaoth*, and *Adonai*, were often uſed in the Paganiſh Incantations, as the ſame *Origen* tells us; and *Jamblichus* calls 'em, *Aſſyria nomina*, *Aſſyrian*, or Jewiſh Names. And *Lucian* brings in his *Alexander*, muttering I know not what barbarous Words in the *Phœnitian*, or *Hebrew* Language, in order to cure Diſeaſes. And *Pauſanias* gives the ſame Account of his *Lydian* Magician, in the Rites of the *Pyræſtreia*. And *Joſephus* had no more Wit than to believe there was a great Depth of Art in theſe Charms, pretending *Solomon* the Inventer of 'em, of whom the

Jews

Jews tell many ridiculous Fables of this Nature; and that he himſelf underſtood 'em, and had ſeen Perſons raiſed from the Dead by them; and the fooliſh Story of the Jews is common enough, That our Saviour wrought all his Miracles by Vertue of the *Tetragrammaton*, an *unutterable Name of God ſowed up in his Thigh.* However, we are ſure that the Jews pretended to this Art; and as it ſeems, ſometimes accompliſhed ſtrange things by it; there being a ſtated Order of Exorciſts among them, as now among the Papiſts. Whom our Saviour intends, when he aſks the Phariſees, by whom their Sons did caſt out Devils? Who uſing the Name of the God of *Abraham*, &c. the Devil did ſometimes obey, it being probable he was then forced to do it, *Virtute Creatoris*, as a Diſtinction, and forc'd Homage paid unto the Supream God. Though this, it ſeems, was not infallible; Elſe why did the Sons of *Sceva* leave the Name of God, and uſe that of Jeſus? Of this Cuſtom *Juſtin* relates, as quoted by the Doctor already mentioned: "If, ſays he, you call upon the "Name of the God of *Abraham*, "perhaps the Devil will obey. And *Iræneus* and *Tertullian* witneſs the ſame. However, this Practice was thought ſo dangerous and unwarantable, that the Chriſtians were ſoon after oblig'd ſolemnly to renounce it at Baptiſm, where the ancient Form was, not only, ἀποτάσσομαι τῷ Διαβόλῳ, *I renounce the Devil*, as we ſtill ſay in ours, but τοῖς ἐπῳδαῖς, καὶ τοῖς φυλακτηρίοις, as the Doctor has mended it. All Incantations, Charms, Conjurations, Amulets, or Defenſatives; which laſt were ſeveral Names of God, written or engraven in a particular way, ſome of which are common enough ſtill in all Countries, the ſame with *Taliſmans*, to procure good Fortune, or drive away ill. But one common miſchief there is in all of theſe, for which a wiſe and good Man ſhould abhor 'em: They certainly, and we believe unavoidably, take all thoſe who truſt in 'em, from an immediate and actual Reliance on the Divine Providence and Protection. 'Tis in vain to ſay, they don't, and that there's no Neceſſity they ſhould do ſo, becauſe we find in Fact they always do, making thoſe who doat upon 'em weak and ſuperſtitious, and either preſumptuous or deſperate; and they can't be otherwiſe, any more than their Aſtrological Brethren, becauſe when taken off from the Baſis of God's Protection, and their own Reaſon, they muſt be floating in Fatalities and Uncertainties, and the moſt notorious Contradictions; and thoſe who Worſhip Images may with as much Reaſon pretend 'tis the true God on whom they truſt, uſing theſe only as the means of their Dependance and Devotion. But there's ſtill another Reaſon why ſuch Arts are dangerous, becauſe when People are thus unwarrantably curious, and thereby throw themſelves out of the Divine Protection (for they are not content with it in the ordinary Courſe

Courſe of God's Providence, but muſt have ſomething further) then we are certain the Devil has oftentimes taken advantage againſt 'em, to lead 'em to greater Evils. This is Notorious in the Story of Dr. *Dee* and *Kelly*, all whoſe Angels at laſt turned to Devils, and their Purity to extraordinary downright Adultery. And if there be any thing at all in the Appearances ſo often boaſted of, and ſo confidently affirmed by the *Cabaliſts* and *Roſicrucians*, we cannot think 'em any thing elſe but theſe Deluſive Spirits, who by a ſhew of Piety and abſtruſe Knowledge, lead Men with the more eaſe into Perdition, by the moſt unnatural and horrid Villanies; For if that Correſpondence theſe Men talk of, be true, between their He and She-Ærial Acquaintance, as we won't pronounce they are not, what is't all leſs than the Depth of Witchcraft; only their *Incubus*'s and *Succubus*'s dreſs a little finer than when they appear to a poor ignorant naſty Old Woman? And don't theſe Wretches deſerve Death as well as e'er the Witch of *Endor* did, and perhaps much more? We know they will be angry, but much good may't do 'em; for we think this little Stricture is much leſs than they deſerve, who would either ſtill put upon the World their affected Cant and Myſtery, that is at bottom, hard Names, with nothing in 'em; or if there be any thing at all in it, if it has any bottom, it muſt lie as deep as Hell. We are ſenſible of an Objection that may be drawn from what we our ſelves have advanced in the beginning of this Queſtion, which may ſeem to favour thoſe Practices we have been all this while condemning; and that is, we have own'd that Devils might be caſt out, and Diſeaſes cured by the Name of the God of *Abraham*, &c. *Virtute Creatoris*, as *Tertullian* before; and why not now as well as then? And to make it ſtronger, What hurt, will it be ſaid, can there be in ſuch good Names and Prayers, as before in the Queſtion? And many who make uſe of 'em are very devout and good Men, who would abhor ſuch Things, were they Diabolical: And if the ſame Power be manifeſted in Vertue of thoſe Holy Names that has been formerly, whether ſome Vertue of theſe *Amulets* may not be hinted at in that of the *Pſalmiſt*, "The Name of the God "of *Jacob* defend thee; It being certain that this Practice is very Ancient.

In Anſwer, 1ſt, The way of caſting out Devils, and working Miracles then by the Name of God among the Jews, which our Saviour hints at, ſeems to have been much more ſimple, and leſs curious, when really performed, than that theſe myſtical Men now plead for: A calling over 'em in the Name of the Lord wrought the Miracle, as we may ſee by the Attempt of *Scæva*'s Sons. But what's this to all thoſe fooliſh ridiculous Curioſities and Ceremonies which were added to it in after-ages, which were the Additions either of ſome Magical

gical Jews, or ſome Apiſh Dunce of an Heathen. Again, the Cure was not certain by theſe means, ἴσως ὑποταγήσεται, *perhaps he'll obey*, was the moſt that *Juſtin* could ſay on't. Again, the Caſe is alter'd now, for though real Miracles might then be done in the Name of the Creator, in diſtinction, as has been ſaid, from all the numerous Falſe Gods of the Heathen, that Reaſon now ceaſes, when we live among thoſe who pretend to own the one only true God. Beſides, after Chriſt came, theſe Miracles ceaſed; otherwiſe why would *Sceva*'s Sons, as before, have left the Name of God, and uſed that of our Saviour, in imitation of the Apoſtles, who, as the Jews uſed to ſay, In the Name of the God of *Abraham*, or God of *Sabaoth*, did command, In the Name of Jeſus Chriſt of *Nazareth*; wherein the firſt Chriſtians followed 'em, and a Divine Power ſometime after attended that bleſſed Name; at which every *Knee* ſhall bow, and which makes *Devils tremble*. Good Names therefore, and good Things are not ſufficient, when Unwarrantably, Nonſenſically, or Magically made uſe of, as was found to their Sorrow, by thoſe Exorciſts ſo often mention'd. For good Mens uſing 'em, all that appear to be ſo, are not ſo, any more than the Devil is an Angel; becauſe he can ſometimes look like one. Beſides, the Chriſtian Church has, as we have proved, moſt ſolemnly renounc'd all theſe Fancies, Councils have decreed againſt them, Laws have been made to prevent 'em; the Body of Chriſtians, Wiſe, and Pious, and Learned, unanimouſly abhor 'em. The moſt of thoſe that uſe 'em, are Men deſperate, and whimſical, and ſuperſtitious, and wicked, and are either Cheats, or worſe, cheated themſelves out of their own Souls, and Eternal Happineſs. The beſt uſe therefore that can be made of all theſe curious Books, is that which the firſt Chriſtians put 'em to on their Converſion, as Arguments of their Chriſtianity, to make a curious Rich Bonfire of 'em, as thoſe at *Epheſus*, Acts 19. 19. the Ἐφέσια γράμματα, and ἀλεξιφάρμακα, and μείξεις; Their Magical Characters, *Philtres* and *Ceremonies* being Notorious in all Writers, both Chriſtian and Heathen. As for the Name of the God of *Jacob*, undoubtedly 'tis a Defence to all that truſt in it; but they muſt then take care they don't diſtinguiſh the Thing and Name, for what Vertue can there be in ſo many Letters, which when taken aſunder, are nothing at all, or may make other Words, of a different, or perhaps contrary Senſe?

The only *Amulet* then that we know of, which may be lawfully and ſucceſsfully uſed, is that which we are ſure *David* made Trial of with ſo good Succeſs, whatever ſkill his Son might have in Charms and Incantations; 'tis that in the 91ſt *Pſalm*, "Whoſo dwelleth "under the Defence of the moſt "High, ſhall be ſafe under the "Shadow of the Almighty. He "ſhall deliver thee from the "Snare

" Snare of the Hunter, and " from the Noiſom Peſtilence. " Thou ſhalt not be afraid for " any Terror by Night, nor for " the Arrow that fleeth by " Day; for the Peſtilence that " walketh in Darkneſs, nor for " the Sickneſs that deſtroyeth " at Noon-day: There ſhall no " Evil happen unto thee, nei- " ther ſhall any Plague come " nigh thy Dwelling. Thou " ſhalt go upon the Lyon and " Adder, the young Lyon and " the Dragon ſhalt thou tread " under thy Feet. With long " Life will I ſatisfie him, and " ſhew him my Salvation.

Q. 'Why ſhould a Spider 'ſpin a ſmall Web four or five 'Yards long, hardly to be diſ- 'cern'd, which will break with 'the weight of a Grain, and 'yet it ſelf, which is twenty 'Grains, hold and deſcend fifty 'times by it?

A. The Spider hangs true and equally, ſtretching the Thread at its full extent; the Grain ſtrikes it of one ſide, when 'tis ſo ſtretch'd, and therefore more eaſily breaks it. The Spider has the whole Strength of the Thread; the Grain ſuppos'd to be thrown upon't, meets with Reſiſtance but from that one part or point on which it falls. We may add, That ſhould it break when the Spider's upon't, it could immediately mend it, perhaps in the twinkling of an Eye, before the Breach were well diſcernable, in ſo ſmall a Subſtance; for it darts this Thread with a prodigious ſwiftneſs, and will, by the help of it, little leſs than fly in the Air; throwing its Ladder of Ropes from one Tree to another firſt, and it ſelf afterward; nay, you can ſcarce throw one of the little Spinners off your Hand, but 'twill ſtill climb up again; which muſt be by vertue of this Thread, which it darts up when 'tis fallen, and recovers by it.

Q. 'Some time ago, I dealt 'very unhandſomly with ano- 'ther Perſon; for which, a 'little while after, I was ſo 'extreamly concern'd, that the 'trouble of my Mind prejudi- 'ced my Body, and very much 'diſorder'd my Health: The 'ſame ſtill rather increaſes up- 'on me; and I have uſed all 'the probable Means I can hear 'of, in order to my Recovery, 'but as yet, all has proved 'ineffectual; and therefore I 'beg the aſſiſtance of your 'Advice.

A. We have omitted giving the full account of your Condition, becauſe, as you your ſelf obſerv'd, it can be of no great Service to the Publick; tho' we are apt to believe the Relation to be true, and not the effect of Trick and Whimſy, becauſe it is very rationally given, and an air of Sincerity appears throughout the whole; therefore we the more willingly tell you what we think, and ſhall be pleaſed if we can contribute any thing toward the Happineſs of an Unfortunate Gentleman. 'Tis very probable, that as the Reflection of the Injuſtice you had done, was the firſt cauſe of your illneſs, ſo it is ſtill a very great one of its continuance, and till you have ſomething quieted your Mind,

Mind, there is no hopes it ſhould be removed; which can only now be effected, by making all poſſible Reparation that lies in your power. That once done, you'll ſoon find ſuch a Satisfaction, as will conſiderably contribute to your Recovery; which cannot be ſuppoſed to be perfected but with Time; that ſort of Diſtemper, when once got, being very difficult to be freed from, it returning again in its greateſt power, upon the leaſt trouble or concern of Mind. Therefore, you muſt diſengage your ſelf, for ſome time, from any Buſineſs wherein you may probably meet with a Diſappointment, go into a clear Air, get ſome briſk and merry Acquaintance, uſe a moderate Exerciſe, take no more Phyſick than is abſolutely Neceſſary, and be ſure never to be long faſting in a Morning, nor late up at Night.

Q. *Do the ſame common Bonds of Faith and Juſtice bind all Men?*

A. If by the Bonds of Faith and Juſtice, you underſtand Sincerity and Truth, they do, (none having any Diſpenſation to be free and quit from them) ſince 'tis by them that the good of Society is founded and maintain'd.

Q. 'I was lately Courting a 'Lady that paſſed for a great 'Fortune: After ſo long an 'Acquaintance, that ſhe found 'I really Loved her, ſhe ingenuouſly diſcover'd to me, ſhe 'had no Fortune. But I really 'Loved her, and could not 'withdraw my ſelf of a ſudden, 'but endeavour'd it by degrees: 'But, I thank God, I have at 'laſt pretty well conquer'd my 'Paſſion. But now I find ſhe 'is in Love with me, even to 'Fondneſs, and all occaſion'd 'by my Loving her. I have 'convincing proof it's no De'ceit. I have a ſmall Eſtate, 'but not enough to Maintain 'us both, according to that li'beral Education we have both 'been Bred in. Since I have 'been the occaſion of her Paſ'ſion, which ſhe ſays, ſhe ſhall 'never forego; tell me whe'ther I ought to Marry her, or 'leave her in this condition?

A. The Lady has done very honourably. in diſcovering the Truth to you, tho' not overprudently, in paſſing for what ſhe was not, ſince it muſt probably be the occaſion of ſome Misfortune or other; for had ſhe carry'd on the Deſign to perfection, and Married any one under the Notion of being a Fortune; when they had come to be undeceived, it might have been the cauſe of continual diſquiets between them. And ſo in your caſe, ſhe owes the Unhappineſs more to the Deceit, than to you; and you are undoubtedly free to act as you pleaſe, if you made her no Promiſes after you knew ſhe had Nothing; but if you did, they are as binding, as if ſhe really had what you firſt expected.

Q. 'You have in one of your 'late Oracles given your Ad'vice, what was the beſt Me'thod for a Young Man's Study, 'and I doubt not but you are 'as capable to give Directions 'for the Education of Young Women;

'Women; which I think my 'ſelf ſo much the more con-'cern'd to aſk, as I ſhould be 'very glad to contribute any 'thing to the Happineſs of o-'thers; and I have made it 'my general Obſervation, That 'the chief Reaſon that Men 'commonly ſo much diſregard 'the Company of their Wives, 'is, Becauſe they are unſuita-'ble Converſation; and there-'fore, I believe, if more care 'were taken in the Education 'of Women, Marriages would 'would be more conſonant to 'the Primitive Inſtitution than 'now they are. I know of 'none ſo fit to Adviſe what 'Methods ought to be taken 'as your ſelves; nor any 'from whom the Ladies will 'take it ſo kindly, or whoſe 'Directions they'll be more pro-'bable to follow; therefore I 'fear not the aſking your Opi-'nion in vain.

A. Your Obſervation, undoubtedly, is very Juſt, and many have been ſenſible of it: Dr. *Burnet*, in his Letters, tells us of an Italian that complained to him of the unhappineſs of his Nation, in their Womens being generally ſo Educated, that they were unfit for Society; and thought the Engliſh were happy, in having ſomething the Advantage of 'em in that reſpect; which is certainly true; yet would our Women be much more agreeable, if they'd endeavour to become more Reaſonable. Women have, undoubtedly, the ſame Principles of Reaſon with Men, and therefore, whatever would tend to the Accompliſhing of Men, (ſome particular publick Buſineſſes excepted) would be uſeful to Women. Vertue and Piety is, indeed, the moſt preferrable Study, and makes all Rational Creatures the likeſt God himſelf; and Rational Creatures cannot imitate a better Pattern than the Original of Reaſon. Next to the Buſineſs of Piety, or the Knowledge and Practice of our Duties, which, indeed, ought to be the ſtudy of our whole Lives, we would adviſe as great a freedom of Converſe with all ſorts of Perſons, eſpecially the Wiſe and Good, as Cuſtom and the innocent Practices of the Age will permit: To read Perſons, makes a deeper and more laſting impreſſion, than Books; and fits us more for paſſing handſomely through the World. But among the Studies of Books, a conſiderable part of the Mathematicks is ſo abſolutely neceſſary for forming the Mind, that it appears to us the greateſt Riddle in Nature, that the Female Gentry and Nobility of our Nation, are ignorant of 'em: The practical parts, indeed, of the Mathematicks, would be almoſt uſeleſs, as Gunnery, Fortification, Dyalling, Architecture, *&c.* but the Theorick parts ought by no means to be neglected, they do ſo enlarge and open the Mind; make it ſtrong, piercing, and ſolid; and conſequently, free it from thoſe impertinencies which, doubtleſs, are rather Accidental, than Natural to that Sex. The Axioms only in *Euclids Elements* ought to be got by Heart, as Young as poſſible; common Arithmetick,

and

and the first six Books of *Euclid*, ought to be read about the 13th or 14th Year, or sooner, according to the forwardness of the Learner; and Algebra, with its application to Geometry and Numeral Questions, ought to be read with *Euclid*, together with the use of the Globes, Geography and History; an hour in a Day will in twelve Months, or a very little more, accomplish this, which may very well be spar'd out of the impertinent, not to say criminal, loss of Time, which too many are suffered to squander away. A course of Philosophy, Logick, and a little Metaphysicks, are also Necessary; two Hours in a Day (omitting the Seventh Day) will be sufficient, in a Year and an half, for an happier Education than most of our Female Gentry can boast of. Besides these Endowments of the Mind, the Body is not to be neglected; it is a very considerable part of us; and a good Servant to the Mind when well Regulated; so much Daneing as is absolutely Necessary for a good Carriage and decent Deportment to all Persons, according to their Qualities; more (perhaps) might well be spar'd. Afternoons for Converse and innocent Diversions; and Mornings for Studies, would do well. This is a rude Draught of what we think proper for Ladies Educations; and there are some, to our knowledge, who are now in practice of it; and (perhaps) we have some reason to believe, befor this Generation is extinct, the Benefit of it will make it more universally Received and Believed, That those things are as absolutely Necessary for Ladies, as now they begin to be esteemed for a Gentleman's Education.

Quest. 1.

'I Love, but must my Flamee conceal,
'Tis Death my Passion to reveal;
Which burns so fierce, and yet so pure,
No mixture it will like, and no Repulse endure.

2.

Thus fiery Meteors of the Sky,
Pent up in Clouds, securely lie:
But when they swell, and burst the Air,
Thunder succeeds, and rends the parted Atmosphere.

3.

Say then, Athenians! since I know
The one or other gives the Blow,
And brings my Fate, my Love shall I
Conceal, or by the Thunder of her Anger die?

Answ. 1.

Thy boasted Flame, if pure indeed,
The less of Aliment will need.
Close seal'd within its sacred Urn,
Like silent Lamps in Sepulchers, 'twill ever burn.

Meteors

2.

Meteors are glaring, as they're loud,
The ſhort-liv'd Birth of ſome low Cloud;
But Stars ſhoot ſilently, and clear,
Eternal Light around the gilded Atmoſphere.

3.

Slow Torments give us Haſe too late;
Declare, and meet a Nobler Fate!
Declare, if Vertuous be thy Love;
The Tree that's Thunder-ſtruck is ſacred ſtill to *Jove*.

Queſt.

'Tell me, *Athens*! Tell me why,
'Now I have Fair *Aſteria* ſeen,
'A miſerable Captive I,
'The glorious Toils of War lay by,
'And never wiſh to take the Field agen?

2.

'Why I my ſelf ſurrender now,
'(War's Tributary heretofore)
'To Beauty, War's profeſſed Foe,
'And on theſe hard Conditions too,
'That I muſt never have my Freedom more?

Anſw.

Self-choſen Judge of Wit and Senſe;
Hence, Vain Pretender! Trifler, hence!
Monſtrous Leviathan, be gone,
Who haſt too long impos'd upon
An eaſie World, who can decline
The Creed of Heaven it ſelf for thine.
Nor only Faith, thy Enemy:
Thy Senſe it ſelf muſt leave for thee,
And think thy Arts prevail ſo far,
That Nature joys in Blood and War;
Nay, ev'n th' inclement Powers above
Delight in Vengeance, not in Love.
Where are their Brains, or where thy Face?

2.

'Tis Love doth Earth and Heaven embrace,
The ſtate of Nature, and of Grace.
'Tis Pride and intereſt makes us Fight,
Love's untaught Nature's beſt Delight.
Hence Man, tho' he in Thunder ſpeak,
For whiſp'ring *Cupid*'s ſtill too weak,
When he with Honour ſlaves and toils,
One Boot's left off, and Love prevails.

Q. *Whether the Humours, Vices, or Vertues of a Man, may be gueſt at by his* Phyſiognomy?

A. They may be gueſt at, and that's all; we mean as to his Vertue and Vices, tho' his Humour, and Natural Inclination, may with more certainty be determin'd; whether ſubtle, fooliſh, brave or cowardly, wicked or otherwiſe: Though, after all, a Cuſtom or Habit of Life, does frequently alter the Natural Inclination either to Good or Evil.

Q. *Whether 'tis not a Sin to be a* Pawn-broker?

A. So far from it, that a Man may be very Honeſt and Charitable in it, if he pleaſes; and o't'other hand, a Knave, in the moſt inoffenſive, and honourable Employment in the World.

Q. 'It has been obſerved, that 'the Failings of Good Men are 'commonly more publiſhed in 'the World than their good 'Deeds; and that one Crime 'of a good Man ſhall bring him 'more Reproaches, than all his 'Virtues, Praiſe; and be longer 'remembred. *Qu.* The Reaſon?

A. The chiefeſt Reaſons are, Envy, Guilt, and Ill-nature, which as long as the World laſts, will have a ſtrong Party in it. But we may add, That a Blot in ſuch a Perſon is more conſpicuous, like a Mole in a fair Face, or an Eclipſe of the Heavenly Bodies.

Q. *Was it Humility or Pride that made* Diogenes *the* Cynick, *chuſe to live in a Tub?*

A. The proud Ill-natur'd Dog choſe it, becauſe he'd be troubled with no bad Inmates, beſides the *Aborigines* of his own Carcaſs; a few black and dappled Fleas, which out of the Superfluity of their Humours, are generally very intimate with Philoſophers, making no more of *Diogenes*, than he did of *Alexander*.

Q. 'I deſire your Opinion in 'this ſhort Queſtion, Whether 'the Fall of *Lucifer*, and his 'Rebellious Crew, were not 'the occaſion of the Creation 'of the World? And why he 'fell? In which you will much 'oblige your Humble Servant.

A. We ſee no Reaſon for ſuch a Suggeſtion; but very great ones to believe the Devil fell not till the World was created. The Occaſion of his Fall does not (upon very ſtrict Enquiry into all ſuch Places as intimate his Fall) appear to be Pride, or aſpiring to be like God, which a great many Divines continually Reaſon, as oft as they have occaſion to ſpeak of his Fall; but rather from our Saviour's Words, *The Devil was a Lyar from the beginning*, it ſeems very probable that his Sin was lying to *Eve*, and contradicting the Veracity of God, who had ſaid we ſhould be Mortal, (or die the Death, upon eating of the Forbidden Fruit.) Doubtleſs there was a great deal of Malice at the bottom of the Temptation; and perhaps what occaſion'd it in the Devil and his Aſſociates, might be the great Care and Goodneſs that God began to ſhew to the new-form'd Man, whoſe Extraction was ſo mean as the Duſt of the Earth. Perhaps the Devil, whilſt an Angel,

gel, might think *Adam* too honoured a Rival, and therefore did what he could to throw him out of the Almighty's Favour. But these Inquisitions are of more Curiosity than Use, and may well be omitted, not only out of Prudence, being not properly our Concern, but also for fear of being guilty of a Criminal Curiosity.

Q. 'I pray you to resolve me: 'A Relation of mine hath a 'Child, that without any ap-'plied Cause, or Provocation, 'every Day after Dinner falls a 'Crying; now it being Natu-'ral to all Humanity, that a 'Repast rather pacifies than 'aggravates a great many Dis-'compositures and Turbulencies 'in us; from whence then doth 'this dissonant Disposition pro-'ceed, and what is the Cause, 'that upon this Child it hath 'such contrary Effects and O-'perations? And you will ob-'lige, *&c.*

A. Perhaps (for in this Case we dare advance no more) the Mother of it us'd to be call'd to account for her Miscarriages whilst a Girl, and always whipt after Dinner; a continued Course of any troublesome Exercise after Dinner, would certainly contract such a Habit in the Passions, as would act powerfully enough upon so weak and tender a thing as a Child in the Womb; we want not infinite Examples that are prodigious enough, which have been the Effect of the Mothers Imagination.

Q. 'I have lately had some 'Dispute with a Quaker about 'the Principles of Christianity; 'in which he asserts, If we, by 'Grace helping us, be not able 'to perform fully and perfectly 'the Righteousness of the Law, 'then were God unjust in com-'manding things impossible, and 'unmerciful in condemning the 'Servant for what he cannot 'avoid; but that, *saith he*, were 'Blasphemy to say: Therefore, '*saith he*, it must be concluded, 'that it is not impossible for a 'Justified Man, so by God's 'Grace, to perform the perfect 'fullfilling of the Law.

A. You may answer your Quaker thus: That under the Law the Priests were commanded to offer for their *own Sins, and the Sins of the People*; That under the Gospel now, the great and last Offering for Sin has been made; we mean, our Saviour; we are commanded to pray, *Forgive us our Trespasses*, &c. and the Scripture is express in several Places in this Matter, *that all have sinned*; that *if we say, we have no sin, we deceive our selves.* If it be said in other Places, *Those that are born of God sin not*, this must not admit of such an Exposition as will contradict other plain Scriptures, but such as will reconcile both; and even St. *John* himself, who was the Author of this Text, *Those that are born of God sin not*, does a little after explain himself, and distinguish betwixt such Sins as are to *Death*, and such as are not *unto Death*. So that the whole meaning is thus much, That the best of Men (for such are meant above) have so much Frailty and Corruption left unmortified, whilst they live here, as to keep 'em humble, and

exerciſe their Graces; and there are ſo many Temptations to which they are liable, by all their Senſes, ſuch converſe in the World, ſuch Prejudices of Cuſtom, Education, *&c.* that it's impoſſible for 'em not to Sin. But theſe Perſons Sin not *unto Death*, or their Sin is not imputed to 'em, who are truly Sincere and Upright, who when they find they have done amiſs, repent, and ſtrive againſt their Weakneſſes for the future, their Sincerity is accepted with God, and the Righteouſneſs of Chriſt makes up in what they are deficient, and is imputed to 'em. So that they may be truly ſaid to be without Sin, and exactly fullfill the Law; but 'tis by Proxy, and not in their own Perſons. If this is not ſo, to what end did Chriſt die? If any live without Sin, let 'em ſtand forth, and profeſs it openly, that their Actions may be throughly weighed, that ſo they may be juſtified, or found Liars; but if there never was, nor at preſent is any Perſon that did live without actual Sin, notwithſtanding the greateſt Concurrence of God's Grace, why then does any one plead againſt the Experience of ſix thouſand Years, of the whole Race of Mankind, againſt the expreſs Revelation of ſacred Writ; in ſhort, againſt himſelf at the ſame time he ſpeaks; for he that ſays, he Sins not, lies (if we may believe St. *John*) and conſequently Sins in barely aſſerting it; how much more in living and juſtifying ſuch a courſe of Life?

Q. 'Some Friends of mine 'were lately told by a cunning 'Woman (as they called her) 'many things that had happened to them, and many things 'they were then doing, and 'ſome things to come, as whether they ſhould be Rich or 'Poor, have good or bad Fortune, *&c.* Now your Opinion 'is deſired of this Woman and 'her Cunning (ſhe being, as 'ſhe pretended, Deaf, and not 'capable of Writing or Reading) and alſo your Anſwer to 'the following Queries:

1. *Whether it is lawful to enquire ones Fortune, or what is to come of any one?*

2. *Whether you believe any one on Earth can either by Aſtrology, Palmiſtry, or otherwiſe, foretel what will happen to any one?*

A. 1. It's Idolatry, a very fooliſh and very wicked thing?

A. 2. There's nothing at all in the Thing; all that pretend to give Judgment, as to the afore-mentioned Things, and make a Living by it, are Fools, or Cheats, or both.

Q. *I deſire you to tell me, as ſoon as your Occaſions will permit, which is the beſt way of forming and poliſhing* Hyperbolical Concave *and* Convex Glaſſes?

A. We are none of us Glaſs-grinders, and therefore underſtand not the Poliſhing Work ſo well; but as to the forming, we know no better a way than a *Semitrypebola* turn about its *Axis*. The great uſe of ſuch Glaſſes we ſee not; *Parabolical Convex Glaſſes*, if poſſible to make 'em, would be of infinite more uſe than any Glaſſes we have yet, or can expect of any other Form.

Q. 'What

Q. 'What is the Wind, 'and whence it proceedeth?

A. We know what the Wind is, as much as we know what Water is; for both are eaſily felt, and one is found to be made up of much more thin and fluid Particles than the other.

Q. 'Why is not the Motion 'of the Wind right upward and 'downward, as well as always 'ſide-long?

A. Becauſe the motion of the Earth, in whoſe Vortex it is, and with which it makes one Body, is circular.

Q. 'Does a peeviſh ill Hu-'mour in any Perſon, proceed 'from Ambition, Envy, or Diſ-'content?

A. The two laſt will certainly produce ſomething of it, and very often the firſt; tho' ill-Nature generally proceeds from Pride, and a too good Opinion of our ſelves.

Q. 'My Father contracts a 'great many Debts, of which 'ſome part in my Educa-'tion, and dies: Now, by 'Law, I am not oblig'd to the 'Payment of one Farthing; 'however, I willingly engag'd 'for the payment of as much, 'or more than my Education 'coſt: There is yet a great 'Sum behind, and I think I 'have diſcharged my Duty; 'and in truth, I cannot do 'more, without ſelling the beſt 'part of my Eſtate; and if I 'do that, I ſhall deprive my 'ſelf of a Subſiſtence: Now, I 'would fain know, how far 'one may be oblig'd, in *Foro* '*Conſcientiæ*, in ſuch a caſe, 'This, with your Advice and 'Opinion on the whole, I ear-'neſtly beg.

A. Juſtice obliges us to repay ſuch Debts as we contract our ſelves, or which ſhall reaſonably be contracted upon our Accounts; but we are no ways engaged to anſwer for all the Extravagancies of our Predeceſſors; what we do in that caſe, is left to our Goodneſs; but thoſe that are in a Condition to pay ſuch Debts, or part of 'em, without any prejudice to themſelves or Families, would do very well to diſcharge them, ſince they are always a Diſgrace to them.

Q. 'Is the Story of the Sy-'rens a Fable, or not? If it be 'not, I deſire you will give 'ſome Account; what they 'were, where they dwelt, and 'in what Number they were, 'and what became of 'em: 'But if it be falſe, from whence 'it proceeded, and what Form 'they were ſuppos'd to be of?

A. There's no great doubt to be made, but it was a Fiction of the Poets: And as to their Form, we ſhall not be very critical in determining it, ſince the Poets could not agree upon it, but ſhall content our ſelves with relating the Account they have given of them. They make them to be the Daughters of a River. *Homer* ſays there was but Two of them, altho' ſome will have their number to be Five. Nor is their abode very well known; *Virgil* places them upon Rocks where Veſſels were often ſplit. *Pliny* will have them to dwell in the Promontory of *Minervæ*, very near the Iſle of *Caprea*. Some have aſ-

ſign'd them their Habitation in *Sicily*, hard by the Cape of *Pelorus*. They have given them Wings, and a Plume of very beautiful and various coloured Feathers. But *Ovid* makes Sea-Monſters of them, repreſent them with the Face of a Woman, and attributes an Human Voice to them. *Claudian* ſpeaks of them yet more fully; he ſays, they dwelt upon Harmonious Rocks, that they were Charming Monſters, and pleaſant Rocks, where Voyagers were Shipwreckt without any regret; and expired in the Enchantment, in the midſt of Pleaſures.

Dulce Malum Pelago, Siren, Volucreſque Puellæ:
Blanda pericla Maris, terro quoque gratus in undis.
Nec dolor ullas erat; Mortem dubat ipſa voluptas.

This Deſcription is, without doubt, founded upon the Literal Explanation that has been made of the Fable; That they were Women which dwelt upon the Borders of the Sicilian Sea; who, by all manner of Voluptuous Attractives, drew in and ſtopt the Paſſengers, and made them forget their intended Courſe, by affording them all ſorts of Delicacies and Pleaſures. Some even pretend that their Number and Name had their firſt Riſe from the triple Pleaſure of Senſes, Wine, Love, and Muſick, which are the moſt powerful Attractives to Men. And 'tis very probable, that from thence proceeded to many Exhortations, to ſhun the unhappy Song of the Syrens, and not to ſuffer themſelves to be Enchanted by the ſweetneſs of their Melody. Theſe are terrible Rocks where Wiſdom was Shipwreckt. *Sirenes uſque in exitium dulces.* For the ſame reaſon, they have made them a Symbol of Eloquence, becauſe one cannot reſiſt the ſeducing of their Perſwaſive Diſcourſes. *Cato*, the Grammarian, was call'd, *Latina Siren*, the Latin Syren. Thus they have compared whatever flattered the Ear, or could engage the Heart, to the Harmony and melodious Voice of the Syrens. Wherefore, the Greeks have taken the Etymology of the Syrens from the Greek Word σειρα, which ſignifies a Chain: By which they meant, That it was impoſſible to diſengage our ſelves from their invincible Charms.

Neither is their Deſtiny any better agreed upon, than their Number and Form, *&c.* Some ſay, they were metamorphos'd into Rocks; which made ſome Perſons, who were not over curious to ſearch into the Fable, to maintain, That the Syrens were nothing elſe but certain Places in the Sea, where Veſſels that went too near 'em were ſwallow'd up; and, according to ſome Authors, there was no other ground for the Fable. Others pretend, that they were Birds originally, and were turned into Fiſh; and theſe two Conditions have been ſo little diſtinguiſhed, that Painters have repreſented them only under the beſt Form. In ſome ancient Morals, indeed, they have appear'd with the upper Part,

Part, like a Woman; and the lower Part, like a Bird: But those that painted them like half Fishes, never thought of their first State, and have had no regard to that of the Metamorphose. Many of the Moderns fell into this Error, and went even so far, as to believe the Syrens were not Fabulous. And since St. *Jerom* believed the *Fauns* and *Satyrs* true, 'tis not so ridiculous to give credit to the Relations we have of the *Tritons*, *Nereides*, and *Syrens*: At least, if they were not formed by Nature, it cannot be doubted but they were truly in the Poets, who created them, and gave them their Being.

Q. 'What is the best Argu-'ment to prove the Being of a 'God?

A. The Imperfection of Man; for had he had a sufficient Power to have given himself Being, no doubt he would have made himself Compleat.

Q. *Who Writ the Book of the* Judges?

A. There are various Opiniuns about its Author; some have thought it to be *Hezechias*, others *Esdras*; and some again, that it was a Collection of what each Judge had writ in particular of his own Life.

Q. 'I have lately heard a 'Death-Watch, and am verily 'afraid it is a Warning for me 'soon to quit my Earthly Te-'nement: I am willing to go 'to Heaven; but before I think 'too seriously on't, I am desi-'rous to hear your Opinion, 'whether it gives but a short 'or a long Summons.

A. In this case, the sooner the better; you can ne'er be too well prepared for that Journey; nay, twenty to one whether you have any time to make ready, if you don't always keep your Account clear. But that we are unwilling to impede your course to Heaven, or we could tell you, This Death-Watch is nothing but a little Worm in the Wall, and that it presages no more than many of the like Ridiculous Stories.

Q. 'In St. *Paul's* 1st Epistle 'to the *Corinthians*, at the 3d 'Chapter, Verse 17. are these 'words, *He that defileth the Tem-'ple of God, him shall God destroy*: 'Pray, the meaning on't?

A. See the latter part of the same Verse, the 6th Chapter, 19th Verse, and 2 *Cor.* 6. 16.

Q. 'The Ingenious Answers 'you have given to several 'Questions of Importance in 'Learning, have induced me 'to desire your Thoughts con-'cerning the following Que-'ries:

'Supposing Gravity to act (as 'it really does) indifferently, at 'different distances, and make-'ing allowance for the resi-'stance of the Air, whether a 'projected Body (for Example, 'a Bomb) describes a Geome-'trical, or a Mechanical Curve? 'And if Geometrical, give us 'the Expression of the Curve?

A. If there were no resistance in the Air, a projected Body would move exactly in a Parabola; but allowing for the Resistance of the Air, the Projectile describes another Curve, which approaches to a kind of an

an Hyperbola, that has one of its Aſſymptotes perpendicular to the Plane of the Horizon: But we muſt beg the Queriſt's Pardon, if we don't define exactly what the nature of that Curve is, till 'tis a little better known in what proportion the Air reſiſts a Body that is more or leſs diſtant from the Surface of the Earth: We ſhall only add, That the Reſiſtance of the Air being accounted for, the Curve that is deſcribed does not differ much from a Parabola. For upon a Suppoſition of it being a Parabola, if we calculate the ſeveral diſtances to which a Mortar Bullet may be ſhot, for the different inclinations of the Mortar, we ſhall find the Numbers very near what they are in Practice.

Q. 'Suppoſing Bodies to gravitate mutually one upon another, ſo that at different diſtances the Forces by which they tend one to another, be reciprocally proportional to the Squares of thoſe diſtances; Whether is a Body more weighty when it is nearer, or when it is further from the Centre of the Earth?

A. Any one that knows the Inverſe Rule of Three, will anſwer, That Bodies gravitate more near the Centre.

Q. 'A certain Gentleman in the *C*—— of *S*—— having a conſiderable Eſtate, and many Children, Sons and Daughters, made his Will, and gave to his Eldeſt Son 400 *l. per Annum*, and to the reſt, Portions ſufficient for Younger Children: Some time before the Old Man's Death, the ſaid Eldeſt Son Marries to one of the Servants of the Family, againſt his Father's Approbation: But after the buſineſs was done, the Father was ſo far from diminiſhing his Son's Fortune, that, with the conſent of the reſt of his Children, he took 50 *l.* out of each of their ſhares, and gave to his ſaid Eldeſt Son, becauſe he had Married a Wife worth Nothing. The Father is ſince Dead, and the Son has, by his Frugality, made a conſiderable Addition to his Eſtate, I deſire to know, whether he is not obliged or compellable by the Law and Rule of God and Man, Honeſty and Honour, to return 50 *l.* to one of his Siſters, (who being unfortunate in her Marriage) is at preſent in a low and mean Condition? Your Opinion may be very ſerviceable to the Diſtreſſed.

A. There's no forcing him to't; but he's doubly oblig'd to Relieve her, by the Law of Nature, as ſhe's a part of his Family; and that of Gratitude, ſince ſhe was willing to Serve him, when it was only for his Conveniency; therefore he'd be very baſe to refuſe the Aſſiſting her in her Neceſſity. And theſe would be ſufficient Motives to a Man that is but morally Honeſt.

Q. 'Which is the trueſt Church-Man, he that obſerves all the Orders of it, in reſpect both to Doctrine and Ceremony, as frequenting, and being very Devout at Common-Prayer, Receiving the Sacraments,

'ments, observing Baptism, &c. 'as by the Church commanded, 'yet maintains a Correspon-'dency and Friendship with 'Men of different Persuasions? 'Or one that declares highly 'for the Church, but neglects 'or very rarely performs any of 'these Duties; and extreamly 'exclaims against all Men what-'soever, that are of a contrary 'Opinion?

A. There's just as much difference between 'em, as between Doing and Saying; only the first is, what we wish every one of her Members were, true to his Profession, and act as if he were sensible, that Charity is essential to Christianity; nay, is more likely to gain Honour and Proselytes to the Church, amongst wise Men, than pure Bigottry will ever do. Whereas 'tis probable, that the last will only be able to maintain and keep up those Prejudices that are too evident amongst us.

Q. 'From whence had *Alex-'ander*'s Horse the Name of '*Bucephalus*?

A. Not, as some have thought, because his Head resembled that of an Ox; but the *Thessalians* Branding all those Horses that were Strong and Well-shaped, with the figure of the Plant that the Greeks called *Boucranion*; *Alexander*'s had the Name of *Bucephalus* from thence, as being one that excell'd all others.

Q. 'What is the reason that 'the Sun, when it is near the 'Tropics, should for a conside-'rable time, rise much about 'the same Place; whereas it 'very sensibly alters every Day 'its Place of Rising and Set-'ting, when it is near the Æ-'quator.

A. The reason is this, The Sun every Day describing a Circle Parallel to the Æquator, we are more or less sensible of the difference of the Days, and of the Place of the Sun's Rising and Setting, according as their Parallels differ more or less from one another: Now, if the Ecliptic be divided into several equal parts, beginning at the Equinoctial Point, and Parallels be drawn to the Æquator thro' every Division; those that are near the Æquator, will be found more distant from one another, than those that are remote from it. As for instance, If Parallels are drawn through every tenth Degree of the Ecliptic, the distance of the first Parallel from the Æquator, would be greater than the distance of the second from the first; and so the distance of the second from the first, be greatet than that of the third from the second, and so on, *&c.* and it will happen that the distance of the eighth Parallel from the Tropic, will be much less than the distance of the first Parallel from the Æquator; and consequently, tho' the Æquator and the first Parallel, cut the Horizon at two places, which are considerably distant from one another; yet the eighth Parallel, and the Tropic, will cut it very near in the same place; and to know in what proportion these Parallels decrease, is a case easily resolv'd by the Doctrine of Spherical Triangles.

Q. 'Tis

Q. 'Tis now affirmed by many, that there are a Multitude of living Creatures in the Sperm of Animals; but not having yet had the good luck to make the Experiment satisfactorily, I desire the Favour of you to give us the best Account you have had of any Experiment of that Nature; and in what Quantity they may be supposed to be?

A. Mr. *Leevwenhoek* has been very curious in making Experiments of this kind, and tells us, That having taken a Pike, and some other male Fish, at the same time that these Fish Spawn, he perceived in their Sperm a prodigious Quantity of little Animals, which were living, and continued moving themselves long enough for him to observe them three several times with his Microscope, and yet rest himself sometime between each. He says, that in every Portion of Sperm, that was about the bigness of a Grain of Sand, there was above ten Thousand little Fishes; that those of both the Fish were very much alike, and their Bodies much less than the Bodies of the Animals that are found in the Testicles of Beasts; but their Tails longer and smaller. He has also made the like Experiment upon a Hare, a Dog and a Cock, and hath discovered an infinite Number of other living Animals in their Testicles, which were encompass'd with a Transparent Matter. But the Hare having been dead three or four Days, Mr. *Leevwenhoek* perceived neither Life nor Motion in its little Animals, although he observed them to have very near the same Form as those of the other Beasts had.

'Tis true, this Objection has been made against the Experiment, That the motion of the parts of the Sperm was only an Effect of Fermentation, and that it does not follow from thence, that each part of this agitated Matter was a living Animal. To which Mr. *Leevwenhoek* answers, that he distinctly perceived those little Creatures to be composed of all the requisite Parts; and he is so fully perswaded of the Existence, Life, and almost infinite multitude of these little Animals, he maintains, That in the Quantity of Sperm that one of these Fish might eject in a Year, there is more little living Fishes than there are Men in the World: To prove which he supposes an hundred Particles of Sperm, each as big as a grain of Sand, to make a Cubic Inch, and all this Quantity of Sperm to be multiplied by 15 Cubic Inches.

100
100
100

It will be 1000000 parts of each Cubic Inch, which being multiplied by 15 Cubic Inches, we shall have 15000000 parts in all the Seed. Now, according to his Computation, there is 10000 little Animals in each Particle of Sperm; which amount to 150000000000 in the whole Mass. And although we cannot have an exact Account of all the Inhabitants upon the Earth,

Earth, yet to come the neareſt that poſſibly we can, Mr. *Leeuwenboek* makes the following Computation.

The greateſt Extent of the Circumference of the Earth, as it is generally concluded on, is 360 Degrees, or 5400 *German* Leagues. Now between the Diameter and Circumference of a Circle, there is the ſame proportion as between 22 and 7: multiply therefore 5400 by 7, it will be 37800, which divided again by 22, will give 1718 *German* Leagues for the length.

And to find the Square of the Axis of the Earth, we need only ſimply multiply it by it ſelf, and it will give 2951524. and that Square being multipiled by 22, makes 64933528 *German* Leagues for the ſuperficies of the Globe.

It is thought, that Two Thirds of the Terreſtrial Globe is covered with Water, and then there will remain of firm Earth only 3092072 Leagues, which are the third part of 9276218. From theſe 3092072, there muſt be cut off at leaſt one third, for Deſerts, uncultivated and inhabitable Parts of the Earth, and there will remain only 2061382 for that part of the World that is Peopled.

Let us ſuppoſe the Province of *Holland* to have 22 Leagues in length, and 7 Leagues in breadth, it will have 154 Leagues in Extent. And 2061382 the habitable part of the World being divided by 154 Leagues, which is the bigneſs of *Holland*, and the part of the Earth which is Peopled will be 13385 times larger than this Province. It is believed that there is about a Million of Men in *Holland*; ſo that if we ſuppoſe the other parts of the Earth as well Peopled as this Place, which is not improbable, and ſhould multiply 1000000 by 13385, by how many times the reſt of the Earth ſurpaſſes *Holland*, it will give only 13385000000 Men: Whereas there is 150000000000 in all the Seed that is emitted in a Year, only by one of theſe Fiſhes, which is as Ten to One.

Q. *Whether it be a Sin againſt God to ſmuggle Goods to ſave the Cuſtom laid on them by Acts of Parliament?*

A. Yes, ſince it is not only a Breach of the Law, which alone would make it ſinful, but alſo a defrauding another of his Right.

Q. *Whether it be a Sin againſt God to import Foreign Commodities that pay no Cuſtom, but are prohibited to be imported?*

A. As the Importation of Foreign Commodities are chiefly forbid for the good of the Subject, that not having thoſe Supplies from abroad, we might make uſe of what is made here, which would imploy ſeveral poor Tradſmen, that for want of Work are ready to ſtarve; ſo there will be no Difficulty to determine whether it be innocent or not to prefer ones ſingle Intereſt to the Publick Benefit.

Q. 'Whether a Perſon that 'knows of Goods being ſmug-'led, and is no ways concern'd 'therein; but comes to know 'of them accidentally, is ob-'liged in Conſcience to diſco-'ver

'ver the ſame to the Officers 'of their Majeſties Cuſtoms, in 'order to proceed as the Law 'directs.

A. In this Caſe our Duty is the more Difficultly put in Practice, becauſe through the frequency of this uſe, he is lookt upon not only to be innocent, but the cunningeſt Perſon that can cheat moſt, and therefore 'tis not improbable but any one that would inform, ſhall not only be thought a buſy Man, but likewiſe one that's a little Malicious; this conſidered, and that the Law to prevent ſuch unjuſt ſtealing of Cuſtom, has Authoriz'd a ſeizure of all ſuch Goods, if poſſible, that any means can be found of making Reſtitution, by Advertizing the Perſon whoſe Goods they are, that is rather to be choſe, but if not, he ought to diſcover it.

Q. *Whether it be not a great Sin for any Cuſtom-houſe Officers to take a Reward to let Goods paſs Cuſtom-free?*

A. Yes, undoubtedly, and whoſoever knows of any one that makes a Practice of it, will do very well to diſcover it.

Q. 'I underſtand by one of 'your late Oracles that you 'have peruſed Mr. *Coke*'s Dete-'ction of the Court and State of '*England*, during the four laſt 'Reigns, *&c.* I have alſo gone 'through the firſt part of it, 'wherein amongſt many other 'notable Paſſages, I find in *pag.* '418. a ſtrange Story relating 'both to the Burial of King '*Charles* I. and that of his 'Great Favourite the Duke of '*Buckingham*: I need not relate 'it, you having already read it; 'but propound this Query, Whe-'ther that King, who has the 'Character of a *Parſimonious* 'Prince, almoſt by a general 'Conſent of Authors, could be 'willing to be at ſo extrava-'gant Expence towards a Fa-'vourite, and yet that his own 'Son, King *Charles* II. who was 'well known to be of a quite 'different Temper, ſhould be ſo 'penurious upon an Occaſion 'wherein he ſhould have mani-'feſted his utmoſt Bounty?

A. We have already in the General paſſed our Judgement on this Book, and have no reaſon to queſtion the Truth of this Paſſage in particular; 'tis indeed a Story that is no leſs pleaſant than ſtrange in all the parts of it; and we ſhall only note this, that tho' theſe two Princes have acted their parts herein quite contrary to their reſpective Natures; yet we may obſerve on the one hand what powerful Magick there is in the Charms even of a Dead Favourite; whereas on the other hand, the ſtricteſt Bonds of Nature, beſides other National Obligations, were not ſufficient Motives to the Diſcharge of the laſt Duty to a Parents Remains. And as the peruſal of the Firſt Volume ſeems to have been no ungrateful Entertainment to you, as the whole has not been to us; ſo we hope you will excuſe us, if we a little anticipate your Expectations from the ſecond, by propounding only but Two of the many Paſſages we might cite, to your ſerious Conſideration: The one in Page 493. is King *James*'s Eccleſiaſtical Commiſſion, which

was

was never before Printed, and has the Author's ingenious Remarks upon it: The other you have in Page 403, 404. where *Dr. Oats* is Vindicated, and his Innocency fully cleared, and that by a Proof (as the Author well obſerves) which could not be bribed, nor corrupted; and conſequently the Popiſh Plot for ever confirmed. Theſe, and ſuch like Secret Occurrences (whereof there is great plenty throughout the whole Work) leſſen our Wonder at the extraordinary Reception we perceive it has met with (though abroad but a few Days) inſomuch that other Nations are not like to be long without the Benefit of it, we being well aſſured that 'tis already Tranſlating into *French*.

Q. 'I am a Young Man a-'bout twenty Years of Age, of 'mean Parentage and Educati-'on, and my Employment ſuita-'ble, which in a manner neceſ-'ſitates me to the Converſatio-'on of thoſe of my own Rank, 'which is for the moſt part ve-'ry Rude, Prophane and Fooliſh, 'both in City and Country 'where I have been. And my 'Parents, tho' of the meaner, 'yet civiler ſort, by the Good-'neſs of their Inſtructions and 'Examples have wrought in 'me an Averſion to the Rude 'Society of my own Rank, ſo 'that I confer with them no 'otherwiſe than what I am 'forc'd to by way of Trade, 'and cannot poſſibly avoid; 'and the true Senſe of my own 'Imperfections (through the 'want of a good Education) 'which might make me accep-'rable to the Company of the 'Learned and Ingenious, makes 'me ſhun all Occaſions of their 'Converſation alſo, and to 'ſpend my leiſure Hours only 'in reading theſe Books which 'afford me moſt Delight and 'Pleaſure. Now when I re-'flect on the many Hours and 'Days which I have ſpent in 'Reading what I have not in 'the leaſt profited by, I cannot 'but condemn my ſelf for it; 'for if I had applied my Mind 'to the Study of any Liberal 'Science, and ſpent but half 'the Hours in it, that I have 'in vain and fruitleſs Books, 'it might by this time, have 'been of good Advantage to 'me. But becauſe my miſpent 'time cannot now be recall'd, 'I'm reſolv'd (by God's Aſſi-'ſtance) to ſpend the reſidue 'of my Life in the Courſe that 'you preſcribe, both in my Spi-'ritual and Secular Affairs.

'I have had ſome ſmall in-'ſight in the Latin Tongue, 'and was taught the firſt and 'ſecond parts of the *Grammar*, 'and have a long time ſince 'earneſtly deſired to improve it, 'and learn the Third and 'Fourth Parts, but finding the 'greateſt Motive to be Vanity, 'I have deſiſted till I hear 'your Advice.

'If you think fit I ſhould 'apply my ſelf to Study, be-'cauſe I can no otherwiſe ſpend 'my leiſure Hours, be pleaſed 'to tell me of what, and the 'Books I muſt uſe both for 'Profit and Diverſion, and what 'times are fitteſt for both, and 'how many Hours in the Day 'for either, leſt I ſpend too

'much

'much in them, which I may 'employ in more neceſſary Du-'ties.

A. 'Tis impoſſible to be very exact in Directing you how to manage your Life, without we knew what time your Trade will permit you to ſpend, what your Inclinations are, and what Advantages for Study your Circumſtances will allow; But as you ſeem to be deſirous to make a good Improvement of your Time, and that 'tis not improbable but you may want ſome Advice for the Choice and Regulation of your Studies, we are willing to give you the beſt we can under theſe Inconveniencies, and at ſuch a Diſtance. Piety ought to be your chiefeſt Care, ſince 'tis not only the moſt probable way to ſecure your Happineſs hereafter, but alſo to Eſtabliſh it here; for a Good Man is out of the reach of Fate, and you are obliged to examine that your Faith be not Implicit, but Rationally grounded, which will be beſt done by conſidering the Nature, Reaſonableneſs, and deſign of Chriſtianity. We ſhall only adviſe you to the moſt Advantageous and Neceſſary Studies, as Divinity, Morality, Mathematicks and Hiſtory; 'twill be needleſs to ſay how uſeful the firſt two are, to direct you in the Government of your ſelf; for the third, 'tis the only Study that's proper to Correct and Strengthen the Judgment, to diſcover to you a ſure way of Diſtinguiſhing Truth from the Appearances of it, not only in that Science, but if well applied, in all others, and every Affair of your Life; And for the laſt, it is requiſite in order to the acquainting you with the World, and likewiſe the beſt and moſt profitable Diverſion. You will do well to perfect the Latin Tongue, there being ſo many uſeful Things in it, that are not in Engliſh; and if you find your ſelf incited to it through a bad Principle, 'tis that you ought to Conquer, and not relinquiſh your Deſign. A few Books well read, will not only be of moſt uſe to you at preſent, but will alſo make you fit to judge what will be proper to ſucceed; for Divinity, the Bible, the whole Duty of Man, *Grotius*'s Truth of the Chriſtian Religion, Dr. *Sherlock*'s Two Treatiſes of Death and Judgment, with Judge *Hales*'s Contemplations; *Plutarch* and *Seneca* of Morality; in Mathematicks 'twill be beſt to begin with *Geometry* and *Algebra*, to which end you muſt get *Euclids Elements*, and *Kerſeys Algebra*, which laſt, tho' not the beſt, yet it is the fitteſt for you, as being the plaineſt; For Hiſtory, read *Joſephus*, *Apollonius*, *Tacitus*, *Livy*: All good Ancient and Modern Hiſtories, with the Lives of the Philoſophers and Fathers, *&c.* Be ſure to give one Hour in a Day to Divinity, two to Mathematicks, and divide the reſt of your Time as your Inclinations and Buſineſs will allow.

Q. 'Pray excuſe this Intru-'ſion and Avocation from more 'ſerious Thoughts; I only beg 'your peruſal, and leave it to 'your Pleaſure, Whether its 'Fate be Oblivion, or Publica-

'tion

'tion, being ſatisfied, it will 'have its due Weight in your 'Conſideration. If it paſſes 'with your Approbation, re-'form what is amiſs before it 'ſees the Light; I having not 'ſo carefully examin'd it.

'The Kites Boys play with 'methinks might be improved 'to publick Advantage; for,

'If a Kite of 5 Foot long, 'and 3 Foot broad will carry '3 pound Weight, and a Line 'of 1 pound Weight, I con-'ceive a Kite of 50 Foot long 'and 30 Foot broad will carry '300 pound Weight, and a 'Line of 100 Weight, or a 'Weight of 200 and a Line of '200 Weight; a ſilken Line 'of 22 Yards long, of 1 ounce 'Weight, will bear 100 Weight; '1 of 4 Miles long will weigh 'but 200 pound Weight, but 'if it be made to weigh 200 'pound it will of 4 Miles length 'be able to bear 1000 pound 'Weight, which will, I con-'ceive, be out of Danger of 'breaking with 400 Weight.

'If therefore to one of theſe 'Kites firſt were faſtened the 'Weight of a Man, either in 'a Log of Wood, or other-'wiſe, a little Experience might 'make it Practicable with Men 'themſelves, by firſt expoſing 'Criminals who have forfeited 'their Lives to the Law, where-'by they might thus make 'ſome Amends to the Publick. 'This, if it is poſſible (as I 'ſee no reaſon to believe the 'contrary) wou'd be a Noble 'way of Spying out the Moti-'ons of Enemies Camps, and 'obſerving the poſture of Ci-'ties Beſieged: Theſe would 'make lofty Land-marks, and 'by them Ships at Sea could 'ſcarce paſs within 40 Miles 'of Land undiſcovered. Theſe 'are the apparent Advantages, 'but what advances it might 'make (when out of the more 'Vigorous Magnetiſm (if pro-'bability may allow the Sup-'poſition) of the Earth) to-'wards Dr. *Wilkins*'s Intent of 'Flying, or rather Sayling in 'the Air, I cannot now ſpare 'time to Argue.

A. 'Tis certain that a Super-ficies of 5 Foot long and 3 Foot broad bearing 3 pound Weight, will be ſimilar to a Superficies of 50 Foot long and 30 Foot broad, and if we Eſtimate the reſpective Weights that both can bear, according to the Squares of their Homologous parts, we ſhall find that the firſt bearing 3 pound Weight, the laſt will bear 300: But we think it very reaſonable to ex-clude the Weight of the Line (tho' if the Weight thereof muſt be calculated, it ought to be in Triplicate Proportion ei-ther of their length or thick-neſs) for 'tis certain that a piece of a Line weighs leſs than the whole, and yet the Kite bears the whole eaſier than a part, that is, ſuppoſing a Kite mounted 150 Yards high, and a 100 Yards Horizontal di-ſtance, the length of the Kite will be 1803 Yards near: If the Kite be let at Liberty 100 Yards more, the added Weight of the String will be ſo far from retarding it, that it aſſiſts

it to pull much harder; and the Reaſon of it is very evident, for there is at the ſecond length, not only a greater Torrent of Air beating againſt, and conſequently buoying up the Kite, but alſo againſt the String. Again, the Strength of the String is not neceſſary, as generally ſuppos'd, to be ſo great, eſpecially if manag'd (not with the Hand, but) with a Ring and a Stick, after the manner of Trolling for Pikes: 'Tis true, great Allowances muſt be made for the Strength of the Torrent of Air; nor will the ſame String be proper for a ſtrong and weak Wind. Little can any one imagine, that has not experienc'd it, how little Strength, with a pliable good Angle, will manage a Fiſh of two Foot long in the Water; and the preſent Inſtance is much of the ſame Nature. But to the Application; He muſt be a very good Rope-dancer, or an Old Sailer, that ſhould adventure to ſail thus in the Air; for a little by-blaſt of Wind, will throw a Kite 3, 4 or 5 ſcore Yards on one ſide, in 2 or 3 ſeconds of a Minute, if the Kite be a pretty height, and Wind ſtrong: This is ſo common, that every Boy that uſes a Kite, can tell you as much. Such a violent Motion would certainly be prejudicial to the Brain, and affect it with a ſtrange Dizzineſs, if it did not abſolutely ſtifle the Party. As for Biſhop *Wilkins*'s Voyage to the World in the Moon, we think it one of the greateſt Impoſſibilities an Ingenious Man could be guilty of imagining; but for flying ſeveral Miles ſwiftly and conveniently enough, we do not deſpair of the Poſſibility thereof, eſpecially if ſet upon by ingenious Perſons, who are well acquainted with the Mechanical Parts of Mathematicks, and well ſkill'd in all ſort of Proportions; which is all we can at preſent advance about this Subject.

Q. 'I am not a little deſirous 'of Learning, and in order to 'make a farther Progreſs there-'in, have begun the Collection 'of a Library, but the Number 'of Authors being ſo great up-'on all Subjects, that I meet 'with no little Difficulty in 'my Undertaking; therefore, 'Gentlemen, I ſhall think my 'ſelf extreamly obliged to you, 'if (as ſoon as poſſible) you 'will give me your Advice, 'who are eſteemed the beſt 'Authors, Ancient or Modern, 'that have writ (in *French*, *La-'tin* or *Engliſh*) on theſe Sub-'jects, *viz.* The Mathematicks, 'Metaphyſicks, Logick, and Na-'tural Philoſophy?

A. Since we are not deſired, nor is it our Deſign here to give any Method for the Reading theſe Sciences, we do not think it ſo neceſſary to obſerve any exact Order, in what Books we ſhall commend, either in reſpect to their Antiquity or Value, but ſhall ſet down thoſe that in our Opinion are the beſt on each Subject: For the Mathematicks, *Euclids Elements* by *Barrow*, *Tacquets Opera Mathematica*, *Molineux*'s *Dioptricks*, *D' Cartes Geometry*, with *Shootens* Commentaries upon it; a little Treatiſe in *French* written by Mon-

Monſieur *La Hire*, containing Conick Sections, Geometrick Plates, and the Conſtruction of Equations; *Barrow*'s Lectures, *Archimedes*, *Apollonius*, *Theodoſius* done by *Barrow*, all the Works of Dr. *Wallis*, Mr. *Newton*'s Philoſophia Naturalis Principia Mathematica, *Kepler*'s Epitomy of Aſtronomy, Mr. *Flamſted*'s Doctrine of the Sphere, *Gunter*'s Works, *Hugonii Opera*, *Schooten*'s Miſcellanies, *Diophantus*, with *Barbetus*'s Commentaries, *Pappi Collectiones Mathematicæ*, and all that has been Writ by the two *Gregories*. As for Metaphyſicks, we won't impoſe ſo heavy a Tax upon your Purſe, but direct you only to ſuch Books as we think the beſt upon the ſubject, as *Des Cartes* Metaphyſicks, *Malbranch*'s Search after Truth, Writ Originally in French, and lately done into Engliſh; Mr. *Lock* of Human Underſtanding, and what Mr. *Norris* has Writ upon that ſubject. The beſt Treatiſe that we know of, that has been writ in Logick, was done by the Gentlemen of the *Port Royal*, and entituled, *The Art of Thinking*; which, in our Opinion, comprehends all that is Eſſential, that has been writ in the many numerous Volumes upon that Science, and many things that are not to be found elſewhere. Then, as for Natural Philoſophy, get *D'Cartes* Principles, his Treatiſe of Meteors, and his Letters, all either writ in French, or Latin; *Gaſſandus*'s Works, whatever has been writ by Mr *Boyle*, with all the Tranſactions of the Royal Society. Theſe are ſuch as we at preſent remember; we won't ſay we have omitted none that are good; tho' we believe all that we have recommended are ſo, and the moſt preferable on each ſubject.

Q. 'Not long ſince, I heard 'a very Ingenious Perſon affirm, 'That the Story of the Harpies 'had its riſe from the Locuſts; 'and that they were nothing 'elſe but Locuſts, under an-'other Name. I deſire your 'Opinion of it, and the moſt 'probable Reaſons for it?

A. Ἁρπύια in Greek, is the ſame thing as *Harbeh* in Hebrew, which ſignifies a Locuſt. The chief of the Harpies was call'd *Celæno*, or *Celæmo*; and in the Phænician, as well as Syriac Tongue, *Solamo* סלעמא ſignifieth a kind of Locuſt. The Poets called the Harpies, the Daughters of *Typhon*; by which, in Greek, was underſtood a Tempeſtuous Wind. 'Twas likewiſe a high Wind that brought the Locuſts into thoſe Countries that were diſturbed with them, as we are told in holy Writ, That God by that means, ſent them into *Egypt*. Wherefore alſo the Poets ſaid, That *Celæno* was Siſter to *Aello*, that is, Siſter of the Tempeſt, in Hebrew and Greek, and Daughter of *Typhon*:

Implorat clamore Patrem Typhona nefanda,

ſays *Valerius Flaccus* of this Harpy. They were chaſed away by the Daughters of *Boreus*, or of the *North*; that is, by ſtrong Winds, which happen'd alſo to the Locuſts of *Egypt*. The Harpies cauſed a Famine in

Phineas's Houſe; and the Poets tell us, they took the Meat from his Table: And to be ſatisfied that the Locuſts have in a little time deſolated whole Families, we need only to conſult *Bochartus*, in the beginning of the 4th Book of the 2d Part of his *Hierozicon*. The Harpies cauſed a great Stink and noiſome Smell in the places where they were; ſo alſo the Locuſts, when they had nothing more to eat, died, and filled the Air with ſuch a ſtench, that after cauſed the Plague. *Apollonius* of *Rhodes*, in his *Argonautics*, makes *Phineas*, in ſpeaking of the Harpies, to ſay, "If they leave us but a "little to Eat, there proceeds "from it ſuch an offenſive and "inſupportable Smell, that a "Man could not endure it a "moment, altho' he had a "Heart of Braſs. And St. *Jerom* ſpeaks of a Plague that the Locuſts cauſed in his Time in *Paleſtine*: *Vento ſurgente in mare primum & noviſſimum precipitatæ ſunt*, &c. *Cumque litera utriuſque maris acervis mortuarum locuſtarum quas aquæ evomuerant implerentur, putredo earum, & fœtor in tantum noxius fuit, ut aerem quoque corrumperet, & peſtilentia tam jumentorum, quam hominum gigneretur.*

The Harpies corrupted whatſoever they touched, according to *Apollonius*, as before-cited; the ſame has likewiſe been ſaid of the Locuſts. The Harpies came to devour the Proviſion of *Phineas* with ſo great a Noiſe, that they heard them afar off, which *Apollonius* thus expreſſes: *They came out of the Clouds like a Tempeſt, and caſt themſelves upon the Meat with a great Noiſe.* The Locuſts alſo made a great noiſe with their Wings, as they fled; and Teeth, as they eat. It was impoſſible for *Phinias* and his Men, to drive away the Harpies, or hinder them from Devouring their Meat:

——— *Harpyæ ſemper mea pabula ſervant,*
Fellere quas nunqmam miſeno locus, ilicit omnes
Deveniunt.

It was the ſame with the Locuſts, ſince all the Wit of Man could not chaſe them away, or hinder them from ſpoiling whatſoever they came near. But it is further ſaid, That the Harpies went even to *Phineas*'s Table; ſo that in ſpight of him they entred his Houſe; the Locuſts did alſo the ſame, ſee *Joel* 2. 9. *They ſhall run to and fro in the city, they ſhall climb up upon the houſes, and ſhall enter in at the windows like a thief.* The Harpies could not be hurt; they eſcaped the Sword without pain, according to theſe words of *Virgil*,

——— *Invadunt ſocii & nova prælia tentant,*
Obſcœnas Pelagi ferro fodare volucres.
Sed neque vim plumis ullam, nec vulnera tergo.
Accipiunt.

Joel

Joel ſays the ſame of the Locuſts, Ver. 8. *When they fall upon the ſword, they ſhall not be wounded.* *Apollonius* and *Valerius Flaccus* both ſay, That *Jupiter* ſent the Harpies to *Phineas*, as a particular effect of his Anger; from whence he firſt calls them, The Dogs of the great *Jupiter*; and *Valerius Flaccus* ſpeaks thus of 'em,

Jam ſatis huc pepuliſſe Deas, cur tenditis ultra
In famulas ſævire Jovis? *Quas fulmina quanquam,*
Ægidaque ille gerat, magnas ſibi legit in iras.

So *Joel* calls the Locuſts the Army of God; and the Scripture attributes them to a particular Vengeance of God. *Deorum ira ea peſtis intelligitur*, ſays, *Pliny*, Liv. 11. c. 29. 'Tis that which has made the Mahometan Prieſts ſay, That God made the Locuſts of a little Clay that remained, after he had created the Body of *Adam*. And they ſtill call God the only Maſter of the Locuſts.

Q. 'I deſire your Opinion in 'this Queſtion, Whether or no 'a Woman being in Love, may 'make it known without any 'breach of Modeſty? Nay, if 'ſhe were not rather to be com-'mended for ſpeaking her Mind, 'than to dye like a Fool?

A. 'Twould be an Heroical and Happy Adventure for a Lady to break the Ice, and give an inſtance of one that has ſucceſsfully overcome a Tyrannical Cuſtom: But the miſchief on't is, the fear of a Repulſe has hindred many a fine Attempt that way. Yet we ſee no reaſon, why a Woman that has Senſe enough to make a good Choice, and knows how as handſomly to diſcover it, ſhould be obliged to ſmoother her Love; nay, on the contrary, 'twould be the beſt method to diſcover it, ſince by that means ſhe'd ſoon either find a good Reception, or a Cure; for we think it very unlikely a Perſon ſhould long Love any one that Slighted 'em.

Q. 'A Gentlewoman having 'loſt ſeveral things out of her 'Houſe, ſhe ſuſpected one of 'her Maids; whereupon ſhe 'try'd this Experiment to find 'out the truth; ſhe call'd the 'ſuſpected Perſon, and holding 'a Key upon her Finger, being 'put in a Bible, ſhe repeated 'the following words. Which 'are not thought fit to be prin-'ted, leſt the ſame ill uſe might 'be made of 'em by others; 'naming the Perſon's Chriſtian 'and Sirname, whereupon the 'Bible immediately turn'd round, 'which makes the Lady be-'lieve the ſuſpected Perſon guil-'ty. Pray your Thoughts upon 'it, whether any Certainty in't, 'or ſuch a practice Lawful?

A. This is near a-kin to the Trick of the Sieve and Scizzars, the Coskniomancy of the Ancients, as old as *Theocritus*'s Ἐστι καὶ Ἀχιλεῖ παλαιὸν κοσκινόμαντις, A leſſer ſort of Ordeal, tho' not ſo dangerous as thoſe formerly uſed, both among Chri-

ſtians and Heathens, which we have diſcourſed of more largely in other Oracles, either by a ſort of Water, in caſe of Perjury, which (if we'll believe *Philoſtratus*, in his Life of *Apollonius*) when drunk by any Perſon guilty of that Crime, immediately appear'd in their Eyes, Hands, and Feet and whole Body: Other Waters there were, diſcovering Theft a contrary way to our Witch-finding, by the Perſon's ſinking, if guilty, when thrown into it, which are further told by *Panſanias*, of a Cuſtom among the ancient Grecians to try the Chaſtity of their Veſtal Virgins, when under any Suſpicion, by giving 'em a Draught of Bulls-Blood, (ſomething like the Water of Jealouſie among the Jews) which, if Innocent, did 'em no Injury; if otherwiſe, 'twas preſent Death. And Fire has been as common a Tryal, for the ſame reaſon, both among the Chriſtians and Heathens, tho' it's generally granted we had it from them: Nay, in ſome places, the Water-Ordeal is ſtill in uſe, in a Juridical manner, as part of the Law of the Country. The Caſe before us ſeems not altogether unlike ſome of theſe mention'd, only the Tryal ſeems more like a Charm or Divination. For the truth of the Fact it ſelf, we hope the Queriſt won't take it amiſs, if we can't put it quite into our Creed, even tho' we have it on the word of a Gentlewomen. Having our ſelves ſeen ſome tryals of the like nature formerly made, which are more pardonable among Children; both Key and Bible ſtill remain'd as unmovable as *Mahomet*'s Mountain. However, leaving every Body's Belief as free as our own in this Matter, we can't but diſapprove the Practice, whatever be the Event; becauſe we are not now to expect any thing of that nature; there being no reaſon aſſignable of ſuch a ſtrange effect, from repetition of the Words, either from the nature of the thing, or Divine Inſtitution; and we may therefore juſtly ſuſpect it as Diabolical, which it may be, notwithſtanding the goodneſs of the words, as we have formerly ſhown in parallel Inſtances.

Q. 'Was not St. *Gregory* Patriarch of *Armenia*, and the 'firſt that introduced Chriſtia-'nity there?

A. An *Armenian* Author tells us, That the Goſpel was carried into *Armenia* by the Apoſtles, St. *Bartholomew*, and St. *Thaddeus*, who afterwards ſuffered Martyrdom there. This is confirmed by *Galani*, in a ſhort Liſt he gives of all the Kings of *Armenia*, who Lived from the time of our Saviour, until St. *Gregory*, who, he ſays, was indeed the firſt Patriarch of that Place; but that he was not Born a Chriſtian, yet accidentally Inſtructed in that Religion: After this manner, one *Choſroes*, Prince of *Armenia*, was Aſſaſſinated by St. *Gregory*'s Father, who was a little while after Puniſhed for his Crime, and all his Family Maſſacred, except two Children, who eſcap'd, whereof one was St. *Gregory*, whom a Chriſtian Woman carried to *Cæſaria* in *Cappadocia*,

docia, and there Educated in the Christian Religion; as soon as he was something advan'd in Years, he return'd into *Armenia*, where he was made Patriarch, two hundred and sixty Years after the Death of St. *Bartholomew* and St. *Thaddeus*.

Q. 'I have had the misfortune to be very Extravagant 'and Wicked; and amongst 'other Sins, to be guilty of de-'luding a Marry'd Woman. I 'am (I hope) through the great 'Goodness of God, become 'truly Sorrowful for it. I am 'very desirous to Receive the 'Holy Communion, but dare 'not. Query, May I do it, 'and be a Worthy Communi-'cant, without first Reconci-'ling the Person I have wrong'd 'to me, which I am ready and 'very desirous to procure, but 'cannot find out any means to 'obtain it, without exposing 'the Woman to her Husband, 'and by that occasion, make a 'difference between them, which 'instead of extenuating, may 'add to the Enormity?

A. Since the Husband knows nothing of the Injury, your Discovering it to him by begging his Pardon, would but rather encrease it; for it would give him continual Disquiets; and the Trespass being of such a nature as you can never repair, or make any Satisfaction for, 'tis much better conceal'd than discover'd. 'Twere reasonable to consider this, if the Woman should not be concern'd in the ill effects on't; but since she is, you are obliged to be Silent in your Repentance; and all you ought to do, is to evidence the sincerity of it by a thorough Reformation; and likewise endeavour to convince her you have seduced of her Crime.

Q. 'A Friend of mine, who 'is desirous of Advancing him-'self in the World, and one 'whose Employment is not very 'agreeable to his Merit, has 'often acquainted me with his 'intent of quitting his present 'Business, and to find out some 'one other that may suit better 'with him: He is about Twen-'ty five Years Old, one that 'has had the Advantage of a 'very good Education, not gi-'ven to any Vice that I know 'of, and one of Universal 'Probity, very fit and capable 'of almost any Business; he 'understands the Latin Tongue 'very well, with its Idioms 'and particular Graces, which 'he has sometimes expressed in 'Letters, *&c.* In the Mathe-'maticks no less skill'd, *viz.* In 'Arithmatick, not only the 'Vulgar, but also Decimal, 'with Algebra: In the Theory 'of Astronomy and Navigation, 'Surveying, *&c.* And to pro-'mote his Advancement, his 'Friends will not be wanting 'to furnish him with any Mo-'ney upon occasion. Now, 'Gntlemen, the Question is, 'what way do you think most 'probable for one so qualified 'to pitch upon; your speedy 'Answer and Direction in this 'case will be very obliging. 'He's resolv'd not to act with-'out your Advice.

A. He'll do well to keep in his Business, till he has at least a great probability of doing better:

The beſt way he can take, now he's at that Age, is to get a good Place, which 'tis likely may be ſuitable enough, ſince he either has, or ſoon may have, moſt of the Qualities that are requiſite; but we would not adviſe him to leave a certain Maintenance for any thing that ſhould be leſs than Life, how plauſible ſoever it may appear; and, with the Intereſt of his Friends, that won't be found ſo difficult to be got. 'Tis true, there's many ways for an Ingenious Man, that has Money, to take, in order to his Advancement, but none that is of leſs hazard than this.

Q. 'Do you think there was 'ever any ſuch Man as *Hercu-* 'les? Or, was his Story a pure 'Invention of the Poets, with- 'out any other reaſon, except 'their own Fancy? If 'twere 'wholly groundleſs, I deſire 'your Reaſons to prove it ſo; 'but if there were any thing 'of truth in it, you will very 'highly oblige ſome of your 'expecting Friends, if you'll be 'pleaſed to give us as full an 'Account of it as you can.

A. To be of an obliging Temper, is a good thing; and we have made ſome pretenſions to it a great while; and ſince a Matter of this nature may be as likely to direct and benefit our loving Queriſts, as many of our late Learned and Wiſe Diſcuſſions, we ſhall very willingly gratifie you with the moſt probable Account we have. 'Twould be impoſſible to give a reaſon for all the Circumſtances that the Greeks have related about it, becauſe they have added many things to the Hiſtory, purely to embelliſh, and render it more agreeable. The Phenicians having filled almoſt all the ſides of the Mediterranean with their Colomes, made Voyages to every Part; and as their Country-men always were well-pleaſed with the News of ſtrange Countries ſo they omitted not to relate at their return, whatſoever they had ſeen in their Voyages. And 'tis not improbable but they they might add a little touch of Fancy to their Narrations, and tell things that in themſelves were ordinary enough, after a wonderful and ſurprizing manner. 'Tis alſo very likely, that thoſe that heard 'em, might, in their turn, aſſiſt a little with their Imaginations; it being very Natural for Men to form great Idea's of things that are remote from them, and where they did not well underſtand their Relations, they have made them ſay things they never thought. Thus, it may be, all thoſe things have contributed to the obſcuring of the Hiſtory of their Voyages, which has made ſome of thoſe Events appear to us as monſtrous Fables, which had nothing ſurprizing in them, as is very probable in this Story of *Hercules*. In the time that *Deborah* and *Barac* were Judges of *Iſrael*, a Phenician Merchant, named *Alcides* who was Born in *Boetia* (and who, 'tis ſuppoſed, was our very *Hercules*) undertook great Voyages, ſometimes alone, and ſometimes in Company; ſome upon his own Account,

count, and others by Commiſſion. He Eſtabliſht many Collonies; and as *Greece* was not yet well Peopled; ſo in many places, the new Inhabitants were obliged to take a great deal of pain to defend themſelves, as well from wild Beaſts, as the Injuries of the Air. In that time, there were many young Men that Kept and Fed the tamer Beaſts, that had ſucceſsfully accuſtom'd themſelves to the Fighting with Bears and Lions. This *Alcides* had at 18 Years of Age, Kill'd a Lion in a Mountain of *Boetia*, who had made a great Ravage in the *Theban* Flocks. Upon which account, the King of that Place gave in Marriage to him, or to his Men, ſome Daugheters that he had; and *Alcides* uſed afterwards to wear the Skin of the Lion he had ſlain, for a Cloak. He likewiſe Kill'd another Lion in the Foreſt of *Nemea*, which, by the order of the King of *Mycena*, he had chaſed into ſome Park, where he continued a long time, and there Eſtabliſht the powerful Colony of the *Heraclidas*, which ſignified Merchants. This Colony deliver'd the Country from many Venemous Animal that incommoded it, and made themſelves very Famous, by the Hunting of divers Beaſts, as the Wild-Boars and Savage Bulls of the Mountains. But 'twas too difficult for this new Colony to over-run the Neighbouring Country, ſometimes for the Chaſe, and ſometimes for Paſture, without raiſing themſelves Enemies. Either in Hunting or Feeding their Flocks near a Mountain in *Arcadia*, they Quarrell'd with ſome of the Rich People about the greater Cattle; and altho' they Fought on Horſeback, and the *Heraclides* had only Foot, yet either through their own Addreſs or Advantage of the Hills, they got the Better, and Deſtroy'd their Enemies. They had another Quarrel alſo with certain Shepherds, who Liv'd at the upper Parts of *Peloponeſus*, on whom they ſet their Dogs that they kept their Flocks with, which was their uſual cuſtom, when they Attacked 'em. At the ſame time, they ſet at Liberty ſome Perſons of *Attica*, that thoſe Shepherds had taken Priſoners.

After this, *Alcides* left his Colony in *Peloponeſus*, and return'd to *Thebes*; but departing upon ſome Buſineſs in his Travels, *Eurytus*, Prince of *Ecalia*, promiſed to give his Daughter to him that beſt drew the Bow; *Alcides* preſented himſelf, and made appear that he was the moſt expert in that Exercile; but the King kept not his word, under pretence that the Phenicians had been accuſtom'd to Sacrifice their own Children: Yet *Iphitus*, the King's Son, became a Friend to *Alcides*, whom afterwards he Kill'd in a Quarrel; for which Murder, he fled to *Laconia*, where the Prince of the Place purified him according to the manner of that Time, by plunging him in a River: But falling Sick, he thought the Gods were Angry with him for the Murder, and therefore reſolv'd to conſult a famous Prieſt that Liv'd at *Delphos*,

phos, Maſter of the Place; tho' afterwards, being reconcil'd to the Prieſt, he told *Alcides*, that to Cure his Infirmity, he muſt quit *Greece*, and make Satisfaction to *Eurytus*. This Advice he intended to follow; but being arriv'd to the Coaſts of *Aſia*, he was made a Slave by ſome Men of *Omphales*, Queen of *Lydia*, where he continued three Years. In which time he made ſome Famous Voyages, and in one of them, at laſt diſcovered ſome *Phœnician* Veſſels, whom he Joyn'd, and upon his making himſelf known to them, they delivered him from his Captivity. He went not very far, but ſtopt in *Myſia*, where he Eſtabliſhed a Colony; But the Neighbourhood and Riches of *Phrygia*, raiſed an Envy in the *Phœnicians* that were in *Myſia*, and put them in mind of ſeizing ſome Advantagious Port near *Troy*, and Eſtabliſh themſelves there; To which end, they Equip'd a little Fleet of 18 Veſſels, that they themſelves had Built, and went under the Conduct of *Alcides*; but the Repulſe of the Enemy, and ſome Diviſions amongſt themſelves, made 'em ſoon leave the Place. *Alcides* returning from thence into *Greece*, was a-new 'Engaged in Wars to defend his Colony at *Peloponeſus*; whereof the Particulars may be ſeen in the 2, *l.* 7. *c.* of *Apollodorus*. He a little after died upon a Mountain of *Theſſaly*, called *Eta*, where his Body was Burnt, as then the Cuſtom of that Country was; and becauſe of his mighty Actions, he was placed amongſt the Number of the Gods.

And altho' all theſe Things were not done by himſelf only, becauſe he was the Chief, he had the Honour of all Enterpriſes. Beſides the Name of *Alcides* or *Alceus*, that he had from his Infancy, he was called *Herokel*, which the *Greeks* made ΗΡΑΚΛΕΙΣ, *Heracleis*, and the *Latins*, *Hercules*. 'Tis a *Phœnician* Word, which ſignifies Merchant: And indeed *Alcides* did nothing elſe but Eſtabliſh *Phœnician* Colonies, or make the Negotiations of thoſe more flouriſhing that drew their Original from *Phœnicia*.

Q. 'I deſire your Opinion, 'whether Love, (ſuch as is 'between Humane Creatures) 'be a good or evil to us? And 'which is moſt laudable, to 'place it upon Mankind, or 'ſome other Object, as Fame, '*&c.*

A. Next to Being it ſelf, the Capacity of Loving is the greateſt Gift that God has beſtowed upon Man, ſince by that Faculty only he is fitted for the Enjoyment of all outward Goods. And the more Noble and Excellent the Object is, ſo much is it the more capable of giving us an extenſive and durable Happineſs; therefore the Love of each other is preferable to that of Honours, Fame or Riches. And our Inconſtancy and ill Choice is the Reaſon why it is ſo indifferently reliſht amongſt us.

Q. Did not Origen *hold the Opinion of the* Antropomorphites?

A. 'Tis

A. 'Tis true, he was Accuſed of it, both by St. *Jerom* and *Theophilus* of *Alexandria*; but 'twas a Miſtake, for he refutes that very Error in his Books of Principles, and in the eighth Book he wrote againſt *Celſus*, Nay, he was ſo far from being of their Opinion, that to deſtroy the Proof they brought from this Paſſage, *Our Father which art in Heaven*; and others the like, he explains after a Metaphorical manner. Heaven he calls the State of Glory, and Earth that of Abaſement; or ſtill more Allegorically, he ſays, Heaven is Jeſus Chriſt, *who is the Throne of God*, and the Church, the Earth his Foot-ſtool.

Q. 'I deſire your Sentiments 'upon the 29th Verſe of the '15th Chapter of the firſt of '*Cor.* Elſe what ſhall they do, 'which are Baptized for the 'Dead, if the Dead riſe not 'at all: Why are they then 'Baptized for the Dead?

A. It might have been very well rendered from the Original, *What ſhall they do that are Baptized over the Dead?* &c. It being a Cuſtom amongſt the Primitive Chriſtians to Baptiſe their Proſelites over the Graves of the Dead, deſigning by that Ceremony to repreſent their being Crucified with Chriſt, to the Pleaſures and Enjoyments of this World, and in a certain Hopes of a Reſurrection to a better Life, by Vertue of the Reſurrection of Jeſus Chriſt their Head; but this Paſſage has been ſomewhere elſe more largely explain'd in our former Volume.

Q. *I deſire your Opinion, if Painting in Men is not much more Antick than in Women?*

A. Yes, Becauſe it helps neither Feature or Air; and as for a fair Complexion, it only makes a Man look more like a Fool.

Q. 'A young Man (ſome-'thing related to me) coming 'up to *London*, bound himſelf 'Apprentice to a Working 'Tradeſman for ſeven Years; 'The young Man's Father and 'Mother being both Dead, he 'had a ſmall Sum of Money 'left him, but not ſo much as 'his Maſter requir'd; he agreed 'with him to give ſome Mo-'ney, and to Cloath himſelf all 'his Time; with this Proviſo, 'That his Maſter would allow 'him over-work; his promi-'ſing Maſter is very unwilling 'to give him Over-work, and 'the young Man having ſerv'd 'five Years of his Time, has 'nothing left him; ſo that now 'he is reduced to great Want 'of Cloaths: Now ought not 'his Maſter to give him Cloaths 'the reſt of his Time? I hope 'your Opinion may prevail with 'him.

A. If he's an honeſt Man he will either do that, or ſtand to his firſt Agreement: Nay, had he made no ſuch Covenant with him, we think, if the young Man ſerves him faithfully, he ought not to ſuffer him to want.

Q. 'You

Q. 'You have formerly gi-
'ven us ſome Account of the
'Opinions and Eccleſiaſtical Cu-
'ſtoms of *Georgia*, but never
'yet, as I have meet with, any
'thing about their Politicks, or
'what Power their Clergy have,
'which I deſire you would be
'pleaſed to do at your Lei-
'ſure ?

A. Their Princes are abſo-lute, and Treat the Eccleſiaſticks with as much haughtineſs as the reſt of their Subjects: In the Election of Patriarchs they give their Suffrage with the Biſhops, and it is of ſo great Weight, that they generally chooſe whomſoever the Prince Nominates. There is no form of Juſtice, the Will of the Prince ſerves inſtead of Laws to all the Province, and thoſe of each Lord in the Territories of his Juriſdiction. They uſe their Subjects like Slaves, and take not only their Goods from them when they pleaſe, but e-ven ſell them alſo, without re-garding whether he that buys them is a Chriſtian or not. E-very one Revenges himſelf of his Enemy as well as he can; and if he cannot injure him in his Perſon, he'll do it in his Goods, Lands or Houſe, never regarding Juſtice at all. *Geor-gia* is poſſeſſed by divers Princes, who are not very well united together, nor have they any need of the Aſſiſtance of one another.

Q. *Pray the meaning of that dif-ficult place, in* Acts 7. 43. "Yea,
"ye took up the Tabernacle of
"*Moloch*, and the Star of the
"God *Remphan*, Figures which
"ye made to Worſhip them?
What was Meloch? *And how do ye reconcile it with* Amos 5. 25. 26. "Ye have born the Ta-
"bernacle of this *Moloch*, and
"*Chiun* your Images, the Star
"of your God, which ye made
"to your ſelves.

A. Let's firſt, if we can, find out who this *Moloch* ſhould be, who appears in ſo many Shapes and Names, both in Sacred and Prophane Hiſtory grinning thro' a black Cloud, as *Cowley* deſcribes him, which may be applied to the Obſcurity, as well as Ter-ror of this very Ancient Idol. And 1ſt. For his Name, it's varied into, *Malach*, *Malcham*, *Melech*, *Melcom*, *Milcom*, *Molech*, *Moloch*, *Molchom*. We find it writ *Malach*, in the Famous Inſcrip-tion, ΑΓΛΙΒΩΛΩ ϗ ΜΑΛΑΧ-ΒΗΛΩ, yet remaining at *Rome* in the *Farneſian* Gardens; and in the ſame manner in that puz-ling Anſwer that *Lucian* got from the falſe Prophet [MA-LACH, the Son of *Sabaſdalach*, was another *Atys*] which ſome other time we may take occaſi-on to explain: It's call'd *Mal-cham*, *Zeph.* 1. 5. "That ſwear
"by the Lord and *Malcham*,
2 *Kings* 17. 31. He's *Melech*, in Compariſon. "The *Sepharvites*
"burnt their Children in the
"Fire to *Adrammelech* and *Anam-*
"*melech*. They fear'd the Lord, and ſerv'd their own Gods, as the *Samaritans* did before 'em. Thoſe Words ſignifying no more, as Learned Men are of Opinion, than magnificent and anſwering, or *Oraculous* King or *Moloch*, from the Addition of אור and עגה: and their way of Worſhip far-ther clears it; Idols, together with God, as thoſe before, who

ſwore

ſwore the *Lord* and *Malcham*, and by Humane Sacrifices, proper to *Moloch*. He's ſtill *Melcom*, *Jerm.* 49. 1. "Concerning the *Ammo-* "*nites*, why doth their King in- "herit *Gath*; in the Original MELCOM, the ſame doubtleſs with *Milcom*, 1 *Kings* 11. 5. "There call'd the abomination "of the *Ammonites*; as both with *Molech*, as is plain from the 7th Verſe of the ſame Chapter; for that is [*Milcom*, the Abomination of the *Ammonites*] in the 5th Verſe is [*Molech*, the Abomination of the Children of *Ammon*] in the 7th, eaſily varied thence to *Moloch*, as 'tis written in both the Texts in Controverſy; tho' the 70 has *Molchom* in ſome places, as 2 *Kings* 12. 30. and in the ſame Hiſtory, 1 *Chron.* 20. 2.

The Original of all which Names is generally thought to be from the Root מלו, he Reign'd; denoting Authority and Power (whence 'tis moſt commonly render'd ἄρχων by the ſeventy) and as ſuch, attributed to the true God, whoſe is the Kingdom and Power, and who alone is King of Kings, tho' afterwards by the Mimical ſpite and pride of the Devil, applied to himſelf and his own Idols. But Learned Men have thought it reaches further, the forementioned Root, as *de Dieu*, and *Hottinger* obſerve, ſignifying to the Worſhip, in the *Ethiopic* Language, a Branch or Dialect of the *Hebrew*, all the Ancient *Eaſtern* Kings being Ador'd and Worſhipped by their Subjects as Earthly Gods, which perhaps was one of the firſt Originals of Idolatry, which Adoration is yet practic'd in thoſe Parts, particularly in *Perſia*, and other Countries; and from whence probably the Name אלהום applied to Princes in Holy Writ; and in this Senſe the Ancient Name af *Hercules* [*Melcharthus*] may, as another Learned Critick Judges, be moſt properly underſtood; for God, or Patron, rather than the King of *Carthage*, which ſeems favour'd by *Ovid*'s Tale of the *Theban Melicerta*, Grandſon of the *Phœnitian Cadmus*, who according to him was admitted among the Gods.

This for the Name, now for the Thing, or Perſon. Some think this *Moloch* was the Sun, others *Mercury*, moſt *Saturn*, &c. Our Opinion is, That he was the ſame with 1. *Bel*, or *Baal*. 2. *Saturn*. 3. *Jupiter*. 4. *Apollo*. 5. *Baal-Peor*, as he with *Priapus*, *Bacchus* and *Mercury*. Nay, 6. *Venus-Juno-Luna*. 7. *Mars*. 8. *Anubis*. And there's enough of 'em, and many will think too many, and that we aſſert more than we can prove. But we deſire 'em to ſuſpend their Judgments; for we believe he might be ſtill more than all theſe: And 'tis not improbable but that under this *Moloch* may be included ſome great King, ſeveral Famous Men, any ſort of Idol, and laſtly, the Devil himſelf, the Father of Idolatry and Confuſion; and if the Heathen Prieſts thus jumble all their Gods together, we can't help it. 1. He was the ſame with *Bel* or *Baal*, as appears, 1. From their Names ſignifying alike, Lord or King. 2. Their Sacrifices, both Humane, as is too

No-

Notorious to want Proof. 3. From Divine Authority, they being often joined in Scripture, and placed as Explanatory of each other, 1 *Zeph.* 4. " I'll cut " off the Remnant of *Baal*; " *v.* 5. and them that swear by " the Lord and *Malcham*; and and more plainly, by comparing *Jer.* 19. 5. with 32. 35. in the former. " They have built al- " so the High-places of *Baal*, " to burn their Sons with Fire, " for Burnt-offerings unto *Baal*, " which I commanded not : " And this in the Valley of " the Son of *Hinnom*, v. 6. In " the latter, And they built " the High places of *Baal*, " which are in the Valley of " the Son of *Hinnom*, to cause " their Sons and their Daugh- " ters to pass through the Fire " unto MOLECH, which I com- " manded them not. 5. From Humane Authority. The Inscription before-mentioned, and Testimonies of Authors below, which affirm *Bel* and *Saturn* the same, who will now in the 2d place be proved the same with MOLOCH. 1. From their way of Worship, as before, *Saturn*'s Altars having been always infamous for Humane Sacrifices, the Original perhaps of that Fable, *that he devoured his Children.* 2. Their Names, *Saturn* being thought to signifie much the same with *Moloch*, as is proved by that very Learned Person Dr. *Spencer*, *de Tabernac. Orig.* where he derives *Saturnus* from the Word סטר, *Sater*, the Derivatives from which signifie *Regem*, *Pro-regem*, *Satrapam*, Kings, Vice-Roys, Great Lords: And the Word מסטרד, *Masterain* (whence, why mayn't our *English* Master be deriv'd as well as *Magister*) is us'd for the chief Governours, or *Prefects* of a Kingdom, wherein, as the Doctor observes, are all the Letters of *Saturn* to be found, the *m* being only an *affix*, as is usual in those Languages, particularly in the [*Metburgman*] of the *Chaldees*, Gen. 42. 23. the Interpreter by which *Joseph* spake to his Brethren, now jumbled into [*Truchman*, or *Drudgman*] among the *Turks* and *Eastern* Nations. 3. From their Tempers and Conditions, both Cross-grain'd sowr old Fellows: and hence the *Jews*, who think themselves under the particular Influence of the Planet, have chosen a very suitable Patron. 4. From Testimonies of Learned Authors, which make *Saturn* the same with *Bel*, who has been prov'd the same with *Moloch*: So *Apolinarii* in his *C.* upon the *Psalms*: " The *Greeks* " call *Baal*, *Bel*; who, they say, is the same with *Saturn.* So *Damascius*, φοίνικοι καὶ Σύροι, &c. The *Phœnicians* and *Syrians* call *Saturn*, *Bel* and *Hel*; whence not improbably our old God *Hel*, formerly Famous in *Britain*, and the Father of our *Cassibelinus* is sometimes stiled *Hel*, or *Heli*, sometimes *Bel* in Ancient Writers (as a Modern Author observes) which seems a Confirmation of their Opinion, who think there's more in *Geffery*'s Stories than is now generally believed, several other Names of our old *Brittish* Kings being *Hebrew*, which therefore the poor Monk that told the Tales of 'em, could never invent.

And

And the ſame Author obſerves, that *Thallus*, an old Hiſtorian, makes *Belus* and *Kronus* the ſame: "Some, *ſays he*, pay "Divine Honour to *Kronus*, and "Name him *Baal*, or *Bel*, whom "the *Romans* call *Saturn*; and add, That *Linus* introduced his Worſhip: An Argument it came from *Tyre*, and conſequently that *Saturn* was *Moloch*, *Linus*, as well as others, being a *Phœnician*. And what if the very Name Κρόνος, ſhould be of the ſame Signification with *Baal*, *Saturn* and *Moloch*? As it certainly is, if Κρόνος be derived from it, which it may with an eaſie Alteration, being writ Κάρανος by *Xenophon*, allude to the *Arabic Karan*, which Dr. *Hyde* in his Notes on *Pentſol*, thinks a miſtake of the *Arabic* Writers, for *Kan* or *Han*, tho' the Word ſeems too Ancient and General to have only ſuch an Original.

3. *Moloch* was *Jupiter*, from the Name *King*, as *Jupiter* was, ἀνδρῶν τε Θεῶν τε· *Jupiter Belus* being Famous among the Ancients, which *Belus* was *Moloch*, as before; called alſo by the *Phœnicians*, *Beelſamen*, or Lord of Heaven.

4. *Moloch* was ſometimes taken for *Apollo*, or the *Sun*, and we are apt to believe, more frequently, than for any other; 1. Becauſe the Sun was indeed the chief God, the real *Jupiter* of the Ancient Heathens, as we find in *Julian*'s Orations, and other Authors; and therefore particularly ſtiled Ἄναξ, or *King*, by their Poets, and other Writers. So *Theocritus*, φῶς Ἄναξ, and Ἄνα! agreeing to *Moloch* and *Beelſamen*, as before, becauſe the King, as it were, or Captain of all the Stars, or the *Theboim Haſhamaim*, the Heavenly Hoſt, in the Jewiſh Tongue. Thus thoſe who Worſhip the Hoſt of Heaven, are joyned with the Worſhippers of *Moloch*, 1 *Zeph.* 5. and here by St. *Stephen*, who reckons the Worſhipping of *Moloch* and *Chiun* as an Inſtance of their Idolatry to the Hoſt of Heaven. Nay, the *Phœnicians* ſtole the Name of *Eliun* for him from the ſacred Scriptures, ſignifying the moſt High God, which is ſeveral ways compounded, as in *Heliogabalus*, which we are apt to believe is only *Helio-Bagalus*, a little ſoftned, as it may be ſtill more jumbled in the Ἀγλιβόλα, before-mentioned. And what if the Noted Name of the Sun, Ἀπόλλιον, ſhould have the ſame Original? which is writ more truly in the *Revelations Apollyon*, and that but little Remov'd from *Ap-Elian*, (the [e] being eaſily changed into [o] as Βολφ for Βηλφ) from *Ap.* a Face, in *Chald.* and *Syr.* and *Eliun*; as much as the Face of God: Either for God himſelf, a common *Hebraiſm* (*my Preſence, or Face ſhall go with you*: That is, *I will do it*.) or elſe for the Image or viſible Repreſentation of the moſt High God, as the Sun was eſteemed, and as ſuch Worſhipped, by the more Refin'd Heathens. However, Dr. *Spencer*, and almoſt all others, take it for granted, That *Moloch* was the Sun; and he adds farther, in his Diſcourſe concerning the *Iſraelites* offering their Children to him; "That

"*Moloch*,

" *Moloch*, the Sun, and Fire, be-
" ing ſo clearly united to each
" other, in the Religion of the
" Heathens, 'tis reaſonable to
" believe, that when the Idola-
" tors made their Children paſs
" through the Fire to *Moloch*,
" they did ultimately Worſhip
" *Moloch*, or the Sun, but imme-
" diately the Fire, as the ſymbol
" of the Sun.

5. *Moloch* ſeems to have been the ſame with *Baal-peor*, as he with *Priapus*, *Bacchus*, *Mercury*.

Nay in the 6th place, with *Venus*, *Luna*, *Juno*; and for fail, with *Inos*, *Io*, *Iſis*, *Veſta*, *Rhea*, *Sybele*, *Lucina*, *Aſhtoreth*, and a Rabble of almoſt an hundred more of 'em. That this is not *gratis dictum*, might eaſily appear, had we room and time to prove that *Baal* was an Hermaphrodite, there being both the ὁ Βόαλ and ἡ Βάαλ mentioned in Scripture, and *Baal-peor*, only that Idol (proved already to be *Moloch* and *Saturn*) in a more impudent Poſture than ordinary, wherein they generally worſhipped the Sun, as the Principle of Generation; ſometimes joining the Moon with him, as the paſſive Principle; one of Heat, the other of Moiſture. Hence the *Deus Lunus*, as well as *Luna*, *Aſtarius* as well as *Aſtarte*, and thoſe execrable *Phalli*, with which *Euſebius* tells us they adorned *Bacchus* and *Herodotus*, *Mercury*; (a fine ſort of an Index) for which reaſon, Dr. *Hyde* is of opinion, they were both of 'em included under *Baal-peor*, nor can *Priapus* be excluded.

Eſpecially *Venus* comes in for her ſhare, whom both *Cyril* and St. *Jerom* judge to have been the ſame with the Star of *Remphan*, whom *Cicero* thinks the ſame with *Aſtarte*, and *Lucian* with the Moon; and who ſeems to have a peculiar intereſt in theſe *Succoth*, or Tabernacles; the *Succoth Benoth*, or Tabernacles of the Daughters, or Girls, (*Filles de Joye*, as our Neighbours call 'em) from which *Benoth*, learned Men derive the very Name of *Venus*; the B being eaſily changed into the V conſonant in a thouſand inſtances, in all the Languages in the World; and indeed, the Vadagethd ג being almoſt the ſame with it; and the ס pronounced like S, as 'tis by all the German Jews at preſent, who read [*bes*] for [*beth*] as any may ſee in *Buxtorfs Synagog. Judaic.* Now, 'tis notorious, that Proſtitution was a common Ceremony in the Worſhip of *Venus*; ſo we find 'twas in that of *Baal-peor*, in the inſtance of *Zimri* and *Cosbi*, and others; ſo the Authors of the Syriack Verſion underſtood the Law of not offering to *Moloch*; for inſtead of what we find in the 18th of *Levit.* and the 12th Ver. which the Seventy expreſs thus, τῷ ἑρματίς σε ἐ δῶσεις λαγδίειν αἰχμῆ. they turn it thus, μὲὸς γυναῖκα ἀθυσρίαν. [7.] *Moloch* is ſometimes taken for *Mars*, the Colonel at leaſt, if not the King of all the Heavenly Militia; and in *Kircher*'s Coptic Commentary, *Moloch* ſtands for *Mars* among the Planets; and yet [8] *Moloch* is Arrabic too, as he muſt be, if he's *Saturn* and *Chiun*; which *Saturn* is ſometimes taken for *Adam*; as others for *Noah*,

Noah. with the Mythologiſt, as is proved in the *Origines Sacræ*; and for *Abraham*, tho' called *Iſrael*, in the Phænician Fragments; and for *Rempban* or *Repban*, or which is the ſame *Repban*, for him, who was a famous King of *Egypt*, metioned by *Diodorus Siculus*, and who is put for *Saturn* in the foremention'd Coptic Commentary. But Dr. *Spencer* extends it yet further, and thinks *Moloch* is uſed in Scripture for any ſort of Idol, as the LXX by King or Ruler. Laſtly, It ſeems probable, that the Devil himſelf was *Cupid* under this Name, which he proudly and impudently aſſum'd, as Prince of this World, and of the Power of the Air; which ſeems more than a conjecture, if we conſider the Acculation of the Jews, *Pſal.* 106. 37. *They ſacrificed their ſons and their daughters unto Devils*; which in the next ver. is explain'd [*the Idols of Canaan.*]

Now the Tabernacles mentioned, are judged by *Hammond*, and other Learned Men, to have been of the nature of the Silver Shrines of *Diana*. Little Temples, with Puppets of Images in 'em, (like a Box of Beads and Crucifix) which they could eaſily carry with 'em, and keep undiſcover'd; tho' theſe related to larger Temples, very probable, the Succoth, Tabernacles, or Temples of *Venus*, (as the other of *Diana*) into which the Iſraelites ſometimes turn'd their own Tents and Tabernacles, as in the worſhip of *Baal-peor* before-mentioned.

But ſtill, how is *Rampban Chiun*? Eaſily, if *Chiun* be *Saturn*, which we are ſure he is. 1. From the Perſian Etymologiſt, quoted by *de Dieu* on the place. 3. The Arabick Lexicon, qooted by Dr. *Hammond*, and the Teſtimony of Dr. *Pocock*, who ſays, the Syrians call him *Cevan*. 4. The *Temuna Chiun* in *Plaut. Pœnulus*, which is explained after by the *Temuna ſh'el*; which *El* has been proved a name of *Saturn*. 5. *Chiun* in the Perſian Tongue, ſignifies Great, Lord, or King; ſo *Saturn* and *Moloch*, as before. 6. *Bacchus*, prefixed to the 8th Sphere, is called *Perikionius*, becauſe he went round that of *Saturn*. 7. *Anubis*, from *Anobeah*, *Letrator* in the Hebrew, is called *Cyon* in the Greek, as *Plutarch* witneſſes, whom he thinks the ſame with *Saturn*; whence, perhaps, our *Cuno Belin*, the ſame with *Malach-Belus*. The *Sun* is *Saturn*, being anciently called *Rempban* in *Egypt*, as *Chiun* among the Arabians, the Seventy uſe the word by which he was known in that Country. The Star of this their God ſeems to have been ſome little Images of that Star, like the Tabernacles before-mentioned. Our Paper han't room for more, and we with our vulgar Reader ben't tired with this.

The Doggrel ORACLE.

A certain teſty Queriſt of ours is, it ſeems, ſo very angry that the World ſhould be cheated of ſome rare Compoſures ſent into our Society by a Friend of his, which we han't yet thought fit to publiſh, that he has fall'n foul of us, with all the weight of Doggrel he's Maſter of, which he threatens to Copy out, and ſend to moſt of the chief Coffee-houſes about Town, in order to ſpread our Glory, unleſs we'll print it our ſelves, and ſave him the labour: —— Now, to ſhow how reaſonable a Society he has met with, and how willing we are ro pleaſe Cuſtomers of all ſorts, we are reſolv'd to gratifie our unknown Admirer; and leſt others of the ſame ſize ſhould take it amiſs, and think us partial to omit their laborious Works, which may full as well deſerve to be laugh'd at as his, we ſhall henceforward, as oft as we have gotten together a competent Number of ſuch Queſtions, print an entire Doggrel Oracle, which may as much divert the Reader, as oblige our Queriſts——and this, Gentlemen, ſhall have the honour here to lead the Van in this glorious Undertaking.

Satyr.

'COokmaids and Fools may find redreſs,
'You'll ſend Pye-paper to the Preſs:
'Coxcombs and Triflers from your Hands, Sirs,
'Immediately may meet with Anſwers:
'But if a Man write Poetry,
'The De'el a word you will Reply.

'Sons of *Beotia*, with what Conſcience
'Can you write *Athens* to ſuch Nonſenſe?
'*Cambridge* and *Oxford* both abhor ye,
'Footboys and Prentices are for ye;
'Yet you, *Apollo* like, muſt ſit, Sirs,
'Umpires of Senſe, Judges of Wit, Sirs.

'You muſt be Sons of *Athens* nam'd,
'Forſooth, for Controverſie fam'd!
'Had I the honour to be there
'Some Under Pariſh-Officer,
'I'd whip you from your borrow'd Seats,
'Show your falſe Paſſes, and your Cheats;
'Your Index-reading, and your Thieving
'Both from Dead Authors, and the Living.

'Pardon,

‘ Pardon, *Apollo*, that thy Name
‘ Among ſuch Wretches I defame ;
‘ And pardon, *Athens*. that they dare
‘ Aſſume a Title to thy Chair :
‘ Creatures ſo vile, below ones Rage,
‘ None but like Creatures ſhould engage :
‘ And as with Lovers, none dare Fight
‘ But Lovers in their Miſtreſs ſight ;
‘ So there's no match for *Athens* fit,
‘ But *Athens*, or in Sence, or Wit.

‘ Pretend no more to Poetrie,
‘ The Muſes love not you, nor me.
‘ We may make Verſe for Almanacks,
‘ For Lord-May'rs Show, and other Knacks ;
‘ May ſerve for Bell-Man's Midnight Rhymes,
‘ For witty Ballads on the Times :
‘ To give an Anſwer to each Queſtion,
‘ And ſuch as any Man may reſt on.
‘ Troth, Sirs, we are not very fit for't,
‘ We want a Genius, Parts and Wit for't.

Anſwer.

If Fools unanſwer'd ſeldom are,
Dear Brother ! why ſhou'd you deſpair ?
Thou might'ſt have hop'd the Coxcombs Lot,
Had not thy Bolt ſo ſoon been ſhot ,
Since in thy Doggrel we can ſpy
The De'el a word of Poetry.

Dark Son of Dullneſs ! where's thy Conſcience,
That none beſides thee muſt write Nonſenſe ?
If thou a Patent haſt, produce it,
We'll promiſe then no more to uſe it.
Haſt thou conſulted *Erra Pater*,
To know the Mind of *Alma Mater* ?
Was it a Footboy, or a Prentice,
That ſent thoſe Lines, for which thy Rant is ?
Making us Heathens Gods, when we
Dull Fleſh and Blood, like him or thee.

O Son of ancient *Sternhold* nam'd,
For everlaſting Doggrel fam'd ;
Or whether hight thou *Fleckno*'s Heir,
Let not thy Modeſty deſpair,
Thou ſhalt be choſe an Officer.

The Clock and Weather thou ſhalt tell, Man,
And be h nceforth *Athenian* Bellman;
Nay, Beadle too, if that ſuffice not,
Or thou ſo high an Honour prize not;
There not content to Flog or Bang us,
Thou, when we Thieve from thee, ſhalt Hang us.

Pardon, great *Sternhold*, that thy Name
I by this duller Wretch defame,
Who Merits, rival him who dare,
No *Vixen* more th' Aerial Chair;
That Throne (the Rhyme we ſcarce can pluck in)
In humble Proſe, the Stool call'd *Ducking*.
There mounted high, below ones Rage,
He with like Creatures might engage:
There, as two fury Lovers, Fight
On the Houſe-ridge, in dead of Night;
Near ſome ſhrill *Amazon* might ſit,
And ſhow his Valour and his Wit.

Speak for your ſelf, then all is true,
And more, but who dare rival you?
If you'll for City Poet ſtand, Sir,
We promiſe you our Vote and Hand, Sir;
Who Speeches every Year compoſes,
For Camels and Rhinoceros'es:
Above a Bellman's loftieſt Ditty's,
As far as Day above the Night is.
Thou haſt a Genius, and a Swinger;
Thou'rt Born, not Made a Ballad-ſinger.
Since you muſt needs be anſw'ring, take,
This Queſtion, and the beſt on't make:

Whether 'tis not intolerable
To write to pleaſe none but the Rabble?
Whether you would not rather chooſe
To rub down Horſes, or mend Shoes,
Than for a Penny to yield Matter
To line Band-boxes with hereafter?
I'd be a Cobler, a Boot-catcher,
A Chimney-ſweeper's Boy, a Thatcher;
A Bailiff, Hangman, Kennel-Raker,
A Tom T——d, or a Cardmatch-maker;
A Pimp, a Dog-whipper, as ſoon
As plague the World as you have done.
We'll firſt diſtinguiſh, if we can, Sir,
And then thy weighty Queſtion anſwer.

To

To write for all the Mob, 'tis true,
Is baſe, but not for ſuch as you:
'Tis hard, or elſe that Beaſt contains,
'Mongſt all his Heads and Horns, ſome Brains;
With theſe we've now our ſhare of Laughter,
And to the Gods we leave hereafter.
——Ay, now to Men that are diſcerning,
You ſhow you Breeding and your Learning.
We envy not your choice of Trades, Sir,
Your Provinces we'll not invade, Sir:
If your great Mind ſo low could truckle,
If ſuch a Wit as yours wou'd buckle
To any of theſe, you ſoon would be
The Maſter of their Companie.

Concluſion.

Leſt we're behind hand in Civility,
And ſhou'd affront, Sir, your Mobility,
Upon th' aforeſaid grand Occaſion,
Accept this Supererrogation!
To ſhow how gladly we'd content you,
Theſe few good Wiſhes we have ſent you.
Of all the ſtinking Queriſts nam'd,
For your deſir'd Acquaintance fam'd,
Pimp, Bailiff, Dog whipper, or Thatcher,
The Hangman, or Saltpeter-Catcher;
Of ſtingleſs Spite be thou the fulleſt,
Still be the angrieſt, and the dulleſt:
And that we due Reſpect may ſhow thee,
May thy ill Genius let us know thee!
Then we, without a Monk, wou'd ſhrive thee,
Then we'd——Laugh at thee, and forgive thee.

Another of the ſame —— to his Miſtreſs.

When *Apelles* fair *Venus* did pourtrait,
Chiefeſt Beauties then did before him wait,
And from all, their beſt Features he did take,
Thereby one compleat Beauty for to make;
Madam! had you at that time had your Birth,
And with your fair Preſence bleſs'd the indign Earth,
Apelles might have ſav'd much of Pain, and trace
Much more potent Charms in your peerleſs Face;
And ſoon have been undeceiv'd, in that he
Thought none compleatly Beautiful to be.

To

O, how wou'd that Age rejoice to have bred
You, moſt Fair Lady, ſo accompliſhed?
But then, O how wou'd this Age mourn to be
All forlorn of you, full of Splendencie.
Whoſo hath obſerv'd in dark gloomy Night
Of the Celeſtial Stars, the twinkling Light,
Or full-Orb'd *Diana* freely to beſtow
Her borrow'd Gifts on the World below;
Or bright Sol, in clear and cloudy Days,
To diſperſe abroad his glorious Rays,
May ſoon find their amazing Splendors all
Eclips'd by your Beauty Angelical;
Yea *Hellen*, once exquiſitely Fair,
Thought a *Parragon* and Queen *Venus* Heir;
If but once compar'd with you ſhe be,
She's *Hecuba*, meer Deformitie.
And thoſe contending Goddeſſes that ſtrove
Whoſe Perfections beſt *Paris* wou'd approve,
Strait had yielded the Victory to you,
If there as a Merit juſtly due.
Madam, to conclude, you are more Fair
Than either the Heaven, the Earth, or the Air.

A. When great *Bunyan* his Progreſs did deſign,
O what Beauties were ſown in every Line!
From all Verſe Tinkers he their beſt Tools did take,
Thereby one compleat Piece of Work to make.
O Sir! had you then chanc'd to've had your Birth,
And your weighty worth preſs'd the indign Earth,
The Pilgrim might have ſav'd much of Shoes and Care,
And found all in your Verſe charming, peerleſs, rare!
Soon been undeceiv'd in what he Scribbled,
Which from thy Pen much more daintily down dribbled.
Nay, how would the Ditch-ſide rejoice to have Bred
One who G—*n*'s ſelf ſo far out-G—*ed*?
How this Age wou'd mourn, which now doth fleer and laugh,
If we inſtead of Praiſe, ſhou'd write thy Epitaph!
Whoſo hath obſerv'd in dark, not Moon-ſhiny Night,
When Watchmen twinkle, and Lamps pocket up their Light,
Or full orb'd Chamber-maids from above beſtow
Odoriferous Gifts o' th' gaping World below;
Or bright brawny Porter, in clear and cloudleſs Days,
Turn up to bluſhing Sol his Occidental Rays;
May find their amazing Scents and Splendors all
Eclips'd by your Vertues Diabolical (*a*);

(*a*) *Becauſe 'tis a plain Caſe, that no Man cou'd Write at this rate without flat Conjuration.*

Yea,

Yea, that Spark ſo exquiſitely Wiſe
Who from *Mount-Cenis* top did beſtride the Skies, (*b*)
Waſht his Hands in the Clouds and play'd at Foot-ball with
[Bolts of Thunder, (*c*)
All Sacred Truth, tho' ſtaring Mortals wonder!
If but once compared with you he be,
Is a meer ATHENIAN in Poetry.
Nay, the Wayward Siſters who in *Macbeth* ſtrove
Which ſhou'd beſt their Art in reading Fortunes prove,
Had yielded their *Roſin*, and *Beeſoms*, and *Devils* to you,
Who twenty times ſtranger Feats can do:
Finally, Ne'er was ſeen a Monſter half ſo rare
At the *Bell-ſavage Inn*, or old *Bartholomew-Fair*.

Q. 'If any Perſon owes more 'Money than he is able to pay, 'and ſees an Object of Charity, 'if he gives a Penny or half 'Penny, whether this be a Cha-'ritable Act in him, or not?

B. C——

A. If he intends to pay his Debts as ſoon as poſſibly he can, and omits no Opportunity that may put him into a Capacity of doing ſo; and what he gives, does not hinder this Deſign, but is merely to grant ſome Aſſiſtance to another Perſon in Diſtreſs, ſince a Penny or Half-penny may ſometimes help a Poor Wretch that wants Bread, and yet can do little or nothing towards the diſcharging his Debts; therefore when thus he only intends to take from himſelf, 'tis without doubt a Principle of Charity that excites him to it. But if on the contrary, he never intends to pay, 'tis a ſort of Robbery, and proceeds either from Vanity, or elſe to gratify a little Pity he has in his Nature, and not out of any good Deſign.

Q. *What cauſes the Ebbing and Flowing of the Sea?*

A. Ariſtotle (if we may believe what *Cælias Rhodiginus* ſays *Lib.* 29. *Antiquarum Lectionum, Cap* 8.) died for Grief becauſe he could not underſtand the Reaſon of it, which he need not have done if he had aſked himſelf this Queſtion? *What is the Reaſon of the Suns motion?* Which is nothing elſe but the neceſſary Law of Creation, or the firſt Eſtabliſhed Order of Nature. An Order, without which the whole Fabrick had revolved into its firſt *Chaos*, for had the Sun been fixt in any one Part of the Element, the oppoſite part of the Earth had been burnt up, and all the reſt frozen, and conſequently all the Terreſtrial Globe incapacitated for Fructification and

(b) Who ſhou'd that be but *Hannibal*, only Compariſons don't run of all four.
(c) *Verſus Hypermeter.*

Generation: In like manner, if the main Ocean had no particular Commission or Order from its Creator (which is the only Efficient Cause for a Flux and Reflux) it would have Stagnated and Corrupted, and by consequence unfit for Procreation of Fishes, and for Navigation. If we be asked why the *Mediterranean*, *West-Indian*, and *Caspian* Seas, and the *Magellanick Streights* have not their Tide? We answer, That the *Mediterranean* and *West-Indian* Seas have their Motions, and empty themselves into one Sea, as they are filled by another; the *Caspian* Sea has its Motion, emptying it self through Subterranean Passages into the *Chinese* or other Seas, as does our *Canal* in St. *James's Park*. The *Magellanick* runs with so great a Rapidity in the *Mare del Zur*, that no Wind nor Art can force a Ship up it, which Motion serves instead of a Flux, and Reflux, and diverts the Inconveniences aforesaid.

Q. 'What's the Reason that 'some Men have no Beards?

A. A want of Heat and a due Disposition of Nature; So where there is not heat enough to open the Pores, for the Excrescency of Hair, that Humidity and Moisture which is the natural Cause of Hair, retires to other parts of the Body, more adapt and better prepared for Expulsion.

Q. 'Whence proceeds weep-'ing and laughing for the same 'Cause?

A. 'Tis from an unequal Compression of the Muscles, by the Passions; as for Instance, touch a place of your Body, and it itches; rub the same place hard, and it smarts: In like manner when the Passions act easily upon the Muscles, a smile ensues; if a little harder, it causes Laughter; if harder, it causes Laughing and Crying at the same time; but if it be very violent, it causes only Crying.

Q. 'Whether there be Witch-'es? And what good Books 'have been written on that 'Subject?

A. I answer, there are Witches, unless we can suppose both God and Man would conspire to deceive us; the good Books written on that Subject, are the Holy Bible, and the Histories of all Nations.

To be more explicite; by Witches we mean such as act beyond the ordinary Power of Nature, by the help of Wicked Spirits: The Proof whereof being matter of Fact, must rely wholly on the Credibility of the Evidence: God's Authority is unquestionable; *Thou shalt not suffer a Witch to live*; and such a Witch as the Definition supposes, for such they were whom *Saul* destroyed according to this Law, one of whom was that at *Endor*, whose Story we have 1 *Sam.* 28. *Saul* desired her to Divine, and bring up whom he should name, and that by the help of Wicked Spirits. By the Familiar Spirit, 'tis true the *Websterians* pretend the Words not well Translated. The Word *Ob* which I think is here used, (for I han't the Original by me) they tell us signifies only a sort of Bottle, or some such Ridiculous Thing in which the Con-

Conjurer mutters with a ſqueaking Voice to cheat thoſe who come to him; at which rate all our Puppet-Players muſt be hanged for Conjurers; they muſt make God unjuſt to puniſh with Death a Cheat or Slight of Hand, or Skill in Nature, whereinto they reſolve all Witchcraft. *Saul* alſo and his Courtiers were the moſt ſtupid of Men, being ſo groſly impoſed on, and all Mankind are Knaves or Fools, and they themſelves only Wiſe and Honeſt.

As for Humane Teſtimony, this matter has all the Requiſites of Credibility that any thing is capable of; 'tis affirmed by moſt Men, prudent Men, good Men, who had no Intereſt nor Temptation to Impoſe on the World in a matter which depended not on Nice Speculation, but whereof they were competent Judges, in all Places, Countries and Ages, hardly any Hiſtory e're written but giving ſome Inſtances, agreeing ſtill in the main, both in *Africa*, *Aſia*, *Europe* and *America*: To diſ-believe it were to affront the Juſtice of our Fore-fathers, and Wiſdom of their Laws, who according to their Notion hanged up a Parcel of fooliſh Old Women, merely becauſe they had crack'd their Brains, and loſt their Senſes: In a Word, a Man may as Modeſtly affirm, there is no ſuch place as *Rome*, as no ſuch thing as Witches; and when I ſee all this Anſwered, let any other Objections be propoſed.

For good Books on this Subject, I confeſs I think there are but few; I have named already the beſt Book in the World, and am ready to defend the Authorities thence deduced: But beſides that, I ſhall recommend *Glanvil* till I ſee the matter of Fact on't anſwered; where *Mompeſſon*'s Story, and that of the *Swediſh* Witches, would teach thoſe People who deny any thing of that Nature, to bluſh if their Foreheads were not extreamly hardened; Add to this, the late Account from *New-England*; *Sheffer*'s Hiſtory of *England*, would alſo be well worth the reading on this Subject, on which there will be ſhortly ſomething very conſiderable made publick, which never yet appear'd to the World.

Q. 'Why Fiſh that live in 'Salt Water, as Whitings, &c. 'taſte freſh.

A. There is no reaſon they ſhould taſte otherwiſe, no more than that the Earth ſhould be Salt becauſe of the Sea, or that our Loins ſhould be Salt by reaſon of Urine; The Salt-water that paſſes through a Whiting runs not through the whole Fiſh, but only the Guts. If it be objected, that Water is its Nutriment, as is therefore diſperſt through the whole Body, and being of a Salt Quality, the Fleſh ſhould be ſo too; We anſwer, that there is already a ſufficient natural Salt, not only in Whitings but in all other Animals, and therefore Nature ejects all other Accidental Superfluities, as Heterogeneous to it's very Being.

Q. *Whether there is a* Philoſophers Stone?

A. If

A. If by a Philoſophers Stone is meant an Elixir or Seed that engendreth Gold, or turneth whatever it touches into Gold, I am ſatisfied there is none; Becauſe the moſt Learned Men that ever pretended ſuch an enquiry could never yet give a Reaſon why ſuch a thing ſhou'd be; and I cannot think that worth diſputing which wants a Reaſon to uphold its very Being.

Q. 'Why doth the Hair and 'Nails of dead People grow?

A. Becauſe that Humidity and Moiſture that is the Cauſe of their Growth, is not exhauſted till a conſiderable time after Death. But that which makes the Hair and Nails of dead People ſeem to grow faſter than they really do, is the falling away and Contraction of the Fleſh, whereby the Hair and Nails appear nearer the Roots, and conſequently ſeem longer.

Q. 'What ſort of Govern-'ment is beſt?

A. That Government which is moſt proper to a Nation in one Age, may be improper to the ſame Nation in another; witneſs the Jewiſh Policy, who were governed by Judges, Kings, and Tetrarchs, the two firſt we read to be the Inſtitutions of Heaven, and there being an Impoſſibility of two Beſts at one time, the Aſſertion above is demonſtrated. But the particular Genius and Conſtitution of the Engliſh Nation ſeems to be Calculated for a Monarchy, having never been ſo Powerful and Happy in any other Government; thoſe that conſult Hiſtory cannot be ignorant of this Truth, which if Particularized would not anſwer the brief Deſign of this ORACLE; I only add one Remark, That Monarchy ſeems to be the moſt natural ſort of Government, for what ever Nature produces that has more than one Head, is eſteemed Monſtrous, and more adapted to an hoſtile Tyranny than a paternal Rule.

Q. 'What ſhall a Man do 'that has been well Educated, 'and has not ſufficient Buſi-'neſs to maintain him, as he 'has been always uſed to 'live?

A. A Man that has had the Happineſs of a Good Education, cannot be ignorant what he is moſt capable of, and then I dare not pretend a Suffrage contrary to the wiſeſt of Men in ſuch a Caſe, *viz.* "Whatever thou findeſt thy Hand to "do, do it with all thy might. But here is a Caution neceſſary to be Premiſed, That he whoſe Genius is towards the Law, engages not in Mechanicks, the Plowman in Mathematicks, or the Phyſician in Politicks, and ſo of the reſt; but that every Man content himſelf with ſuch a Lot as he is qualified for; if he does not, 'tis a double injury to the Publick, in depriving it of that Service he ſhould do it; and hindering another (more fit for his Place) from performing that Service which ſhould be done to it. This Digreſſion is not altogether Foreign, and may be of ſome Uſe; but to the Queſtion, which ſuppoſes a

Younger

Younger Brother, or a Perſon of like Education. In ſuch a Caſe we lay down this Poſition, That every Individual of the Creation (Man eſpecially) is eſpous'd at the Commencement of their Exiſtence, into the Oeconomy of Providence, and ſeems to challenge the particular Care of the Great Creator for convenient Suſtenance; ſo that no Perſon that does not wilfully forfeit his Dependency can have a real Cauſe to complain of Want. If it be alledged that their Condition is but Mean, and they believe other Perſons leſs qualified are better preferr'd: We anſwer, Providence is the beſt Judge of that, who tho' he takes care of every particular Perſon, yet diſpoſes of things for a general Good; thoſe that cannot get an Eſtate according to their Mind, may and ought to get a Mind agreeable to their Eſtate; I have not a mind to engage in Diſputes, or I wou'd challenge the whole World to ſhow me who is the Happier, a Rich, or Poor contented Man? That has occaſion to uſe his All, and this to uſe his Little: Our Advice is, Improve little Opportunities, and greater will offer themſelves as naturally as an increaſe of Vertue and Vice follow an Habit. Humility and Modeſty are the way to Greatneſs and Reſpect.

Q. 'What is the Soul of 'Man, and whether Eternal?

A. 'Tis a known Story of the Philoſopher, who being aſk'd what God was, took at firſt a Days time to anſwer it, and when that was elaps'd, demanded ſtill more time for the Reſolution; till at length he was compell'd to ackowledge 'twas an Unfathomable Depth, wherein he might ſoon loſe himſelf, but never find a Bottom. The Excellent *Epictetus* thus accoſts his Friend,—— "Thy Reaſon makes thee akin "to GOD—— ſee that thou do "nothing unworthy ſo great a "Relation. If then the Soul be like God, it muſt be difficult to find that out to Perfection, though ſomething may be known of that, as well as its Maker. An exact Definition we can't pretend to give, nor perhaps any Man upon Earth, ſince our actual Knowledge being ſo ſhort that we underſtand not Matter it ſelf, no wonder if what we now ſuppoſe, and ſhall endeavour to prove immaterial, ſhou'd extreamly gravel and confound us: Some tolerable Deſcription then will be as far as we ſhall pretend to advance, but therein hope to give a ſomewhat diſtincter Notion of the thing than is uſually brought; aſſerting nothing but what is or ſhall be made intelligible, and that from ſuch Principles as are either agreed upon by all Sects in Philoſophy, or have the undoubted Suffrage of Experience or common Reaſon, and which we hope will be able to ſolve moſt of the Objections brought againſt this Doctrine; withal, requiring thus much Juſtice of the Reader, not to condemn any thing before he has thoroughly conſider'd it; and then readily granting him the Philoſophical Liberty

Liberty of making what Objections he pleases.

Our Notion then of the Soul of Man is—— That 'tis an Immaterial Substance, made after the Image of GOD, which together with a rightly Organiz'd Body, makes a Man—— The Explanation whereof will we hope give a tolerable Resolution of this grand Question.

1. 'Tis a Substance, which we prove, 1. By the Definition of a Substance—— A thing subsisting by it self, and subject to Accidents. That the Soul subsists by it self, will be granted, if we can prove that 'tis not in any thing as an Accident, that is, so as to be absent without the injury or destruction of the Subject, which will be done anon, when we prove 'tis an Accident. That 'tis subject to Accidents, is plain, and that too as a last Subject; Learning, and a hundred other things are Accidents, yet we see some Learned, others Unlearned, &c.

2. It must be a Substance, because 'tis no Accident—and one of the two it must be, if it be any thing: (and that there is some Principle of Action within us, none deny.) This is proved both from the general Notion of an Accident, hinted at before, which denys it to be a last Subject, as the Soul is; and more clearly by removing all those Accidents which are pretended to constitute what we call the Soul of Man. Among which 'twill be sufficient if we prove 'tis no Quality or Temperament of the Body arising from different Qualities and Humours. A made Quality can't act, though when in a requisite Subject it may in some sense enable it to act. But this Principle within us does it self act, both upon the Body and Ideas which it has form'd either with or without its Aid. And if one Quality cannot act, no more can several, or I know not what Resultance from all together. Further, were this Principle of Action within us, which we call the Soul, nothing but such a sort of Crasis of the Body, consisting of, or resulting from its different Humours, this Soul must neceessarily decay as this Temperament is injur'd or weaken'd by Diseases or approaching Death. But nothing more common than to see Persons just going out of the World, when to be sure the Body is in sufficient disorder, enjoying their Reason, in as high a Degree as ever, and not rarely more intensely than while in perfect Health, which not only proves this Principle of Action within (whatever it is) something far Nobler than a fleeting kind of I know not what Quality or Qualities, but leads us fairly to the first and remote Difference of the Soul, its Immateriality, that very indigestible Term to some Persons, without fear of whose Censures or Arguments, we shall fall on that

Second Branch of our Definition, and endeavour, we hope not unsuccessfully to prove it ——An Immaterial Substance. And this we shall do,

1. By removing any suppos'd Absurdity or Contradiction in those

thoſe Terms. The World has ſeen a ſet of Philoſophers, who will pretend to regulate both the Thoughts and Words of all Mankind by their own Notions and Whimſies. Mr. *Hobbs* would fain teach *Ariſtotle* to Speak; and will neither let him nor us, call a Spade, a Spade, becauſe he thinks a Hand-barrow would be a proper word for't. Never had Man groſſer Notions, tho' he pretends to be the moſt refined of Men; and neither to Speak or think without a demonſtration, this may'n't be ſo much digreſſion as ſome will be apt to call it. The common Idiom of our Language, and the Vulgars Diſcourſe, generally uſe the word Subſtance, in the groſſer ſenſe, for ſomething they can Feel; and which, for that reaſon, they generally call Subſtantial; making the very dulleſt of their Senſes, the ſole Judge of what is ſo very Nice, that, even in the Judgment of Mr. *Hobbs* himſelf, it often flies our Senſes, and (perhaps) in ſome caſes, our very Reaſon. ——Nor do the People, for this very cauſe, ever dream that the Air is a Subſtance, (making that and Ghoſt terms convertible) tho' we are as ſure 'tis ſo, as that the Earth it ſelf is. However, this Notion extreamly pleaſed thoſe ſhort-thinking Perſons, who were glad to find any Opportunity of laughing at what they did not underſtand, and was accordingly improved by the forenamed Gentleman. But ſhould we ſift this Matter to the bottom, 'tis the Thing, not the Word, they are angry with; and if we once prove there is ſuch a thing as an immaterial Subſtance, which is juſt as great an impropriety as Rational Animal, they may grieve their Hearts out, before they make us think the words abſurd or ridiculous.

That the Soul is a Subſtance, we have already prov'd; That it may, without any abſurdity, be an immaterial Subſtance, we have endeavoured to ſhow; That it is ſuch a Subſtance, we ſhall thus proceed to evince.

The Eſſences of things, are known by their Properties and Operations: Whatever then acts above the power of Matter, cannot be Matter; is ſomething above Matter; is Immaterial. This the Soul of Man does, therefore it deſerves that Title.

The grand Queſtion, it muſt be confeſs'd, is ſtill, How far the power of Matter reaches? Or, if that ben't a proper term, How far Matter may be modify'd by a ſuperior Agent, and to what fineneſs it may be reduced; and how curious Machines may be found out of it? That we don't pretend to Reſolve; but this we may venture to ſay, That if we can find ſomething which has no relation to congruity with Matter, or at leaſt is not ſuch; upon ſuch an Object we may conclude Matter cannot naturally act. But ſuch Notions and Things we are ſure are within us. As for Example—Conjunction and Diviſion, or Affirmation and Negation, ſtill-continued Reflexion, with a poſſibility of ſtill drawing it finer and finer, almoſt infinitely. Theſe things

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meer Matter ſeems not capable of, how ſubtle and fine ſoever you'll ſuppoſe it, becauſe it acts only by Images; but we have no Image of Affirmation and Negation, or Reflexion either; Actions we are ſure paſs within us, and which we learnt not from abroad, but could exerciſe as long ſince as we are able to remember. The Words, indeed, by which we expreſs thoſe Actions we receive from abroad, but not the Things; I have a Notion of a Tree, a Houſe, a Man, in my Fancy; and can ſhut my Eye, and reflect vividly enough on the ſhapes of 'em depicted in my Brain; but defie all the World to ſhow me a Picture of that Reflexion, and ſo onward; or to tell me in what Colours——the Act of Affirmation and Negation, *I will*, and *I will not*, are inſcrib'd in the Fancy.

Nay further, the very Notion or Idea of an immaterial or ſpiritual Subſtance, which we find much after the ſame manner with thoſe before-mention'd inſtampt on our Minds, would be a very conſiderable Argument of the truth and reality of the thing it ſelf, could we once prove it innate, and not received from outward Images, by Diſcourſe or Reading——But this 'tis poſſible in a great meaſure to perform; for we find no beginning in Hiſtory of this Notion. No Age, nor (perhaps) Place, where 'tis not believ'd; confuſedly or not, is not the Queſtion, ſince 'tis enough we are thus far certain, ——That a State after Death has been univerſally credited, and that we have ſomething in us which ſurvives our Bodies. But the Politick Inſtitutions and Laws of (perhaps) all Nations in the World, we can track and diſcover; of this we can never find the root, nor ever ſhall any where, but in our ſelves, how long ſoever we continue the fruitleſs Enquiry.

The next Member of our Deſcription of the Soul is, That 'tis made after the Image of God] Nor will that be found ſo looſe or indiſtinct a Notion, as ſome will at firſt glance (perhaps) imagine it. I believe *Moſes* wrote as a Philoſopher, as well as a Divine, and at leaſt in what concerns the Happineſs of Man, under which ſome competent knowledge of his own Soul ſeems to be included, gives as juſt Notions of things: He tells us, That Man was Created after God's Image; this I don't expect ſhould paſs with thoſe who pretend themſelves ſo averſe to Authority, without Reaſon. ——'Tis from Experience then, both of others and themſelves, we are to argue with 'em. Accordingly, we ſay that Man was made with a Dependance on, Subſerviency to, and Image of God; as Beaſts bear the ſame relation to Man; and add, That this Image will very much explain the nature of the human Soul, and give us ſome of thoſe incommunicable Properties thereof, which no Beaſt can ever pretend to, tho' they have ſome ſort of Image or Reſemblance of them.

We all then then acknowledge, That that adorable Perfection who made the World,

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is Unbounded or Infinite in all his Attributes. We ſhall inſtance in ſome of them, and ſhew the reſemblance our Souls bear towards them, both as to their Extent and Perfection: And theſe are the Knowledge of God, his Power and Sovereignty, and his Juſtice, and love of Order. Now, the Soul has a lively Image or Reſemblance of the firſt of theſe, in its Infinite Capacity, and unbounded deſire of Knowledge, which, whatever the Sea may have, has hardly any Shore to which it may go, and no further; nor can ever be ſatisfied with leſs then an Infinite Object. It has ſecondly, an Image of the Sovereignty and Power of God, in that Empire it has over it ſelf and the viſible World, and that noble Liberty it has towards repreſenting Objects: This Deſire too is inexplicable by all the World, and carries a ſort of an Infiniteneſs in it. Laſtly, It bears about with it an Image of the Juſtice of God, in its natural love to Order; and that Conſcience, which it can never totally efface, but which ſits enthron'd in the Mind, is Abſolute and Sovereign there, can never be forc'd or control'd, but paſſes Judgment within it ſelf, both of a Man's own Actions, and thoſe of all the Univerſe.

Nor is any of this ſuppos'd only, 'tis plain undeniable Matter of Fact, and what all the World muſt acknowledge, if they be either Juſt or Ingenuous.

But none of all theſe Divine Signatures are, that we know of, in Brute Creatures, which are but meer modify'd Matter; nor ought we to grant any Powers in them which cannot be proved and cleared by ſuch Acts as are not equivocal and uncertain. Their Knowledge, if they have any thing can be called ſo, has nothing like Infinite in it, nor ſo much as a Capacity thereunto. 'Tis but the faint Image of Ours, as ours of a Higher; and muſt needs be as dilute and weak, as the Rays of the Sun, when reflected and refracted ſeveral time from one Object to another. 'Tis only or principally for the Service of Man, to whom 'tis of much more uſe than to themſelves: 'Tis limitted one way, for one direct uſe and end. There appears no Conſciouſneſs of it, nor Reflection upon it, abſtractedly conſidered, as we are ſure we have in our own, and can never prove in theirs; and ſo in the other Inſtances mentioned.

The laſt clauſe of the Deſcription is this, [which united with a fitly organiz'd Body, conſtitutes a Man.] As what went before diſtinguiſhed it from meer Matter; ſo this does from meer Spirit, or Angel. ——As for the latter branch of the Queſtion, Whether this Soul be Eternal? If what's already proved ſtands firm, that will hardly be deny'd: For if by Eternal, is intended only Immortal, as I preſume the Queriſt only means; or Eternal *a parte poſt*, as the Schools call it; it muſt unavoidably be ſo, becauſe 'tis Immaterial; for I can conceive no means of its ceaſing to be;

be; because I can have no notion of a Dissolution where there are no Parts, or none without each other.

Quest. 'Do Words express 'things as they are in their own 'nature?

A. Yes, they do; for if our Words express not the Things which we conceive in our Minds, as they are in their own natures, then our Conceptions are erroneous, and our Words improper, or false; and if there be not an adequation of our Conceptions, with the things we Conceive, there can be no Metaphysical Truth in us; which consisteth in the agreement of our Thoughts with the Things, as Ethical Truth doth in the consent of our Words to our Thoughts. Our Conceptions are our internal Words, which represent real Things; and our external Words represent these Conceptions; and, by consequence, they express things as they are in their natures: So *Adam* in *Paradise* gave Names to the Creatures, according to their Natures, and so have wise Men ever since. The Latines call the Sea-Mare, *quasi amarum*, from its Saltness, or Bitterness; for it is so in its own nature.

Q. 'What Gog and Magog 'are; and whether yet to be 'destroyed?

A. If he means that Gog and Magog in the Old Testament, by the Prophet *Ezekiel*, it will not be difficult to know who they are by the Company they keep. In one place they are named together with *Meshech* and *Tubal*, in another, with *Gomer* and *Togarma*. 'Twill be a little too far to seek for *Meshech* in *Muscovy*, or *Tubal* at St. *Ubes* in *Spain*, whom all the most valuable Commentators place nearer; namely, in some parts of the lesser *Asia*. Here then we ought to seek for *Gog* and *Magog*; and 'tis here, namely, in *Cœlosyria*, that *Pliny* himself finds it for us. —— *Hierapolis*, says he, a City in *Cœlosyria*, which the Syrians call *Magog*. —— The same as learned Geographers conclude, which is now named *Aleppo*; in some of the first Ages of the World, the most notorious for Idolatry of any other, and a sort of a *Pantheon* for the Heathen Gods, whence it received its Name. For which reason, the Prophet chuses it to express the Enemies of the Church, which should infest it after its Restoration from *Babylon*; as other Prophets both in the Old and New Testament, make *Babylon* it self the head of the Church's Enemies. These People of *Magog*, *Ezekiel* says, should come up and Besiege *Jerusalem*, and receive a great Overthrow before it; which accordingly happen'd to a tittle some Ages after, when *Antiochus* or *Seleucus*, Kings of *Syria*, under whose Command the fore-mentioned City was, designing to Destroy the Jews, or at least their Religion, lost so many Armies in the War against 'em, and at length their own Lives, by the Hand of Heaven. Some, indeed, think that this Prophecie relates to the same Time with that mention'd in the 20th of the *Revelations*; but the Interpretation already

already brought, ſeems much more natural and eaſie. If the Proponent means the *Gog* and *Magog* ſpoke of in the *Revelations*, which ſhall come up and be deſtroyed by Fire from Heaven; we anſwer it ſeems probable, that by them are meant the whole Colluvies of wicked Men, whom the Devil ſtirs up to diſturb the Church toward the End of the World, a the latter end of the Thouſand Years; which, whatever is meant by 'em, we may undertake (almoſt) to demonſtrate, are not yet paſt; and therefore *Gog* and *Magog* not yet Deſtroyed.

Q. *Is the Soul ſubject to Paſſion?*

A. We never a ſee dead Man quarrelſom, and the Bodies of the Living, are but vivified Clay animated by the Soul, ſo that Paſſion is an action of the Soul. I cannot poſſibly tell what the Queriſt means; he might as well have aſkt, Whether the Soul is ſubject to Life? Or, to ſpeak purer Nonſenſe, Whether the Soul is ſubject to it ſelf? If the Inquirer pleaſe to ſpeak his Mind in ſome other terms, we'll endeavour his further Satisfaction.

Q. 'Whether there be any 'local Heaven, or Hell? And, 'Whether the Fire of the latter 'be Metaphorical, or Real?

A. The Accidents or Properties of the Inviſible World we can know little or nothing of, but by compariſon with things viſible, if not otherwiſe Reveal'd, ſince Reaſon leaves us almoſt entirely in the dark. If there be Bodies in Heaven, it muſt be at this preſent a Place to contain 'em, ſince, according to the moſt intelligible Definition of Place, that and Body being Correlates, mutually ſuppoſe each other. But that there are Bodies there, Revelation aſſures us: For if it ſhould be granted, that *Enoch* and *Elias* either loſt their Bodies, or went no further than Paradiſe; we are ſure that there is a greater than both, who with that very Body wherein he appear'd to *Mary*, now ſits at the Right-Hand of God, till the Conſummation of all things. This for Heaven; but as for Hell, there appears no ſuch reaſon to make it a determin'd Place, becauſe it has no Bodies (that we know of) contain'd therein; unleſs we imagine. and we can do no more, that *Dathan* and *Abiram*, &c. went down into Hell, as well as the Grave; for 'tis not improbable, that there may be vaſt Cavities in the Earth, which ſuppoſing the Shell of it to be a thouſand Miles thick, will be yet of an immenſe Capacity, and may ſerve for the Priſon of unhappy Souls, and be the proper Receptacle of the Damned; and wicked Men, in that ſenſe, as well as what is vulgarly receiv'd, go under the Earth: And if ſo, the Subterranean Fires which we know are there, becauſe they ſometimes make us ſuch unwelcom Viſits from *Hecla*, *Aetna*, and other Volcano's, may be the very Matter which ſhall torment ſuch as come thither — at the Conſummation of all things.

But this is Notion ——what is more certain, is, —— That whether or no the Fire be Real, after the Day of Judgment the Torment will be ſo, unleſs infinite Truth can deceive us. And I can't imagine what any ill Man would get by't, if it ſhould be granted, That the Pains of that State,) and (when Bodies are there, Place too, ſhould be ſo intenſe and high, that our Culinary Fire can only ſerve for a faint Metaphor to expreſs what will infinitely ſurpaſs it, both in Intention and Duration.

Q. 'What is the true mean-'ing of the new Word, *Abdi-'cation*?

A. We have been much importun'd about this Queſtion; and the Queriſt having ſignified in his laſt, That it has been his Misfortune to meet ſome Perſons, who, by their Arguments about it, ſeem uneaſie, and cannot well reconcile the Word and the Action that gave life to its general Acceptation. We therefore, for the Gentleman's Satisfaction, as all others, who (perhaps) may be at the ſame loſs, return this Anſwer:

That 'tis a word as old as the Civil Law, given by the Romans to *Europe*, by which all National differences were decided, as *meum* and *tuum* are now by Common Law. The word *Dication*, according to the Idiom or Propriety of the Roman Language, ſignifies a Promiſe or Truſt, or a Rule by which the Perſon intruſted, was to regulate his Accounts; and he that went contrary to the Dication of his Promiſe, Oath, Truſt, or Commiſſion, was ſaid to Abdicate, or go from the Dication he had undertaken. As for example, in the Roman Militia, If a Soldier petitioned againſt his Commiſſioned Officer, he alway put in the word *Abdicavit meam tetulam*; that is, he hath abdicated my Safety, hath gone contrary to the Tenor of his Truſt, and contradicted my Safety, by putting me upon ſuch unreaſonable and hazardous Attempts. The Roman Hiſtories afford ſeveral adjudged Caſes; to mention one, *Lentulus* was Commiſſioned to Command part of the Army, his Letters were intercepted, and it was proved to the Senate, That *Lentulus* held private Correſpondence with the Enemy, contrary to the Dication or Contents of his Commiſſion and Truſt: Therefore the Senate Voted, That *Lentulus* had Abdicated his Truſt, and contradicted the Safety of the Army: *Lentulus*'s Friends got the Vote put again, Whether he had Abdicated voluntarily, or unvoluntarily; (as the Papiſts and Jacobites now aſk in the Caſe of the late King *James*) The Senate reſolv'd the ſecond time, That *Lentulus* had Abdicated his Truſt, and knew whither to come, to make out whether he had willingly or unwillingly held Correſpondence with the Enemy; but he came not, and they took the forfeiture of his Abdication. Whether the late King *James* had voluntarily abdicated his Truſt, according to the genuine Interpretation of the Word *Abdication*, is foreign

to

to the Queſtion, and has been ſufficiently diſcuſs'd by others.

Q. *Why can an Owl ſee better by Night than by Day,*

A. Light is the medium of Viſibility, and without Light, nothing can be ſeen; therefore the Suppoſition is erroneous, and the Queſtion ought to have been thus ſtated: 'Why an 'Owl can ſee better by a faint 'and imperfect Light, than at 'ſuch time as when the Sun 'ſhines in its full vigor, with-'out the interpoſition of Clouds 'or other intervening Bodies? —— And then the Queſtion will admit of a very fair Solution, *viz.* That ſome Creatures have the Pupil of their Eye very large, and are not ſubject to ſo little a Contraction as is requiſite for a great Light; as Cats, Rats, Mice, Owls, and ſome few more. When as the generality of Creatures are naturally furniſh'd with Pupils or Eye-ſights that will grow greater or leſſer, according to the degree of Light: As for inſtance, when a Man has been in the dark for ſome conſiderable time, and comes ſuddenly into a light Place; or when a Candle is brought into a dark Room, and a Man awakes out of his Sleep, the ſudden Light dazles the Eye, by reaſon the Pupil of the Eye was extended before to co-operate with the Act of Viſibility; nor can the Eye be eaſie, till it has again receiv'd a proper degree of Contraction, for the quality of Light, and a due repreſentation of Objects: This may alſo be farther confirmed by this Inſtance, Cover one of your Eyes, and the Pupil of the other will dilate to ſupply the office of that which is cover'd; uncover that Eye again, and the other Pupil will contract, for the reaſon above, From hence it appears, that the Creatures above-named, being furniſhed with a great Eye, Sights which admit not of a Contraction, proper for great Lights, can ſee beſt in leſſer Lights; yet they cannot ſee at all, where there is no Light.

Q. 'Why are there greater 'Eruptions in Mount *Ætna* in 'ſtormy Weather, than at other 'times?

A. From a ſtrife betwixt contrary Elements; Water and Fire put together, will never ceaſe fighting till one of 'em has got the upper hand. It may be a uſeful Digreſſion, not altogether foreign, to give you an Inſtance of the Contrariety of other Elements —— Take an Arrow and hold it over the Flame of a Candle, where the Body of the Flame meets with the Arrow, it has not that effect upon the Arrow as the extream parts of the Flame; the reaſon is, the extremity of the Flame meeting with the Air, both Elements ſtrive to retain their own Nature; and therefore the extream Flame acts with greater violence, and conſequently has a greater Effect on thoſe parts of the Arrow: Hence it is, and from ſuch other Experiments, that ſome have (and not improbably) believed, that the Element of Fire is moderate, and that a Man might live in it, if it were not too much rarified for Reſpiration.

Q. 'Whether a Man that is 'turned out of his Employ, 'and expoſed to Neceſſity with 'a Wife and Children, may 'not lawfully revenge himſelf 'on his Supplanter to regain 'his Poſt, rather than ſuffer 'himſelf, his Wife and Chil-'dren to ſtarve?

A. The Enjoyment of any things got ill, is a greater Curſe than the want of the thing ſo enjoyed. 'Tis not an Eſtate can make me Happy, but the good uſe of it; and the Happineſs conſiſts (I mean all we can expect in this World) in the Reflections of Vertuous Actions done, with the hopes of following Rewards. It is inconſiſtent with the Nature of the Divine Eſſence to ſanctifie an ill Action to good ends, and therefore has commanded *we ſhould do no Evil that Good may come of it*; and if God won't make us Happy in an ill way, we cannot expect the Creature ſhould. We are forbid to kill without Limitations or Preſidents of this Nature; he then that diſobeys, forfeits his Dependance, by acting of himſelf; and he that will be independant, and run from the Providence of God, will find himſelf at a loſs to ſpeed better elſewhere, or how to diſpoſe of himſelf. I ought to endeavour well, and leave the Succeſs to God, who often redreſſes our Miſeries when we think they are moſt deſperate. "I take "great Pleaſure (ſays the 'Author of *Religio Bibliopolæ*, "p. 17.) ſometimes to find my "ſelf entangled in Difficulties "and Dangers, out of which "I have no ſkill to extricate "my ſelf. I never think my "ſelf ſafer than in ſuch a La-"byrinth of thwarting Events "as no Clue of my own Rea-"ſon or Experience can lead "me out. 'Tis then I can be "Chearful and Triumph, know-"ing my Deliverance is near "at hand. And herein lyes "the Quinteſſence of my Com-"fort, that I am thus parti-"cularly and demonſtratively "aſſured of the Divine Favour "and Protection, ſince nothing "below a Miracle of Prudence "could untye ſo knotty a Jun-"cture of Affairs. The Queriſt muſt meet with this Anſwer publickly, therefore has taken the ſureſt way to be found out, if his Supplanter is killed, and he regains his poſt by Murder.

Q. *Whether of the two is the more ſerviceable Weapon, the Gun or the Bow?*

A. I confeſs the Arguments of the Gentleman who propoſes this Queſtion, the Judgment of ſome not contemptible Writers, the Experience of former Ages, and perhaps as much as any, a natural Fondneſs towards that Ancient Weapon, by the help whereof our valiant Anceſtors have won ſo many Famous Victories, would incline rather to the latter than the former. In effect our Hiſtories tell us that our Bowmen and Archers had generally the greateſt ſhare in our Ancient Victories, they being ſome of the beſt and ſtrongeſt in the World: That of *Agincourt*, wherein we fought with more than ſix times our Number, was almoſt

moſt entirely owing to the Gray-gooſe-wing; it being a whole Body of Archers who let drive their whole flight together on the Flank of the *French* Horſe, which got us the day. The *Parthians* alſo, 'tis true, ſeldom fought the *Romans*, but they gave 'em enough on't, and their main Excellency and chief Strength were their Archers. 'Tis further own'd by all who underſtand it, that one Archer ſhall deliver ſix Arrows ere a Muſqueteer can charge or diſcharge: That a flight of Arrows in the Air are a terrible thing, no part of the adverſe Army being ſecure, but all expecting where the deadly ſhower will light. Agen, a Muſquet much oftner fails than a Bow, nor is a Bullet ſo troubleſome in the Body as an Arrow, nor appears half ſo terrible. To conclude, were it not that the World has generally diſus'd this way of fighting, who are ſeldom guilty of forgetting the beſt Methods for deſtroying one another, we ſhou'd abſolutely conclude for the Bow in all Caſes, and at leaſt venture to affirm, that againſt Horſe it ſeems to be a much better Weapon than the other.

Q. *Whether the Soul is born with the Body?*

A. A Queſtion much of this Nature was with great eagerneſs diſcus'd by the Theologick Profeſſors of the *Conimbrick* Univerſity, *viz.* Whether a Man begets a Man; that is, according to their meaning, begets the whole Man, Body and Soul. Some argued that Man did ſupply Matter, out of which Man was made; but this was confuted, as limitted only to ſucceſſive Body, and backt with this Inſtance, that he that finds Matter for a Statue is not the Maker of that Statue, but the Artificer: Others, and with 'them moſt Philoſophers, aſſerted that Man begets a Man, not only by ſupplying Matter for the Body, but by preparing that Matter to receive the Form, and ſo by a kind of prolifick Vertue to make the Phyſical Compoſition of Body and Soul; but this Opinion was at laſt thus confuted, Preparation of Matter is a Change of Quality, but Generation is no Change; again, Generation is a ſimple Act, not a mixt, Preparation goes through ſeveral Changes. Others aſſerted Man begets Man, not by giving him Form, but by his ſeminal Power, begetting the ſenſitive and vegetative Soul, but the defects of this appeared at firſt ſight, ſince the rational Soul was wanting, which the Father muſt communicate to beget a Man. At laſt all the Theological Diſputers agreed, that Man does truly beget a Man, although the Soul is created by God; not becauſe he ſupplies Matter, or prepares the Body to receive the Soul, 'or becauſe he gets the vegetative or ſenſible Soul of his Child, but becauſe when Man generates, there is that very Action in which the Rational Soul is ſubſtantially united to the Body or Matter which informs and animates the whole Maſs. This confirms our Opinion of the Soul and Body being Co-exiſtent: See *Vol.* 1.

Q. *Whether Inceſt be* malum in ſe?

A. The higheſt ſort of Inceſt, that between immediate Superiors or Inferiors, is undoubtedly ſo, becauſe never diſpenſed with by God upon any occaſion that we e'er read of. That between Equals may ſeem otherwiſe, becauſe in a few Inſtances permitted by him; yet in general alſo forbidden from the higheſt Reaſon, namely, the ſecurity of Families, and preventing thoſe Inconveniencies which would otherwiſe unavoidably follow, and which may eaſily be gueſt. But after all, thus much is certain, though God may permit in ſome Caſes ſuch Infractions, no Man on Earth muſt ever pretend to do the ſame.

Q. 'Whether objective Goodneſs conſiſts in the Agreement 'between the object and rational Nature, and formal 'Goodneſs in the Conformity 'between the Act and the 'Rule of Manners?

Q. 'Whether Philoſophical or 'Moral Sin be a Humane Act, 'diſagreeing from rational Nature or right Reaſon; and 'Theological or Mortal Sin a 'willing Tranſgreſſion of the 'Love of God?

A. Were all the Gentlemen whom we are willing to oblige by anſwering any of their reaſonable Queſtions, as importunate as he who ſent these two juſt mentioned, both the Bookſeller and Authors concerned in this ORACLE would have a very ill time on't. He ſeems very angry too, and talks of taking a Courſe if his Deſires were not ſpeedily ſatisfied.—— 'Tis hoped he means not a Courſe in Law, unleſs he's reſolv'd to fight with a *Fobannes in Nubibus.* All we think fit to adverti ſe him in this Matter is, That for our Words ſake and the Publick, his private Deſires ſhall be now ſatisfied, and yet he's ſtill left at Liberty to take his Courſe as he thinks convenient.

For the Queſtions themſelves we meet with 'em both in the Hiſtory of *Europe* for the Month of *December* 1690. p. 159. and 160. as condemned by the Pope, the firſt as Heretical, the laſt as Scandalous and Erroneous, though they ſeem ſo injur'd in the Tranſlation, or by the Original Print, that it's a hard matter to make Senſe of 'em, or know what they drive at. But without minding the Holy Fathers Thunder, we'll enquire into the firſt.—— In which, by Objective Goodneſs, I ſuppoſe they mean the Goodneſs of the Object, or a ſort of Metaphyſical and Tranſcendental Goodneſs; the Eſſence whereof I ſee no Abſurdity in placing in Aptibility, Conformity, or Agreement; but this not only with Rational Nature, but with Senſible too. By formal Goodneſs I ſuppoſe is meant here moral Goodneſs, implying a Conformity to a Law or Rule of Manners, which appears ſo much the very Notion of the thing, unleſs the Terms are miſtaken, that I ſee not how it can be deny'd.

For the laſt Queſtion.——*Whether Philoſophical or Moral Sin be a Humane Act*, which diſagrees from

from rational Nature and right Reaſon; Theological or Moral Sin a willing Tranſgreſſion of the Love of God; Law, I ſuppoſe, it ſhould be; for I know not what Senſe to make of Tranſgreſſing Love; I think the Term of Philoſophical Sin, for a Humane Act contrary to right Reaſon, meaning I ſuppoſe in relation to Manners, is proper enough.—And that a more wilful Tranſgreſſion of God's Law, when actually premeditated, may without Nonſenſe be called Theological Sin, tho' it ſeems a very odd ſort of Expreſſion. In this appears no Difficulty, but the main Queſtion ſtill follows, which the Queriſt never takes notice of, and therefore it concerns not us to examine it, namely, "Whether this Philoſophical "Sin, as they call it, be any "Offence againſt God?

Q. *Whether the Womans Condition in Marriage be not worſe than the Mans?*

A. That's much as ſhe manages it. Nature has generally given the Fair Sex Art enough, (if that don't look like a Contradiction) by which if either ſhe her ſelf, or Cuſtom, or Law has given ours any Advantage, they may if they pleaſe recover more than their own agen. In Child-birth only they have without doubt much the heavier part of the Load now, as of the Curſe formerly; and they have much more Reaſon to wiſh the World might propagate like Trees, than Man has to deſire any ſuch thing, tho' one of our own Sex firſt ſtarted that odd Whimſy.

Q. 'Whether the Jewiſh Cu-
'ſtom of obliging all Perſons to
'Marry at twenty five Years of
'Age, or elſe debarring 'em
'from Publick Employment,
'were not unjuſt?

A. Suppoſing any ſuch Cuſtom, I think it ſo far from being unjuſt, that 'tis rather highly commendable and imitable; not for the ſame Reaſon that the curtail'd Fox would have fain brought the reſt of his Brethren into the ſame Faſhion, but for the good of the Commonwealth, in he Multitude of whoſe People as well as Counſellors, there is both Safety, Strength, and Honour. There is ſcarce ſuch a thing as a uſeleſs Mouth in a Kingdom, for though we ſit intirely eaſier than any of our Neighbours, yet there is not the meaneſt Beggar who ſmokes his Pipe, and drinks his Pot of Ale, but pays the Queens Taxes out of it, and thereby contributes to the Support of the Government. Now were thoſe Hands too employ'd, as well as their Mouths, either in the Manufactures of our Country, or the Fiſhery, or other probable Buſineſs, what a prodigious Advantage would it quickly bring to the Nation? This is grounded upon the ſole Argument of increaſing the Number of Subjects.—But beſides, ſuch a Law would have farther good Effects. 'Twould ſtrengthen a Nation by having ſo many more, ſo firmly obliged to defend it; for if a Man won't fight for his Wife and Children for what will he do it? A married Man is like a Pile

driven into a Bank; he that's ſingle, only like Mud thrown up againſt it; one ſtands to it when a high Tide comes, while t'other is eaſily waſh'd away. Beſides this State makes 'em fitter for Council as well as Action. When Men are married, as we generally ſay, they begin to take up, and fall a thinking in good earneſt, whatever they did before. Bodies Politick conſiſt of Families, and were indeed at firſt nothing elſe; and have ſtill ſuch a Relation to 'em, that one can't ſubſiſt without the other. If a Man would ſerve his Country in his Perſon, let him do ſo too in his Poſterity, and do as much for the ſucceeding Age as his Father did for the preſent. The Philoſophy of a certain late Famous Gentleman, here, to ſpeak Truth, almoſt unhing'd the World; it takes off all Love to a Mans Country, and makes 'em conſider themſelves as perfect Veſicles of the Earth, independent on any thing elſe, as they think their Fore-fathers were. But the ſober part of the World will take leave both to think and act otherwiſe, they'll conſider themſelves as really they are, and not according to ſuch a Whimſical Hypotheſis as ſeems rather Calculated for the World in the Moon, than any Civil Community; not but that they may be ſhort in ſome inſtances of Policy, whereof I think this is one; for why ſhould any Man have it in his Power to do Miſchief almoſt with Impunity, as that Perſon ſeems to have, who enjoys a publick Station without having before by entring into a married State, done little leſs than given Hoſtages for his Fidelity, and bound himſelf to his good Behaviour. If the Batchelors are angry with this Anſwer, let 'em thank thoſe who ſent the Queſtion, nor need we much fear 'em, ſince the married Men are much the ſtronger ſide, and have on their ſide as good as all the Burghers of *Europe*.

Q. *Whether moſt Matches in this Age are not made for Money, and whether they are not generally* Smithfield-Bargains?

A. I don't admire the Humour of thoſe who either to ſhew their Wiſdom or Ill-nature, are always railing at the preſent Age, and admiring the former; and therefore affirm that both in this Age, and all other ſince the Golden One, (if any can tell where to find that) 'tis Gold has been the trueſt *Philtrum* to procure Love, or at leaſt the Chain that has tied Perſons together without it. But then that Marriages thus made, may be properly ſtiled *Smithfield-Bargains*, is I think a Miſtake; for there you ſee your Horſe rode about, ſee all his Paces at leaſt, if not all his Humours; and yet more, if you are not a Fool of a Jockey, will ſee his Saddle taken off before you buy him. But when you marry a Wife——your Servant!

Q. *Whether 'tis convenient for a Lady to marry one ſhe has an Averſion for, in Obedience to her Parents*?

A. Undoubtedly 'tis not convenient, but the Queriſt intends

tends Neceſſary; we anſwer, 'tis by no means ſo. Parents are not to diſpoſe of their Children like Cattle, nor to make 'em Miſerable becauſe they happened to give 'em Being; they are indeed generally granted a Negative Voice, nor am I ſure that will always hold, if they are ſignally Unreaſonable, if they have given Permiſſion or Connivance before, and after Engagements too deep to be broken, wou'd endeavour to retract it: But that they have an irreſiſtable deſpotical, poſitive Vote, none but a *Spaniard* will pretend, and I'm ſure our *Engliſh* Ladies will very unwillingly grant.

Q. *What way ſhall a ſhame-fac'd Virgin take to let a Perſon know ſhe Loves him?*

A. If the Lady who propoſes this Queſtion has either Hands or Eyes, ſhe need not be taught how to uſe 'em, unleſs her Spark is a Fool, or Blind, or never leads her.

Q. 'I have a certain Know-'ledge of a thing that hap-'pened not long ago—— A 'Gentleman having been Rob-'bed, ſuſpected a Servant of 'his, who being innocent ſuſ-'pected another, and to be ſa-'tisfied, and clear himſelf, he 'went to a *Sorcereſs*; as he was 'going, he was met by a Fe-'male as he believed, who d-'dreſs'd him thus; I know 'whether you are going, come 'along with me, and I will 'ſhew you who has robb'd your 'Maſter of his Money; the 'Servant went with her, and 'ſhe ſhew'd him the Shape of 'the Thief; with which he 'was ſo ſurpriz'd, that he died 'of the fright in three or four 'Days: Query—— What is 'your Opinion of this?

A. This comes from the Author of the 44 *French* Queries; I could wiſh he had been particular in his Circumſtances of Time and Place, and then the Relation had been very entertaining, but however, becauſe he has made an Amends in ſtating the reſt of his Ingenious Queſtions, We anſwer, our Opinion is, That 'twas either the Devil himſelf, who is never idle in ſuch Caſes, unleſs reſtrain'd by an over-ruling Power, or at leaſt ſome Witch or Female Factoreſs of the Devil, who receiv'd both Intelligence and Power for the young Man's unhappy Information: As to his Death by a Fright, 'tis ordinary, and thus effected: The Object (I mean the ſtrange Diſcovery of the Thief) being repreſented to his Senſes, and the Senſes conveying too great and ſudden a Prodigy for the Underſtanding to comprehend, the Heart Sympathiz'd, and was oppreſs'd with the Confuſion; now the Heart being the Seat of Life, Nature for the Preſervation of its own Frame call'd in the Blood to its Aſſiſtance, the Circulation of which being either too violent, or not coming ſoon enough, the whole Frame ſuffer'd too great a Shock for a Reparation, Mortality always ſeizing where Irregularities and Diſcompoſures of Nature prepare the Object.

Q. 'What

Q. 'What places of Scripture, or other primitive Authors, do Cenſure Aſtrology as ſinful?

A. The Author of the former Queſtions of this nature, having declin'd the Title of an Aſtrologer, tho' not of an Admirer of ſome Inſtances he has had in Horary Queſtions, and deſiring to have no further Arguments about this Matter, but what are deducible from Sacred Writ —— We ſhall, after our Confutation of the whole Body of Aſtrology by undeniable Inferences, (Vide *Vol.* 1.) add ſuch Texts in Sacred Writ, as will give the Gentleman his full Satisfaction, ſince the twelve Books of *Aulus Gellius*, *Pererius*, and *Picus Mirandula*, ſignifie ſo little to him, though they ſufficiently confute the firſt Favourer of it amongſt Chriſtians, I mean *Origen*, the Scholar of *Plotinus*; the Texts are theſe, *Deut.* 18. 14, 15. *Iſa.* 44. 25, 26. *Iſa.* 2. 5, 6. *Zeph.* 1. 5. *Jer.* 10. 2. *Eccleſ.* 8. 7. & 10. 14. *Iſa.* 41. 23. 1 *Cor.* 2. 11. *Pſal.* 139. 2. *Act.* 19. 19. All which laid together, and impartially conſidered, I hope, will Proſelyte the Queriſt, and force a Subſcription to Truth and our preceding Reaſons.

Q. 'Whether the Art of Painting Glaſs is different from 'what was anciently practiſed; 'or whether the ancient Art is 'not loſt, particularly in the 'the two Colours of Red and 'Blue?

Anſw. I can, upon my own knowledge, affirm, that Art not loſt, but rather improv'd, having at this time beſpoke two Coats of Arms to be Anneal'd, upon that great ſatisfaction that I received in ſeeing ſeveral things ſo curiouſly done, and comparing 'em with the Antiquate Paintings of St. *Paul's*, which I am alſo ſatisfied were ſuch by ſeveral good Circumſtances. This Art of Painting, with the new Invention of Spot Dyals, lately known to many of the Gentry of *England*, is continued at Mr. *Winches*, a Glaſs Painter in *Breadſtreet* near *Cheapſide*; where any Gentleman may be accommodated to his ſatisfaction, in any Anneal'd Draughts or Effigies whatever, and alſo ſee ſome of that old Glaſs.

Q. 'Whether has Gunpowder or Printing done the greateſt Miſchief to the World?

A. Printing has done more ſervice, and diſſervice too, to the World; not only becauſe 'twas prior in acting, but alſo becauſe its Conſequences reach beyond the Effects of Gunpowder. Again, as the Cauſe is nobler than its Effects, Printing is more prejudicial than Gunpowder, ſince Gunpowder would be ſeldom employ'd in any great Execution, if Printing did not firſt raiſe ſuch Diſputes and Diſtractions as are the Cauſe of it.

Q. 'How may we convince 'the Heathen that our God is 'the true God, and not theirs?

A. There are ſo many Learned Pens have undertaken this Subject, eſpecially that of *Hugo Grotius*, *De veritate Chriſtiana Religionis*, that if it was another Subject, it would ſavour of preſumption to add more; but becauſe

cauſe no Pen can be barren in this great Truth, I will add ſomething (perhaps) not generally obſerv'd: To Obey, to Die, or to be Changed, is inconſiſtent with the Eſſence of a Deity; yet the Sun, Sea, Stars, and all the 30000 Gods that *Heſiod* muſters up, have receiv'd their appointed Orders in Nature, which have been alter'd, inverted, and ſometimes deſtroy'd by their Author, which we may call God, Nature, or what we pleaſe; and this is the God we acknowledge. Again, That an Ox, a Cat, an Onion, *&c.* (which have been worſhipped for Gods) could not appoint their own Being, is certain from this Reaſon, That they could not act before they had a Being; and it would be againſt their Nature to invert, alter, or deſtroy their own Nature; which confirms the preceding Hypotheſis.

Q. 'What is the cauſes of 'Winds, and whence do they 'come, and whether do they 'go.

A. We read that the Heathen pictured *Æolus*, the God of Wind, ſtanding at the mouth of a Cave, having a Linnen Garment girt about him, and a Smiths Bellows under his Feet; at his Right-hand ſtood *Juno* covered with a Cloud, putting a Crown upon his Head, as having given her Kingdom to him; and on his Left-hand ſtood a Nymph up to the middle in Water, which *Juno* gave him to Wife; which Image is very ſignificant of the Nature and Cauſes of Winds, *viz.* That that they are the product of Water rarified.

Q. 'Whether a Stone, Bul-'let, or other heavy Body, let 'fall from ſome high Place into 'a Ship when under Sail, will 'fall in a Perpendicular Line, or 'will obſerve the Motion of the 'Ship, and fall in the ſame 'place as it would if the Ship 'had ſtood ſtill?

A. Every thing tends to its Centre; this is granted on all hands; but how effected, we ſhan't diſpute here, deſigning to reſerve the Operations of all the Elements, their Natures and Changes, for an entire Syſtem by it ſelf, which ſhall be added to one of our Volumes: Therefore to the Queſtion, Every Body ſeeking a Centre, and the Air being not the receptacle of ponderous Bodies, (the great Body of the Earth excepted, whoſe Centre is in it ſelf) either the Terraqueous Globe, or the Ship muſt be the Centre; but it can't be the Ship, no more than any moving Body on the Land; becauſe the Ship it ſelf is dependant, and ſeeks its Centre; which it would attain, if the Water and its own ſhape did not conſpire to keep from it. Now, that which ſeeks a Centre it ſelf, can't be a Natural Centre to any thing elſe; and for thoſe that pretend matter of Fact, and their own Experience, that the Bullet will fall in the ſame place, whether the Ship moves or ſtands ſtill, it is an error grounded on the ſwift falling of the Bullet, as well as the Ship's motion, which hinders a true remark for a perpendicular.

We

We ſhall add one other reaſon, which will demonſtrate the fallacy of this vulgar Error ——If the Ship was the Centre for the Bullet, it would follow the Ship, tho' it had ſail'd one hundred Yards before the Bullet began to fall, for a Centre is ſtill the ſame to a nearer or a farther right Line, ——An Example is ——Two Stones hanging in a perpendicular, one of them ten Yards from the Earth, and the other one hundred, they will fall both in one place; now if diſtance changes not the nature of a Centre, (ſuppoſing no intervening Bodies) then a Ship paſs'd by a Bullets perpendicular, cannot be Central, unleſs you will have it alſo Magnetical, which is abſurd, becauſe it has not that power when upon the Earth, as in Launching.

Q. 'The grounds of Friend-
'ſhip being placed by you either
'in Benefits or Inclination,
'Whether will your Deſcrip-
't on of it hold, that it muſt
'be only between two Perſons,
'ſince one of thoſe Cauſes may
'oblige me to one Man, another
'to a ſecond *&c.*

A. Notwithſtanding this, the Deſcription ſtill holds good; and this Objection was there foreſeen and obviated, by granting there might be a partial, tho' not an entire or proper Friendſhip for ſeveral Perſons at the ſame time; and ſo in effect, in common Speech, we call thoſe our Friends who are either related to us, or have obliged us, or we find our ſelves inclin'd to oblige or love them. But then, as has been ſaid, the more Cauſes in this caſe meet together, the ſtronger and more entire will the Friendſhip be which they produce. Thus Benefits and Inclination, where united, will, generally ſpeaking, move more forcibly than where they are ſeparate; as, to uſe a familiar Illuſtration, two Horſes will *cæteris paribus*, Draw more ſtrongly than one. If it be aſkt, whether of theſe two Cauſes are the more powerful, it requires a more prolix diſquiſition than the preſent room will afford it. Sometimes Inclination is the ſtronger; and at others, Benefits: Nor is't eaſie to give a general Rule, tho' Inclination may ſeem to carry it from the other with a generous Man, if we conſider only the part which Intereſt has in thoſe Benefits; yet Gratitude comes in again of that ſide, and reduces things very near an *Equilibrium*.

Q. *What are become of the ſeven Churches of* Aſia?

A. They are now in the Turks Dominions, but over-run with Ignorance, Error, and Barbariſm. Some ſay that the *Waldenſes* and *Albigenſes* are of this diſperſion: But however, amongſt thoſe that we are certain are of this diſperſion, there is this obſervable, That they Excommunicate the Pope for uſurping the Name of Catholick, and Head of the true Church, as do alſo the Greeks.

Q. 'Why doth the Sun at
'his Riſing in the Firmament,
'play more on *Eaſter-day* than
'*Whitſunday*?

A. This

A. This Quſtion being propoſed in Welch, which ancient Language, we muſt confeſs, none of us have the happineſs to underſtand, we have been forced to make uſe of an Interpreter; and taking it for granted he has not injur'd the ſenſe of it in the Tranſlation, we thus reply.

That the matter of Fact is an old, weak, ſuperſtitious Error, and the Sun neither Plays nor Works on *Eaſter-day* more than any other. It's true, it may ſometimes happen to ſhine brighter that Morning than on the preceding or following Days; but if it does, 'tis purely accidental. In ſome parts of *England*, they call it —— *The Lamb Playing*, which they look for as ſoon as the Sun riſes, in ſome clear Spring or Water, and is nothing but the pretty Reflexion it makes from the Water, which they may find at any time, if the Sun riſes clear, and they themſelves early, and unprejudic'd with Fancy.

Q. 'Since in your Adver-'tiſement you make it known 'that a Chyrurgeon is taken in-'to your Society, I have thought 'fit to propound the following 'Queſtion, withal aſſuring you 'the matter of Fact is true. 'A Sailor on board the Fleet, 'by an unlucky Accident, broke 'his Leg, being in Drink, and 'refuſing the Aſſiſtance of the 'Surgeon of the Ship, called 'for a piece of new Tarpauling 'that lay on the Deck, which 'he rolled ſome turns round 'his Leg, tying up all cloſe 'with a few Hoop-ſticks, and 'was able immediately after 'to walk round the Ship, ne-'ver keeping his Bed one Day. 'I would know whether the 'Cure is to be attributed to 'the Emplaſtick nature of the 'tarr'd and pitch'd Cloth bound 'on ſtrait with the Hoopſticks, '*&c.* or rather, Whether it 'may not be ſolved according 'to the *Carteſian* Philoſophy?

A. Des Cartes has leſs to do with this Queſtion than *Copernicus*, who in a Drunken fit, by the Courſe of his Brain, found out the great Secret of the World's turning round; and ſo might our Drunken Sailor be inſpired with this Novel way of curing himſelf: But to the Queſtion——If the leſſer Focil was only broken, he might not be decumbent one Day; the greater (his Head being pretty light) being able to ſupport his Body: But if both the Bones were broken, he could not ſtand, unleſs the Splinters that were tied round his Leg came below his Heel, and reſted upon his Ham, which would take away that Weight the Leg would otherwiſe bear: Beſides, the Tarpauling is a good Categmatick, which, with a ſober and a regular Diet, might ſucceed, though 'tis no Rule to walk by.

Q. *What is the true meaning of the word* Superſtition?

A. Supra, or *ſuper Statutum* in Civil Law, it comes from beyond or above the Statute; in Divinity, it means a neceſſary Obſervance of thoſe indifferent things which God has neither Commanded nor Forbidden; as for inſtance, 'Tis Superſtition to believe the wearing a Surplice

in

in Religious Worſhip, a Sin, becauſe God has not forbidden it; and 'tis Superſtition to believe the not wearing it in it ſelf a Sin, becauſe God has not commanded it; and ſo in Meats, Times, *&c.*

Q. *Which is the moſt Ancient and Populous Nation in the World?*

A. China bids fair for the former, and clearly carries the latter, by many Millions, againſt all the World. They are at leaſt as Ancient as the *Chaldeans* and *Egyptians*, and deduce their authentick Records from a very few Years after the univerſal Deluge; whereof, and of *Noah* himſelf, it may be more than Fancy, ſhould we affirm, their eldeſt Books contain very clear and diſtinct Notices; their firſt Monarch, *Fohi*, bidding much fairer for *Noah*, than ever the Italian *Janus* did, the acknowledging him for the firſt King and Father of their Nation after the great Deluge; and what's more remarkable, tells us, That he firſt reform'd 'em from drinking the Blood of Beaſts——The abſtaining from which, all Men know was one of the Precepts of *Noah*, beſides other paſſages too long to be inſiſted on. This may alſo be probably proved from the great progreſs of Arts and Arms amongſt 'em, eſpecially thoſe which are the unqueſtioned effects of long Experience; ——Navigation, the Compaſs, Printing, Guns, Sculpture, and Architecture, beſides many other uſeful Inventions, having been time out of mind, and ſome of 'em in great perfection, common among them. For their Number, we ſhould find it a difficult matter to believe the account the Fathers give us thereof, were it not deduced from the authentick Records of that Country, atteſted by all who write on the ſame ſubject, and that, or ſomething near it, even by Proteſtants who have Travelled thither: (vid. Dutch Embaſſy.) The Royal Society, who I ſuppoſe have it out of Father *Magellans*, becauſe ſeveral other of their Accounts agree with his, tells us, the Number of the Subjects of that Empire amount to Fifty odd Millions; reckoning only the Males, and of thoſe, only ſuch as live on the Land; whereas 'tis notoriouſly known they have many Millions (perhaps more than half as many as are on the Land) who live only upon the Water, are Born, and Bred, and Dye there. Nor will this Number ſeem ſo prodigious, if we conſider how vaſt a Tract of Ground they poſſeſs; 'tis at leaſt 1380 Italian Miles, which are very near the Engliſh in length; and at the largeſt computation 1800, the firſt reaches to 23 Degrees of Latitude, the latter to 30, and wants not more than a 3d part of the ſame breadth; from whence, without the help of Weekly Bills, it might be no difficult matter, allowing ſo many for a City, and ſo proportionable, to give ſome gueſs at the probability of ſo vaſt a Number of Inhabitants.

Q. 'Why the Water on one 'ſide *Kingſton-Bridge* runs al-'ways one way, and the other 'according to the motion of 'the

'the Tide; and what's the 'Cauſe of the Tides Moti-'on?

A. No doubt that one way is downward, according to the Natural Motion of the Current, tho' not expreſs in the Queſtion.—— I ſuppoſe then, (having never ſeen the Place) that there may be ſome Headland jutting forth below the Bridge, which may break the Force of the Tide in its flowing, and conſequently give the Stream Liberty to continue on that ſide in its uſual Motion; but the other ſide having no ſuch Defence, the Tide has its full Power there, and gives that part of the Stream ſuch a Motion as it ſelf has, at leaſt as to the Surface and upper parts of the Water. If this won't do, the Eddy may lye on that ſide where it always runs the ſame way; and we ſee daily in the *Thames*, that when the Tide comes in, it runs quite contrary ways by the ſides and the middle. As for the Reaſon of the Tides Motion, ſomething has been formerly endeavoured on that Head, according to the commonly receiv'd Hypotheſis.

Q. *Why does the Fruit of a Tree in Grafting always take after the* Cion, *and not after the* Root?

A. The Juice which aſcends from the Earth for the Trees Nouriſhment, is the ſame in all Trees; but the particular Fruits, and their different Formation, ſeem to depend on the internal Diſpoſition of thoſe more immediate Parts from whence they are produced. Thus we commonly enough ſee not only very good Fruits rais'd from a Thorn, and good Apples from a Crab-ſtock: But what appears yet much more ſtrange and diverting, ſeveral ſorts of Fruits, Pears, Apples, Plumbs and Cherries on the ſame Tree, which ſeems evidently to demonſtrate that thoſe particular fine Meatus's or Channels in the Graft, from thoſe Juices which the Root receives from the Earth according to their own Nature, and thence produce their own proper Fruits, as Seals, or rather Moulds inſtamp ſuch Impreſſions on a large piece of Wax, not as it had before, but as they themſelves repreſent.

Q. 'Whether an unmarried 'Perſon ought to pray for a 'Husband or a Wife; and if 'it be a Duty, whether it is 'not a Sin to neglect it?

A. If it be a Duty, 'tis a Sin to neglect it; and whether it is a Duty or no, you muſt conſult the Conſtitution of Nature, the Ends you deſign by it, as your own Gratification, or a Subſerviency to a better anſwering the End of your Creation, I mean the Glory of God. I know not which of theſe, or what other Ends you may propoſe to your ſelf; but this I am ſure, that every Perſon deſigning to enter into that State, ought to beg the Aſſiſtance of Heaven as to a Choice, in a matter of ſo great Moment, as always the Happineſs of this World, and ſometimes that of the other, depends.

Q. *What*

Q. *What is the Reason that the Voice of Women is more shrill than the Voice of Men?*

A. Not from the inequality of Organs, (as some suppose) some Men being every way less Proportioned than Women; as also because Men are no less Organiz'd after Castration, and yet their Voice will then be changed. I can meet with no better a Reason amongst the Naturalists, than an inequal Diffusion of the Spermatick *Aura*; which is also the Cause of that we call Rankness, or a strong offensive sort of a Taste or Smell of Flesh in Bulls, Rams, Cocks, &c. above Oxen, Weathers, Capons, or the Females of those Kinds. From this Reason *Hermaphrodites* generally speak in two several Tones. A Boys Speech inlarges at his *Puberty*, which generally happens about sixteen or seventeen, and an *Eunuch* loses his Masculine Voice when he loses that which causes it.

Q. *How are Eels produced, and whether have they any heat?*

A. Not by the usual Methods that other Fish (if they may be call'd so) are generated by, Spawning and Smelting; but thus——As the Sun by its periodical Influence and Circulation does reduce into act that innate Seminal Vertue and Power which the Earth has to produce Grass, Shrubs, and other Things, in such Places where Buildings have stood for many Ages, and afterwards Dilapidated, and become Ruinous, without the help of any Persons sowing the Seeds of Grass, &c. there; so the Sun may by its Influence act upon Water only, to a Production of Eels, as those innumerable sorts of *Aqueous Insects*, and Vermin. This is an Experienced Matter of Fact; first as to Eels, as the inquisitive Vertuoso's in a Microscope found out, and is also to be seen by a Spoonful of Rain-water, which in three Days time, by the heat of the Sun, will produce thousands of small Eels. As to the second, of *Aqueous Insects*, 'tis observable, that a new Pit dug for Water, will the first Summer be innumerably stock'd with 'em: As to the other part of the Question, about their having heat, we answer affirmatively, that every thing that has an innate Power of Motion has also Heat, Motion and Heat being inseparable, as we shall quickly have occasion to speak more largely of; tho' we deny not but that an Eel as well as other Fishes, (some of which are warmer than others from a greater or less Activity) are colder than those Creatures that live upon Land, by reason of the Quality of their Element, every Element striving to reduce every thing in it to a Similitude with its self, if not in Substance, yet in Accidents, of which Cold is one.

Q. 'Supposing it to be possible for a great hole to be made quite through the Diameter of the Globe of this Earth, and that a Millstone, or some other ponderous Body were thrown into it, Whither would the said Millstone fall?

A. Its

A. Its own force would drive it beyond the Center of Gravity, or middle of the Earth, perhaps for ſome hundred Miles; when its force being ſpent, and not finding its Center there, it will fall back again towards us, beyond the Center for ſome Miles, and ſo return again, falling backward and forward, till its Force being ſpent, it would hang juſt in the middle of the Earth.

Q. *Whether is be proper for Women to be Learned?*

A. All grant that they may have ſome Learning, but the Queſtion is of what ſort, and to what Degree? Some indeed think they have Learn'd enough, if they can diſtinguiſh between their Husbands Breches and another Mans: But thoſe who have no more Wit than this comes to, will be in danger of diſtinguiſhing yet farther, or elſe not at all. Others think that they may pardonably enough read, but by no means be truſted with Writing; and others again, that they ought neither to Write nor Read. A Degree yet higher, are thoſe who would have 'em read Plays, Novels and Romances, with perhaps a little Hiſtory, but by all means are for terminating their Studies there, and not letting 'em meddle with the Edge-tools of Philoſophy, for theſe wiſe Reaſons, becauſe forſooth it takes 'em off from their Domeſtick Affairs, and becauſe it generally fills 'em too full of themſelves, and makes 'em apt to deſpiſe others. For the firſt, it's true enough, that for the generality of Women it holds, who being obliged either to get their Livings by ſome induſtrious Employ, or ſtick cloſe to Domeſtick Affairs, ſuppoſing her Miſtreſs of an ordinary Family, can neither have time nor means to acquire ſuch Learning, or preſerve it when it is once gotten: But this relates not to thoſe whoſe Births and Fortunes exempt 'em from ſuch Circumſtances. For Learning's making 'em conceited, and full of themſelves, 'tis a Weakneſs common to our own Sex as well as theirs: There's few Men who have Wit, Senſe, or Learning, but they know it, tho' often they are ſo Prudent to conceal ſuch their Knowledge from the World. On the whole, ſince they have as noble Souls as we, a finer Genius, and generally quicker Apprehenſions, we ſee no Reaſon why Women ſhould not be Learned now, as well as Madam *Philips*, Van *Schurman*, and others have formerly been: For if we have ſeen one Lady gone mad with Learning, we mean a late Famous Counteſs, there are a hundred Men cou'd be named, whom the ſame Cauſe has rendred fit for *Bedlam*.

Q. 'What is the meaning of 'the Preſent Union between 'the Presbyterians and Inde-'pendents? And whether a 'Univerſal Accommodation a-'mongſt Proteſtants may ever 'be expected?

A. The Propoſer of this Queſtion has branch'd it into two Parts, either of which require a diſtinct Anſwer, which we

ſhall endeavour to give him as ſuccinctly (and yet as fully) as may be.

For the firſt, (*viz.*) What is the meaning of the Preſent Union between the Presbyterians and Independents; let him take this Briefly.

'Twas the Honourable Character of the primitive Chriſtians, That they did glory in an undiſſembled Affection, which the fierceſt Storms of Perſecution could not abate; inſomuch that thoſe who were Enemies both to their Perſons and Doctrine, obſerv'd of them, *Videte ut hi Chriſtiani mutuo flagrantur amore: See how theſe Chriſtians Love one another!* And certainly if Chriſtian Unity was ſo commendable a Vertue, when the Church of Chriſt was (as it were) in its Infancy, there is no reaſon why it ſhould be lookt upon with a leſs favourable Aſpect now, when being arriv'd to a greater Maturity, a perfection of Graces cannot be eſteemed unneceſſary to compleat its Luſtre; eſpecially if we reflect upon the ill Conſequences that have attended at a diſunion of Perſons Adoring the ſame Deity, and profeſſing the ſame Faith in all Ages and Places in the World.

All Diſunion in Religious Worſhip, is founded upon a Difference of Opinion, either in things Fundamental, or things Circumſtantial: Now, as 'tis highly culpable to be circumſtantial in Fundamentals, ſo 'tis equally abſurd to be fundamental in Circumſtantials. We frequently perceive, that paſſionate Diſputes darken our Reaſons, but ſeldom that they enlighten our Underſtandings; and 'tis no ſmall Step towards a Friendſhip, to manage a Controverſie with Moderation; for in all Conteſts of this nature, that Pacifick Spirit which the Goſpel requires, (founded upon Humility) ought to be extended to its utmoſt Latitude.

We find it recorded in Hiſtory, as a glorious inſtance of Self-conqueſt in *Ariſtippus*, that having been engag'd in a Quarrel with the Philoſopher *Æſchines*, (tho' perhaps imagining himſelf in the right) he came to Petition for a Reconciliation; yet adding, that being the Elder Man, he ſuppoſed it the duty of the other, who was his Inferiour, to make the firſt Step towards it. But *Æſchines* replied, By this I am ſenſible of your Superiority, not in Years only, but in Wiſdom; in that when I began the Feud, You are the Perſon that ended it.

Theſe now United Brethren, the *Presbyterians* and *Independants*, have imitated *Ariſtippus*, in making equal advances to demoliſh that Partition Wall of Diſunion, which a long time has been the ſubject of ſo general a Lamentation; and this have they done not for any private ends, or by-reſpects, but only to Analogize themſelves to thoſe bleſſed Spirits compoſing the Church of Chriſt above, in whoſe Hearts perfect Love and Unity are the moſt predominant Affections. To conclude then, they having before differed chiefly in point of Eccleſiaſtical Government, and Con-

Congregational Worſhip, their Aims and Intentions are now (if we may believe their own Words,) to be Debtors to each other in nothing but Love.

Now for the Second Queſtion, Whether a univerſal Accommodation amongſt Proteſtants may ever be expected, we think not ſo rightly ſtated by the Queriſt, as if he had aſk'd whether it might ever be effected? However, being a more comprehenſive Queſtion than the other, it will require a ſuitable Anſwer; in giving which, we hope, Prolixity will not be look'd upon as burdenſome.

We ſuppoſe (without the Cenſure of paſſing a raſh undelibetate Judgement, ſubmitting to thoſe who are endued with better Underſtandings) we may reſolve it in the Affirmative, that it may be not only expected, but effected, if Providence ſo pleaſes, eſpecially ſince the Truth of our Aſſertion is Corroborated with ſuch a Cloud of Witneſſes.

To anſwer this, we ſhall therefore lay down divers Poſitions, illuſtrating and clearing the Matter in Queſtion, to which many eminent Divines and others of the Church of *England*, (Men no leſs Eminent for the Piety of their Converſations, than Remarkable for the greatneſs of their Learning,) have given their Suffrages, as we ſhall prove out of their own Writings; and then as a *Corrolary* ſub-join the Feaſibility of it by way of Inference from the Premiſes.

To begin then, and demonſtrate, that 'tis a great Abatement of our Rancour, and no ſmall ſtep towards an Accommodation, when we believe our Adverſaries to be God's Friends; we ſhall borrow the Words of Reverend Dr. *Cave*, (whom the Lives of the Primitive Fathers have rendered ſo Illuſtrious) in his Goſpel Preach'd, *p.* 98. "Many of the "Presbyterian Perſwaſion, (*ſays* "*he*) are not only Sound and "Orthodox in the main Arti-"cles of the Reformed Reli-"gion, but Learned and Able "Defenders of it, zealous Pro-"teſters againſt all the horrid "Wickedneſs of this Day, "(*ſpeaking of the* 30*th of* Jan.) "and active Inſtruments in "bringing home our Baniſh'd "King.

We ſhall from the Words of Learned Dr. *Sherlock*, ſhew you, that though 'tis the property and practice of Papiſts to exclude thoſe from Heaven who are not Members of their Communion, yet Proteſtants allow ſuch equally capable of Salvation with themſelves, if right in the main, though they do not comply with their ſuperadded Modes of Worſhip. Dr. *Sherlock* in Rel. Aſſem. *p.* 96. "Others (*ſays he*) are ſcanda-"liz'd at the great variety of "Religions; but if Wiſe, ſee-"ing there is ſo much Diſpute "which is the true Religion, "they would uſe the greater "Diligence and Honeſty to find "it out, and hope that God "would pardon thoſe Miſtakes "which are meerly the Errors "of their Underſtandings, when

" they offer unto him a Pious " and Devout Soul.

Dr. *Wake* lets us know, that 'tis the generally received Opinion of the moderate Conformists, that most others though branch'd into several Sects, and disagreeing in Circumstantials, are yet united in Fundamentals. Dr. *Wake*'s Sermon on *Rom.* 15. 5, 6, 7. " Our Differences do " not at all concern the Foundations either of Faith or Worship, and are therefore such in " which good Men if they be " otherwise Diligent and Sincere in their Enquiry, may " differ without any Prejudice " to themselves, or any just " Reflection upon the Truth of " their Common Profession.

We shall shew you from the Words of Bishop *Pierson*, that though we differ in less Momentous Things, we are united in one common Summary of our Faith (*viz.* in that we call the Apostles Creed) comprehending all the Truths necessary for Salvation. Bishop *Pierson* in *Pref.* to *Expos.* of Apostles Creed. " The Creed (*saith he*) without " Controversy, is a brief Com- " prehension of the Objects of " our Christian Faith.

Will ye yet admit of the Suffrage and Testimony of another Prelate (if the former be insufficient) and that is Bishop *Andrews*, from whose words we shall make it obvious to every common Understanding, that most of our Quarrels have been founded upon things indifferent, and that scarce any of the sober Conformists ever assum'd the Liberty to censure their Dissenting Brethren, for asserting Heretical and Damnable Positions. Bishop *Andrew Cited in Append.* to the 3d. *p. of Friendly Deb.* " Let but Obsti- " nacy and Perverseness be " wanting, it will be not Heresy; and if it be Heresy, being about a Point not of " Faith, but of Dispute, whether Episcopacy be a distinct " Order from Presbytery, it " will not be amongst those " things that St. *Peter* calls " Damnable Heresy.

The Reverend Prelate of *Armagh*, *Holy Usher*, does almost in *terminis* deliver it as his Opinion, that the Doors of the publick Assemblies ought not to be shut against such whose Offence is only to be guilty of lesser Errors: And his Moderation was none of the least of his Vertues. In his Directions concerning Liturgies and Episcopal Government, he prescribes, " That none might be Excom- " municated but by the Bishop " himself, with the Consent of " the Pastor in whose Parish " the Delinquent dwells, and " that for heinous and scandalous Crimes, joyned with " Obstinacy and wilful Con- " tempt. *Idem. in Lib. 7.* Body of Divinity.

The Celebrated Master of *Trinity* College, that Prodigy of Learning and Ingenuity, Dr. *Barrow* acquaints us, that as it is our Priviledge to be united under one Head, so it is our Duty to unite our selves to one another, in his Sermon on the Epistle to the *Romans*, p. 231, 232. " Pursue Peace with all, " without any Exception, with " Men of all Nations, Jews " and

" and Greeks and Barbarians of " all Sects and Religions, Per- " ſecuting Jews, and Idolatrous " Heathens (as at that time) " Men of all Judgments and " Perſwaſions; neither is there " any evading our Obligation " to this Duty, by pretending " of others, that they entertain " Opinions Erroneous, and con- " trary to Ours, and that they " adhere to Sects and Parties, " which we diſlike and diſa- " vow; that they are not ſo " Vertuous, ſo Religious, ſo " Holy as they ſhould be, or " at leaſt not in a manner as " we would have them,

The Author of the whole Duty of Man, whoſe Modeſty in concealing his Name, is not inferior to his other Excellencies, aſſures us, that mutual Forbearances of one another in Love, is neceſſary amongſt Chriſtians. " The leſſer Differences " (*ſays he*) in Opinion may be " born with on both ſides, and " muſt not the leaſt abate our " Brotherly Charity to each o- " ther. King *Charles* the Firſt, in his *Eikon Baſilike*, has this Expreſſion upon calling the *Scots*, and their coming in; " Surely " in Matters of Religion thoſe " Truths gain moſt on Mens " Judgments and Conſciences, " which are leaſt urg'd with " ſecular Violence, which wea- " kens Truth with Prejudices; *Idem.* upon the Covenant, *Ejac.* 2. " Nothing violent or inju- " rious can be Religious; which plainly intimates, that as 'twas never the Method uſed by the Primitive Chriſtians, (whoſe Weapons were *Preces & Lacrymæ*) in former Ages, to convince their Gain-ſayers by rugged Methods, ſo neither ought it to be the Practice of the moderate ones. 'Twas a Celebrated Expreſſion of Judge *Milton*, at a Charge (which we our ſelves heard) " that Mo- " deration has made many a " Chriſtian, but Severity never " made any. And 'tis the Expreſſion of Biſhop *Taylor* in his Advice to his Clergy, *p.* 25. " Uſe no Violence to any Man, " to bring him to your Opini- " on, but by the Word of your " Miniſtry, *&c.*

From that great good Man Judge *Hale*, we may learn that even where their Confeſſions of Faith have differ'd, they have entertain'd Peaceable Sentiments for each other, in his *Diſc.* of *Rel.* p. 11. " The wiſe " and ſober ſort of Conformiſts, " (*ſays he*,) know and profeſs " this, that a Man may be a " good and excellent Chriſtian, " under this Epiſcopal, or any " other Form of Church-Go- " vernment.

And that their Deſire has been Peace and Unity, may be eaſily inferr'd from theſe Pathetical Words of that Pious Biſhop *Hall*, in his Works, *p.* 426. " Yea (*ſays he*) let me " beg Peace as for Life, *&c.* " and though our Brains be " different, let our Hearts be " one.

And now to conclude, we ſhall ſhew you that their Practice has been conformable to theſe (above recited) Opinions, from that Celebrated Example of *Ridley* and *Hooper*, which you meet in *Foxe*'s Acts and Monuments, *p.* 121. New

Edition. Theſe two Eminent Lights of the Church having before had ſome diſagreement about the Ceremonial Worſhip, that was then ſtrenuouſly aſſerted by ſome, when it pleaſed God (for the Truths ake) they were both caſt into Bonds in Priſon, they preſently united in the Bonds of Peace, as is evident from theſe words of *Ridley*, " But now, my dear Bro-
" ther, foraſmuch as I under-
" ſtand by your Works, which
" I have hut ſuperficially ſeen,
" that we throughly agree, and
" wholly Conſent together in
" thoſe things which are the
" Grounds and ſubſtantial Points
" of our Religion, againſt the
" which the World ſo furiouſly
" rageth in theſe our Days:
" However, in Times paſt,
" by certain By-matters and
" Circumſtances of Religion,
" your Wiſdom and my Simpli-
" city (I grant) hath a little
" jarred, each of us following
" the abundance of his own
" Senſe and Judgment: Now,
" I ſay, be you aſſured, that
" even with my whole Heart,
" (God is my Witneſs) in the
" Bowels of Chriſt, I love you
" in the Truth, and for the
" Truth's ſake which abideth
" in us, and as I am perſwaded,
" ſhall by the Grace of God a-
" bide in us for evermore, *&c.*
" Farewel, *N. Ridley.*

We ſhall tire your Patience but with one Inſtance more, and that is of Biſhop *Greenham*, who being aſkt by the Lord-Treaſurer *Cecil*, What it was that occaſion'd the Diviſions of that Age? " The fault (ſays he)
' is on both ſides, and on nei-
" ther ſide; for the Godly-
" wiſe on both ſides bear with
" each other, and concur in the
" main; but there are ſome
" ſelfiſh, peeviſh Spirits on both
" ſides, and theſe make the
" Quarrel.

To be brief then, Do we wiſh that which is (or ought to be) the Deſire and Endeavours of all good Men, *viz.* To ſee the Proteſtant Religion flouriſh as in Truth and Peace, ſo in Unity? Then let us endeavour to eſtabliſh an Amneſty, or Act of Oblivion in every one of our Breaſts, totally obliterating whatever general Injuries or perſonal Affronts have been given or received on either ſide; which is the readieſt (if not the only way) to effect ſo glorious a Work as an univerſal Accommodation.

And now to put a period to the Matter, and ſo fulfil our Promiſe, Have we the Word of a King on our Side, the Suffrages of an Archbiſhop, and ſeveral other Prelates, and this alſo confirm'd by the concurrent Votes of a Lord-Chief-Juſtice, and divers eminent Divines? We may certainly be allowed to aver, That an univerſal Agreement among Proteſtants, is very poſſible, if not equally probable; which we lay down not dogmatically, reſerving to our ſelves a liberty of retracting this Opinion whenever we ſhall ſee reaſon to conform to a better; *Nam non erit pudor & meliora tranſire.*

Q. 'Whether is there ſuch a
' thing as a Petrifaction of
' Wood, *&c.* and how is it ef-
' fected?

Inſtances

Inſtances are, ——*Kornman* (*de Mir Mort.*) ſays he ſaw a Body of a Man in the River *Anien*, near *Tybur*, that was petrified; *Titus Celſus* a Patrician of *Rome*, That he had alſo ſeen this Body. There are found upon the Sands of that River, petrified Almonds, Fennelſeeds, and Aniſe, with other things: The Naturaliſts thereabout give this Reaſon, The River ariſes from cold ſulphureous Veins, deriv'd from Subterranean Metals, and therefore by a kind of natural Vertue, it conſolidates and agglutinates all kind of Bodies, as Sticks, Leaves, *&c.* and paſſing over ſolid Bodies, it by degrees, wraps them about with a ſtony Bark. —— *Schenk Obſ. lib.* 4. ſays a Woman of *Sens* in *Burgundy*, went 28 Years with a Child in her Womb; at laſt dying herſelf, ſhe was Opened, and in her Belly there was found a Stone, having all the Limbs and exact Proportions of a Child of nine Months Old: The Phyſicians gave this Reaſon for its Petrifaction; The ſlimy Matter of a Child's Body retains a natural aptitude for Conſolidation, when it meets with an extraordinary Heat of the Matrix. We have Inſtances enough in our own Country of Petrifaction by cold Water, as in *Yorkſhire*, *Derbyſhire*, &c. which no doubt have the quality of the forementioned River *Anien*, and the ſame reaſon for Petrifaction.

Q. 'Whence comes the word '*Cuckoldry*; and whether is it 'in all caſes ſo Infamous, as is 'generally eſteemed?

A. Poſſibly it may come from the word *Cuckow*; which Bird never Hatches for herſelf, but having ſuck'd the Eggs of another Birds Neſt, ſhe lays one of her own, which the miſtaken Bird Hatches and Feeds, not knowing but 'tis her own. But as to the Infamy of Cuckoldry, I think the Word ſtrangely abuſed, by having ſuch ſcornful abject Sentiments of the Injur'd's Caſe; God nor Nature ever required Impoſſibilities from us; a vicious Action ought to be only imputed to the Author, and ſo ought the Shame and Diſhonour which follows it; if we expect ſuch Sentences as we give now, at the Day of Judgment, we ſhall be deceived; he only that conſents, and is Pimp to his own Cuckoldry, is really Infamous and Baſe. But beſides, 'tis not that Diſhonour as is uſually thought, becauſe not ſo eſteemed univerſally. It has been the cuſtom of ſome Nations, to let their Prince Lie with their Wives on the Marriage Night; and was ſo in ſome parts of this Kingdom, not many Years ſince. The Romans were Honourable, and yet *Pompey*, *Cæſar*, *Auguſtus*, *Lucullus*, *Cato*, and others, had this Fate, but not its Infamy and Scandal.

Q. 'Who are the moſt Happy in this World, Wiſe Men, 'or Fools.

A. Much may be ſaid of either, but the Manner very different: If the Fool be the happier, the World's a very deſirable Place, there being ſuch a great tribe of happy Men in't. Parties concern'd, we never

thought fit Judges; but here's a new Preſident, a Caſe where every one muſt be both Judge and Party, not only of the Way of arguing, but the Matter argued. However, if poſſible, we will lay down a Rule of Juſtice; that ſtate of the Caſe which neither Wiſe nor Fool can confute, muſt cerrainly be the truth: Therefore ſuppoſing all for once to take the Fools part to anſwer this —— The Supream Being is Eſſential Happineſs; thoſe therefore that act the likeſt to him, are conſequently Happieſt. There's but one Right Line, and infinite Crooked ones; one Wiſdom, but Follies innumerable; one real Goodneſs, but divers Appearances of it; and but one beſt Way to every thing, and to judge of every thing, to wit, Reaſon, or Underſtanding: Here is only the Paradox, the Fool's Happineſs conſiſts in a privation of Grief; and the Happineſs of a Wiſe Man, in poſſeſſion of Good; which being a little conſider'd, the reſult of this next Queſtion will anſwer the firſt, *viz.* Whether would be more Miſerable, a Wiſe Man that wanted his Good or a Fool that had a ſenſe of his Grief? In this reverſe, the Wiſe Man would be more Miſerable; becauſe, he that wants his Happineſs, wants every thing; but he that has a ſenſe of Grief, may have a ſenſe of Happineſs. Now, this reverſe (or contrary to the reverſe) muſt neceſſarily make him Happy; *viz.* his poſſeſſion of Good, is preferable to the Fools privation of Grief.

Q. *How comes a Cane and a Tobacco Pipe to emit Fire?*

A. From the ſame reaſon as Flint and Steel, a Horſeſhoe and a Stone; nay, I have known a Man to ſtrike Fire on his Teeth with a Knife, tho' ſome things are better prepared than others. The reaſon for all is, All Bodies are porous, and therefore have Air in them: Now, two Bodies ſtruck togethet, compreſſing the outward Pores, are, by the violence of the Motion, emitted and rarified into Fire: For there is no ſuch thing as actual Fire either in Flint or Steel.

Q. *Why do* Scotch-men *hate* Swines *Fleſh?*

A. Nations Eat by cuſtom, and for Natural and Civil Cauſes; *Tartars* eat Horſe Fleſh, the *Arabians* Camels; in ſome parts of *America* they eat Serpents. But as to the Scotch not eating Swines Fleſh, 'tis ſuppoſed for this reaſon; *Scotland*, as Hiſtory informs us, has had as many Jews in it, as any Place in *Europe*; and therefore the Scotch might probably borrow that Cuſtom of them, who under the Law were forbidden enting Swines Fleſh, as unclean.

Q. *Why* Spring *Water is Hot in Winter, and Cold in* Summer?

A. 'Tis a vulgar Error grounded upon a want of Conſideration of the Change of our Bodies, according to the Seaſon; a hot Hand put into cold Water, is more ſenſibly affected, than a cold Hand put into cold Water. But that Springs are hotter in Winter than other Waters,

Waters, is evident; and the reaſon is, other Waters are expoſed to the cold and open Air, but Springs running thorough the Bowels of the Earth, (ſometimes very deep) are preſerved from the power of Cold. Hence it is that in the Winter Fiſh betake themſelves to the deepeſt Waters, where they are fartheſt, and conſequently freeſt from the extremity of Cold.

Q. *Whether the leaſt particle of Matter is infinitely diviſible?*

A. Yes, if you can find Eyes ſtrong enough always to diſcern the laſt Subdiviſion, and Inſtruments fine enough for ſuch Subdiviſions; alſo, if both this ſtrong Eye and fine Inſtrument will laſt for ever; for infinite Diviſions, and infinite Time (or Eternity, if you pleaſe to call it ſo) are inſeparable. 16 *Prop.* 3. *Eucl.* will tell you ſomething more of this nature, if you are Mathematically inclin'd.

Q. *Which is the beſt Fortified City in* Europe?

A. Edenborough perhaps, and naturally Stronger than any in the whole World. But to give a poſitive Anſwer, the Queriſt muſt tarry a long time, a Man's whole Life being too little to ſpend in the ſearch; and poſſibly that which is beſt Fortified when a Man begins to Travel, may be laid in Ruins when he returns to give his Anſwer.

Q. 'What is the reaſon that 'a ſtrait Stick being put into 'the Water, it appears crook-'ed?

A. The reaſon of the deceit, is a looking through two Elements or Bodies, upon one Object; 'tis ſo in a Lookinu-glaſs, whoſe Superficies admits an unevenneſs near the edges, as in great Glaſs, where your Face, Noſe, *&c.* appear double. After this manner, the Ear is alſo deceiv'd, where the Sound comes through two Bodies; I mean the Air, its proper Vehicle, and ſome intervening Buildings, which meeting with the Sound, coming towatds us in a direct Line, diverts its courſe, and makes it come another way; whereby the Steeple (if we are in a ſtrange Place) is judged by us to be in ſome other place than really it is. Juſt ſo are all the reſt of the Senſes deceived, where the Object repreſented is not immediate, and by a ſingle Conveyance: 'Tis ſo plain, it would be needleſs to give an Inſtance in all of them.

Q. 'Whether it be true, that 'Storks are never found but in 'Common-wealths? Whether 'there were never any in *Eng-'land* but in *Oliver Cromwell's* 'Days? And if any be found, 'into what Country do they 'retire during the Winter?

A. For the firſt part of the Queſtion, we anſwer it in the Negative, for theſe Reaſons:

1. The Stork is mentioned frequently and familiarly in holy Sctipture, written under the Jewiſh Government when 'twas a Monarchy. Now, 'tis not likely that Inſtances and Illuſtrations ſhould be taken from a Creature that was not known amongſt them. *Moſes* gives Laws concerning them; and they Build there in the Mount of *Amana*, a branch of *Libanus*,

Libanus, to this Day, as *Bellondus* tells us.

2. 'Twas common among the Romans under their Emperors, and mentioned in ſome Verſes cited by *Petronius Arbiter*. 'Tis true, ſhe's called *Perigrina*, a Stranger; but ſhe's alſo called *Hoſpita*, a Gueſt, according to her Nature, which is to come and go again, as do all thoſe Seaſon Birds. St. *Ambroſe* alſo mentions it, and tells us, the Romans called it *Avis pia*, the pious Bird, on account of the known Care it takes of its Parents when Old; and People uſe not to give Names to things they're not acquainted with. 'Tis beſides mentioned as a uſual Diſh at the Roman Feaſts, by *Cornelius Nepos*, and *Pliny*.

3. But yet more clearly: There were of them in *Theſſaly* and in *Egypt*, both Monarchies; for which we have the Teſtimony of *Plutarch* in *Iſide*, and *Solinus* in *Theſſalia*, and that they were anciently Worſhipp'd in both thoſe Places for the ſame reaſon, namely, Devouring the numerous Serpents which breed in thoſe Countries.

4. They are now frequent in the Turkiſh Empire, being the only one forbidden to be Eaten in the Alcoran of all Water-Fowl. For which the Mahometans give ſeveral wiſe Reaſons; One, becauſe he eats Serpents; the other, becauſe he moves his Wings in Flying, like a Bird of Prey; we our ſelves may add a third Reaſon more probable than both, why that cunning Impoſtor ſhould forbid it, namely, Becauſe it devours Frogs, as the Fable tells us, and *Bellonius de Ægypto*: Now Frogs are by the Alcoran reckoned among the Five Sacred Animals which they are forbidden to Kill, becauſe they Praiſe God, and ſprinkled *Abraham*'s Tomb with Water. *Vid. plur. apud l. Bochart. Hieroz. lib. 2.*

I think we have proved the firſt Suppoſition a Miſtake: Whether they were never in *England*, but in *Oliver Cromwel's* time; or whether here then, we confeſs our Ignorance; but if here then, I mean after his Eſtabliſhment, the poor Birds were extreamly miſtaken, and found an Uſurpation, in ſeeking a Commonwealth.

As to what Countries they retire into, we may anſwer of them as of the other *Aves migratoriæ*, or Seaſon Birds. Some have pleaſantly enough thought they go the Moon, or ſome of thoſe diſtant Bodies; tho' moſt others ſhorten their Journey a little, and only ſend them to warmer Climates. But for the preciſe Place or Region, *Pliny* tells us, *adhuc incompertum eſt*, 'tis not yet diſcover'd.

St. *Ambroſe* tells us, they go towards the Eaſt, (*circa orientem locis incertis*) *Iſidorus* comes nearer, and tells us they betake themſelves to *Aſia*; and *Solinus* ſays the ſame; deſcribing beſides, the very Place and Field where they light, and tear thoſe to pieces which arrive laſt of the Company. Let any who would be further ſatisfied, read *Gaſpar Heldelines* ingenious Panegyrick on this Bird.

Q. *Whe-*

Q. *Whether the Doctrin of* Paſſive Obedience *and* Non-Reſiſtance *be abſurd*?

A. If ſtrain'd to the heighth to which ſome have carried it, we think nothing can be more ſo: The Conſequences which neceſſarily flow from it, are fatal and dangerous to Civil Society, and tend to the Deſtruction both of particular Men and all Government. One is, That perhaps not above an hundred Men, or not many more, may deſtroy all Mankind: Another Conſequence no leſs unavoidable, which a Wag lately charg'd on the Doctrine, is this: Suppoſe the Emperor *Nero* ſhould have ſent his Commands to all the Chriſtians in his Dominions by thoſe Commiſſioned under him, to reduce 'em all to the ſame Condition he did *Sporus*; and for this pretend both the ſo much talk'd of Imperial Law, whereby he is Irreſiſtible, and the Canon of St. *Paul*, that all that Reſiſt, receive to themſelves Damnation; would any in that caſe think the Chriſtians were obliged to Submit and Obey; and in a ſenſe ſomewhat like that of *Origen*, be made Eunuchs for the Kingdom of God's ſake? (Yet is not this ſo much as ſuffering Death, whereunto ſome carry it) So far from it, that the fixed Laws of Nature and Nations was to be the meaſure of their Obedience. For the *Thebean* Legion, and othet Inſtances of that nature; beſides, that the truth of them is juſtly queſtioned, we know ſome of the primitive Chriſtians were mad for Martyrdom, whom (I hope) we are not to follow, the Church having made a Canon expreſly againſt them. But beſides, nothing can be a more unfair way of Arguing, than to bring an Inſtance from Soldiers, who are under Military Diſcipline, and dead Men at the Command of a General, to enforce ſuch a ſort of Obedience on thoſe who are under ſtated Civil Laws, and a ſetled Government.

Q. *What Natural Influence* Jacob's *Rod could have on* Laban's *Cattle*?

A. The ſame and more than a fair Picture would have on a Woman in the ſame caſe; ſince the Imagination of a Brute Creature ſhould be the ſtronger, becauſe not checked or guided by Reaſon. Tho' I queſtion whether the ſame Trial would ſucceed if made now; becauſe tho' *Jacob* made uſe of natural Means, it appears from the Text, that there was ſomething ſupernatural in the Event. See *Gen.* 13. 12. *The Angel of God ſpoke to Jacob in a Dream, ſaying, Lift up thy Eyes, and ſee all the Rams which leap upon the Cattle, are Ring-ſtraked*, &c. See more on this ſubject in the Queſtion of Childrens Marks.

Q. 'Who was the French 'King's Father; and whether 'he was Born with Teeth; 'and if ſo, the Cauſe there-'of?

A. The firſt part of the Queſtion (perhaps) will never be reſolv'd till the Day of Judgment. The Proteſtants, indeed, Fought ſtoutly to prove him the Legitimate Son of *Lewis* XIII. and it may be, their Swords were the ſtrongeſt part of his Title, for

for which he has ſince very well Rewarded them. However in all probability, it could not be that weak Prince that was his real Father; his Averſion to Women, and the Reaſons of it too, being ſufficiently known to the World. But whether the Gentleman who has been mentioned in ſome Prints, Mr. *Le Grand*, were the real Father of his Nameſake, we can learn little from publick Invectives; for if really ſo, it can't be imagined but a thing of that nature would have been managed too deep for the Day, by that cunning Politician who contriv'd it.

Of his being Born with Teeth, ſee *Baſſampier*'s Letter, as quoted in the Firſt Volume of the new Obſervator, as well as of the Judgment then by him made thereof: And, indeed, if we admit Omens, one would be apt, by the Event, to believe it here, and that Nature it ſelf had marked him out for a Beaſt of Prey, as ſoon as ever he came into the World.

Q. 'How a Man ſhall know 'himſelf?

A. 1. Know your Creator, and that's one of the beſt ways to know your ſelf: Almoſt all Knowledge is acquir'd by Compariſon. After his Image you are made; ſee then, if you'd know your ſelf, whether you are Degenerated, or really like your great Original.

2. Know other Men; ſee their Faults and Vertues, apply them, and you may thence eaſily judge of your own.

3. Know your Enemies, and (if poſſible) what they Think and Say of you: Believe it, this is a much ſurer way than to conſult your Friends; and you'll hear much more from the firſt than laſt. And theſe are the beſt Directions we can give.

Q. *Are there any any ſuch Creatures as* Pigmies?

A. Juſt as much as Satyrs, both of them being only of the Monkey kind, ſome greater, as Drills and other Creatures diſcovered in the Woods of *Africa* and *Aſia*, near the Cape, and in other Places; of which ſee the Figures in *Ogilby*, and other Writers; ſome leſs, not above two Foot high, whoſe Skeleton pretty well reſembles a Man's; and ſome of them are ſhewn as ſuch to thoſe who underſtand no better.

Not that we'd be thought to deny that there are Men exceeding Little, (pardon the Soleciſm) and yet exact and perfectly form'd, as are ſome of the Seraglio Dwarfs, and ſuch as we have formerly had common enough in the Court of *England*; though now as much out of Faſhion, as Fools and Fardingals. But what we affirm is this, That there is no ſuch determinate diſtinct Nation, nor ever was, in Being; nor are they any where to be found, unleſs among the *Severites* and *Severinghi*, or in the ſame Latitude with *Pliny*'s People of No-Mouths, who lived only by the Smell of Fruits and Flowers.

Q. 'Whe-

Q. 'Whether Satyrs or Ser-'mons have been more Succeſs-'ful towards Reforming Mens 'Manners?

A. Some Sermons are Satyrs (which we could eaſily point to) and ſome Satyrs are Sermons; for Example, *Horace*'s. We'll not be ſo uncharitable to ſay both much alike, becauſe the World is Incorrigible, and minds neither; but taking them as they are commonly diſtinguiſh'd, I deſire one Inſtance of a Man Lampoon'd out of Vice, though we have ſome few of thoſe who have been Preach'd out on't. At leaſt, I dare be bold to ſay, our *Engliſh* way of Satyr will hardly ever do't, ſince 'tis for the moſt part like our Fighting, downright and bloody, and that generally pleaſes moſt, which calls moſt hard Names, which may enrage a Man, and make him look about for ſuitable Returns. It will I ſay, make him Angry, but I am miſtaken if it ever makes him better.

Q. 'What is the reaſon that 'ſometimes before Rainy Wea-'ther, Marble and other Stones 'have (as it were) a Dew 'upon them?

A. All Bodies are naturally Porous, and therefore receptive of Air, whoſe Nature is to penetrate and fill up Vacuities, where the more purer Element of Fire has not already taken Poſſeſſion. And as the Nature of Air is to Penetrate, ſo 'tis alſo to Circulate as Water does, only being finer it moves faſter. This premiſed, it follows, that in or before Rainy Weather, the Air being thick with Vapours and Exhalations in its Circulation, it cannot penetrate a Pillar, Marble Stones, *&c.* before it puts off its more groſs and aqueous Particles, which it leaves behind upon the Pillars, in the nature of Drops or Tears. I remember an Inſtance that in the late King *James*'s Chappel in the midſt of the laſt great Froſt, in an numerous Concourſe of People, the Air was ſo condenſed with their Breath, that it had the Effects above-mentioned upon the Pillars, (as I am very credibly inform'd by a Gentleman that was there at that time.) Now in Froſts every little Naturaliſt can tell you, that both the Water and Air is rarified, and that all Liquors grow clear ſooner in ſuch time than any other, which with what is above-mentioned, plainly infers the Truth of the preceding Hypotheſis.

Q. 'Why a Veſſel with 'Oars, Sails, and full Wind, 'and ſetting out with the Tide 'at the *Buoy in the Nore*, can't 'be ſo ſoon at *Billingſgate* by 'four Hours as the Tide?

A. If the Queriſt be concerned in any Imploy that way, it will be ſome Satisfaction to his Curioſity, if he puts a ſmall Cork into the Water, cut in the ſhape of an Half-penny, and try whether he can keep pace with that, at the *Buoy of the Nore*, alſo another in the midway, and another near *Billingſgate*; and after this Trial, perhaps he may conclude with me, that when the Tide is turned at the *Buoy in the Nore*, the Reflux

flux is driven on by the Revolving Ocean with ſuch a Vehemency at the beginning, (becauſe there are ſo little Obſtacles and Banks to hinder it) that 'tis impoſſible to overtake it again; though when the Reflux comes to be limited and obſtructed by a narrower Channel, the force is ſpent, and you may Sail a great deal faſter than the Current for ſeveral of the laſt Miles.

Q. 'What is the Reaſon 'that ſome ſort of Rotten 'Wood will ſhine in the Dark, 'and what ſort that is? I have 'often ſeen it, but could never 'underſtand the Reaſon, there-'fore I deſire to be ſatisfied.

A. All Light that is borrowed, as the Moon, Stars, and ſuch as is nouriſhed by Matter, as Fire, Candles, *&c.* are reflective, and afford ſome Emanations and Rays; but this (as alſo the Glow-worm,) yields no light at all, or any Brightneſs, ſo as to diſcern any other Object by them; therefore their Light or Brightneſs is not from without or borrowed. If ſo, it muſt be a natural Brightneſs which is accidental, as Colours are to Flowers, diverſified only in this, theſe are not diſcernable but by a real Light, and thoſe are not diſcernable but in the Privation of Light: This Rotten Wood is only the brighteſt and whiteſt ſort of Old Aſh, very common and eaſy to be got.

Q. *What is the reaſon that Marking, Longing, and Swooning at a Cat,* &c?

A. Plutarch de ſera Numinis Vind. ſays *Chal.* The Reſemblance of the Natural Properties or Corporal Marks of ſome Parents are continued in their Families for many Deſcents; yea, and ſometimes not appearing in the Second and Third Generation, do nevertheleſs ſhew themſelves in the Fourth or Fifth; whereof he brings an Example of one in his time called *Python*, who being deſcended of the *Spartiate* the Founders of *Thebes*; and being the laſt of that Race, was born with the Figure of a Launce upon his Body, which had been in former Ages a natural Mark of that Family, and diſcontinued in them for many Years. I have mentioned this Inſtance, to ſhew the Power of the Vegetative Soul, on Hereditary Productions amongſt Rational Creatures; and it's alſo true amongſt the Animal, who have as great a part of the Vegetative Soul, as the Rational have. We want not Inſtances of Imagination acting beyond its Subject; as *Eſtriges* and *Tortoiſes* are ſaid to hatch their Eggs with their Eyes, and that Hens hatch Chickens of the Colour of ſuch Cloths as are laid before them, whilſt they are ſitting. So ſome People fall Sick, and recover again by Fancy. In Generation, the Spirits of all the Parts of the Body occur to the place where the Seed is received, there to form the Characters of the Places from whence they flow; ſo the Mothers Spirits keep the ſame Courſe towards the *Embryo*, and when ſhe touches her in the Strength of that Imagination, the Spirits run thither from the Brain, and fix the

the Figure upon the *Analagous* part of the *Fœtus*. As to Longing, which Phyſicians call *Pica*, or an unreaſonable Appetite or Longing for Coals, Aſhes, Pitch, Clay, *&c.* is cauſed by the Suppreſſion and Stagnation of the Menſes in the Uterine Veſſels, from whence enſues a *Cachexia* or an ill Habit of Body, and a Depravation of the Faculties, which affects the Parts with an unnatural Diſpoſition not to be qualified without ſuch unaccountable or fantaſtick Diet. As to Swooning at the ſight of a Cat, *&c.* it proceeds chiefly from the ſame Cauſe as Marking; for the Rational Soul is not at all concerned in the Action, becauſe it is againſt Reaſon, but 'tis the Operation of the Senſitive Soul: We ſhan't fly to the old Subterfuge of Hereditarineſs, the firſt of the Family had ſome other Cauſe. Thus then, as Plants, *&c.* are bent and turned into any Shape or Figure, which they never diveſt when they are Trees; ſo the Prejudice of Education by Nurſes who are uſed to threaten the Infant with Bugbears, Lions, Cats, *&c.* may impreſs ſuch a Reſentment and Fear, as Age can never get off; if a Cat had been the only Object of this habitual Terror, we might have ſuppoſed thoſe Effluviums and Glarings which are proper to that Species, might be the Efficient Cauſe. But we have Inſtances of other Creatures that emit no Effluviums, *&c.*

Q. 'Whether Coffee and Tobacco are not prejudicial to 'the Seminal Vertues, eſpeci- 'ally in the Female Sex?

A. Coffee (as all Berries) is *Stomachick*; Tobacco a *Maſticatory*; both Moderately taken, are Beneficial, and diſcharge the *Redundant Serocities* by the *Salival Glands*: But however Coffee to Exceſs, is very Prejdudicial to the Seminal Vertue; for I knew a Gentlewoman that drank much Coffee, and her Children were imperfect, weak and ill-ſhap'd; Nature, by the aforementioned Exceſs, as Phyſicians believed, being thereby too much weakened for a perfect Formation.

Q. *Why a Horſe with a round Fundament emits a ſquare Excrement?*

A. The *Cells* of the *Colon* form the *Fæces* into *Oblong Cakes*, and protrude them into the *Rectum*, from whence they are exonerated by *Sphincter ani*, which does not form them in the *Extruſion*, the *Orifice* being big enough to exonerate ſeveral of them at once. They are formed Quadrangularly in the *Rectum*, by Protenſion and Compreſſion upon one another, as any other round or oblong Subſtances which are ſoft, would be, if they were thruſt together: But yet ſome of them are not Square on all ſides, from this Reaſon, they being diſcharged ſeveral of them at once, thro' a round Fundament, the whole Lump is round, the extremity and outward Parts of it receiving their Form agreeable to the thing Forming, when at the ſame time the middle Parts muſt needs be Square, from the Reaſon above. ---- A Wide Purſe

Purſe will admit ſeveral ſorts of Coin at the ſame time.

Q. *Why Chickens hatch'd in Ovens, want Rumps?*

A. The Queſtion ought not to be in general Terms, for all Chickens hatch'd in Ovens don't want Rumps: This manner of Hatching is a very great Trade in *Egypt*, particularly in *Grand Cairo*, and the *Levant*; and 'tis very common, that they want ſometimes a Rump, Wing or Leg. The Reaſon for all, can be nothing elſe but the unevenneſs of that Heat by which they are hatch'd; a Hen affords an equal Temperament of Heat, becauſe Natural, but 'tis almoſt impoſſible an Artificial Heat ſhould have the ſame Effect, being not always equally ſupplied, or at leaſt not ſo placed, but that ſome part ſhould by reaſon of too much Heat impregnate ſooner than another, or ſhould ſooner cool than another, and conſequently not ſo ſoon perfect ſome parts as it does others.

Q. *How does* Antimony *emit a Vertue, and not abate of its Quantity?*

A. We have Thouſauds of Inſtances more in Bodies which muſt continually emit Vertues; nor can we give any Rational Account of thoſe Vertues, but as inhering in Particles, which convey them hither and thither without any ſenſible Diminution of the Subſtance. The moſt famous is in Loadſtones, which 'twere to be wiſh'd might be tried with ſome exquiſite Microſcopes, Lewentroers, or others, whether there could be any Irradiation diſcovered in their acting on the Steel. This we think certain, that Matter can't act upon Matter, but by Matter; nor can this be done without continual Expence, though in the Caſes mentioned, by Particles ſo fine, that we can't ſenſibly perceive their Operation; though we do not much doubt, but if frequently uſed, it might in proceſs of time abate of its Weight or Power.

Q. *Was the Uſe of Wine unknown to the* Antidiluvian World?

A. We ſee no Reaſon to believe it was; *Ars longa, vita brevis*, paſſes for an undeniable Maxim in our World; but it held not in that, where their extraordinary Longevity gave them ſuch great Advantages, both for the accidental Invention, and rational Improvements of all uſeful Knowledge. Now the Life of Man, and his natural Happineſs being one of the chiefeſt things all provide for, 'tis very probable they would take all the care poſſible to make it run as eaſy as they could, eſpecially when they were given over to ſuch a general Senſuality, that they minded nothing beyond it; but the whole Earth was corrupt before God. Nor is it ſo eaſy to be imagined, how the whole World could be ſo entirely Debauch'd without letting Wine come in for a ſhare in't; eſpecially Wine being a thing ſo eaſily invented, and almoſt dropping of its own accord out of the Grape.

Further, that 'twas in Uſe before the Deluge, ſeems rather favoured than denied in the

Caſe

case of *Noah*, Gen. 9. 20, 21. *Noah began to be an Husbandman, and he planted a Vineyard; and he drank of the Wine, and was drunken.* Some would, to excuse the Patriarch, have us believe he was unacquainted with the Use and Nature of Wine, it being newly invented, and so unwittingly drank to Intoxication. But there's no need of this, though a good Man, he was but a Man; and as such might be guilty of an Infirmity, as *Lot* was afterwards of one of a much fouler Nature. *Noah*, 'tis said, began (after the Flood) to be an Husbandman, and planted a Vineyard; from which Place we may as well argue, he invented Husbandry, which we know was as old as the Fall; God saying then to *Adam, Thou shalt Till the Ground from whence thou wert taken.*

Q. 'Whether we may suppose the People before the 'Flood, exceeded those after; 'as much in Stature and 'Strength as in Longevity?

A. If the Giants and Mighty Men spoken of in the sixth of *Genesis*, are to be understood in the common Sense which the Words seem to bear, it may appear probable, that the generality of Men were not such before the Flood, for they seem to be excepted from the rest of the World. There were Giants in the Earth in those Days, about the Birth of *Noah*, and also after that; suppose near or in the Flood, their Race being destroyed by it, unless in any accidental Monstrous Instances, which afterwards happened. This is observable, that we read of no Giants after the Flood but among the Posterity of Cursed *Cham*, *Goliah*, and the rest of the Philistines coming from *Mizraim*, and the *Anakims* from *Canaan*, Gen. 10.

Q. *Whether the* Pentateuch *were written by* Moses?

A. There's more depends on this Question, than appears at first sight; *Spinoza*, Mr. *Hobs*, and others of the same Religion, not daring publickly to set themselves against the Authority of the Scriptures, for fear of having their Tongues bored, or their Cheeks branded, have gone a more cunning way to work, denying their Antiquity, in order to lessen their Authority, as indeed they would go a fair length towards both, could they once perswade us that these five Books were composed long after *Moses* his time, as well as those which follow them long after the Matters contained therein were really transacted. However, by their leaves we must take the Affirmative in this great Question, and in order to establish the Truth, shall first produce what Proof we have for our own Opinion, then answer their Objections against it; and lastly examin their contrary Hypothesis, and prove the Falshood and Absurdity thereof.

We prove then, that these five Books were really written by *Moses*; 1st. From the Universal Traditional Testimony both of Jews, Christians and Heathens, much more than we have for *Homer*'s, *Pindar*'s, *Virgil*'s, *Confucius*'s Works, which from a single, narrow, national

Tradition, we ſo firmly believe to be theirs whoſe Names they bear, that a Man would deſerve no other Anſwer but Laughter who affirm'd the contrary. The Jews and Chriſtians none will diſpute us: The Antient, very antient Heathens affirm as much. *Orpheus* himſelf, or if not he, one allowedly very Ancient, mentions him, his Works, his very Name, as clearly as it could be expreſſed in Greek, (ὁ δίκαιος,) and that as a Lawgiver, (ὡς νόμῳ,) and quotes out of him the ſame things we now find in the Writings which bear his Name.

But we have infinitely a more ſure Word of Prophecy, and are able to demonſtrate in this Caſe, as well as ſeveral others, that thoſe who believe *Hobs*, muſt deny our Saviour; for 'tis he who expreſly and frequently appeals to the Books of *Moſes*, the Canon being long before that time fixed as 'tis now, as our Adverſaries own. *They have* Moſes *and the Prophets*, ſays our Saviour; no, they have not *Moſes*, ſays Mr. *Hobs*, only a parcel of Law and Hiſtory drawn up in his Name by no Body knows who: *Utrum horum*? And had but *Dives* read the *Leviathan*, though he was not ſo happy to be born when the World was enlight'ned with ſo profound an Oracle, he might eaſily have rejoyn'd upon *Abraham*, and ſtill preſſed for ſome more extraordinary Arguments to convert his Brethren, thoſe he had produced not being Authentick, nor ſufficient for the Purpoſe. Again, in another Place, what did *Moſes* command, why was this aſked, if not unanſwerable? So St. *Luke* 24. 27. Beginning at *Moſes* and all the Prophets; and to add no more, St. *Mark* 12. 26. *Have ye not read in the Book of* Moſes, *how in the Buſh God ſpake unto him*; whereas according to thoſe Gentlemen, they might have anſwered, No, they had never read it in the Book of *Moſes*, only in that of *Ezra*. Further, we are able to prove Three of thoſe Books at leaſt quoted as his. *Exodus* is called the Book of *Moſes* in the place juſt mentioned, and again in *Heb.* 9. 19. *Leviticus* is ſaid to be the Writing of *Moſes*, Rom. 10. 5. *Deuteronomy* in the 7th of the *Acts* and the 37th, or what is equivalent, Texts are taken from thence, whereof *Moſes* is affirmed to be the Author.

Their Objections againſt this Hypotheſis, are the ſeveral Paſſages as they fancy in theſe Writings, which agree not to the time of *Moſes*; the chief are theſe following. *Gen.* 13. 7. *And the* Canaanite *and the* Perizzite *dwelled then in the Land*; whence they'd argue, they dwelt not there now, when this was written; and therefore the Book of *Geneſis* compoſed after the *Canaanites* were expell'd. Of the ſame Nature is that Expreſſion *unto this Day*, (tho' this rather belongs to the ſucceeding Books, *Joſhua* and *Judges*, &c. being rarely if ever found in the Pentateuch.) For, ſay they, were not the time wherein thoſe things were tranſacted long paſs'd, it were not proper for the Hiſtorian to ſay things con-

continued in such or such a State, till this Day. Another Argument is *Moses* his speaking of himself as a third Person, commending, discommending, &c. which they think he'd not have done had he wrote himself. Another, the naming of Places, particularly *Dan*, which was not so called till many Years, nay Ages after. Another, the Death of *Moses* being described in the last Chapter; and lastly, the Coherence and Connexion between those Books, and the succeeding, as far as *Ezra*. And thus we have endeavoured fairly to represent the Strength of their Objections, whereunto we give these following, and we hope satisfactory Answers.

And first, should we grant that the High Priests or Scribes in every Age, having the keeping of the Sacred Canon, made what literal or verbal Additions or Alterations they thought fit, as directed by the Spirit of God, to render them more plain and intelligible to the Church, for whose Use they were written: This would without more ado clear all the Controversy. But we think there's no need of making use of this general Shield, while we are able to put by every particular Stroke which has been made at the Antiquity of these Books. The first is *the Canaanite and the Perrizzite were then in the Land*; whence they'd argue, they were *not so* at the Writing the History; but we deny that to be a fair way of Reasoning: That Particle *then* relating not always to *time present*, but sometimes to the Time past, and that as properly as the other. Thus we may well enough say, supposing in the Time of WILLIAM RUFUS, the *Normans* were *then* in the Land, referring to their not having been so before, or of such or such a Year before past'd; supposing one had lived in 65. the Plague was *then* in the City, not at all affirming it not *there* when we spoke it. Now we find good Reason for this Expression, *the* Canaanite *was* then *in the Land*. Gen. 12. 8. because of what follows, *The Lord said, unto thy Seed will I give this Land*; it being a Commendation of the Faith of *Abraham*, that he believed what was promised when so little likelihood thereof. Again, *Chap.* 13. *Vers.* 7. *There was a Strife between* Abraham's *and* Lot's *Herdsmen, and the* Canaanite *dwelled then in the Land.* The Inconvenience and Scandal of their Strife being insinuated, when they were among such ill Neighbours; for which Reason too, *Abraham* might urge Concord between them, and says, *Let there be no Strife for we are Brethren*?

The second Expression, *Unto this Day*, signifies an undetermined Space of Time, more or less, and may as well and as fairly be applied to a short Time as a long one. Thus 'tis said of *Rahab* the Harlot, *She her self*, not her *Family*, *She dwelleth in* Israel *unto this day*, Josh. 6. 25. which therefore could, not be long after the time wherein the thing happened.

As for *Moſes* his *ſpeaking of himſelf*, in the Third Perſon, ſo does St. *John*, and many other Writers, nothing being more common. As for his *Commending, Diſpraiſing* Himſelf, *&c.* it argues the Authority, Simplicity and Impartiality of his Writings. As for his naming Places as they were long after called, we may without Violence affirm it a Prophetical Prolepſis; for why may'n't Names of Places, as well as Things be ſpoken of by Prophecy; to make the thing Propheſied more Unqueſtionable when it begins to be fulfilled? As *Cyrus* and others. For the Addition of a few Lines at the latter end of *Deuteronomy*, giving an Account of his Death that indeed might be added by ſucceeding Governours, *Joſhua* or *Eleazer*, as a Poſtſcript, though the reſt all his own Writing.

But then they argue from the Connexion and Coherence between the different Books, both theſe Five, and the ſucceeding, that they were all the Work of one Hand; which leads to the examining their Hypotheſis, which they advance inſtead of the Old one, namely, that after the Deſtruction of the Temple, all the Copies of the Holy Books were Burnt; when, ſays the *Apocrypha*, *Eſdras* or *Ezra*, by the Strength of Memory recovered them again Word for Word; ſay theſe Men, he out of all the Sacred Books compoſed what we have now, giving the firſt Five the Name of *Moſes*'s, to gain them the higher Authority, and adding the reſt as he thought fit. But neither can this hold, becauſe this Story of *Ezra* is all Apocryphal, and much more what they build upon it; becauſe there were ſeveral Copies of thoſe Books written out for the King, and probably too for the *Levites* and Expounders of the Law in their Cities and Synagogues: Becauſe the Book of *Moſes* is mentioned expreſly, both in the *Chronicles*, *Ezra* and *Nehemiah*. Becauſe we find in the Writers after the Captivity, ſeveral *Chaldee* Words, and almoſt whole Chapters, but not ſo in the Pentateuch, *&c.* Becauſe the *Samaritans* had, and ſtill have the Pentateuch, tho' they had nothing to do with the Jews after their Captivity.

Laſtly, Becauſe the *Ark of God* is deſcribed in ſome of thoſe Books, *viz.* 2 Chron. 5. 9. as *then*, when the *Book* was *writ*, continuing in the ſame Poſture as it was, when removed by *Solomon*; They drew out the Staves of the Ark, and there *they are* unto this *Day*; but neither Staves nor Ark, as 'tis notoriouſly known, continued under the Second Temples. And as for the Connexions they might be made as the Poſtſcript of *Deuteronmy* before mentioned.

Q. 'What we are to think 'of the Salvation of *Cain*, *Eli*, '*Sampſon*, *Uzzah*, *Solomon*?

A. Of *Cain* we find no ground to hope, becauſe he went out from the Preſence of the Lord, the ſame with being Excommunicate,

nicate, and for ought we know, lived and died ſo; but becauſe we are not certain of that, neither are we ſo of his Final State. For *Eli*, there appears no reaſon to doubt of his Happineſs; for tho' he was guilty of Weakneſs towards his Sons, yet in all other Inſtances of his Life, he expreſs'd a remarkable Sincerity, Piety; and even in his Death, Love to God's Church, even more than his own Family, the loſs of the Ark ſtriking him into a Fainting Fit, and the good old Man by the Fall, which this accidentally occaſioned, loſing his Life. For *Uzzah*, he Died, indeed, in an act of Sin, though that but ot Infirmity, yet leſſened with a good Intention, which tho' it can't Excuſe, yet it much alters an Action; and perhaps too, he Died more as an Example to others, then properly for his own demerits. For *Solomon*, a Sacred-Pen-man of ſo great a part of God's Word, a Prophet, a Type of our Saviour, an illuſtrious Penitent; we can't, nor ever could imagine why the Papiſts deny him Salvation; nor need we wonder they treat us no better. For *Sampſon*, we think he Died glorioully, in the diſcharge of his Duty, in the defence of his Country, in executing an Act of Juſtice; on his own and God's Enemies, he being a Judge and a Publick Perſon, and we doubt not is now Happy in Glory.

Q. *Of what degree or nature is the Sin of* Felo de ſe?

A. 'Tis the higheſt degree of Murther, the moſt deſperate of all Sins, ſince the very Action involves the Party into ſuch unhappy Circumſtances, as incapacitate him for Repentance. After the commiſſion of other Sins, I may live to Repent; but after this, 'tis impoſſible to wiſh it undone, or to reverſe the fatal Reſolution. I cannot but admire in what great Contemplations *Cato* could take his Book and his Sword together, and in cold Blood diſpatch himſelf. "Let the whole World "(ſaid he) fall into one Hand; "let *Cæſar* encompaſs me with "his Legions by Land, his "Shipping at Sea; and his "Guards at the Gates; *Cato* "will yet cut his way, and "with that Weapon that was "untainted even in the Civil "Wars, give himſelf that Li"berty which Fate denied his "Country. Set upon the great "Work then, and deliver thy"ſelf from the Clog of thy Hu"manity; *Juba* and *Petreius* "have already done the good "Office one for the other by a "generous Concurrence of Re"ſolution and Fate: But *Cato* "is above Example, and does "as much ſcorn to aſk his Death "of any Man, as his Life. This was a great Action indeed, and ſo it was look'd upon by *Cæſar*; who hearing *Cato* had Kill'd himſelf, made this Reply, "I envy the Honour of "his Death, ſince he denied me "the Honour of giving him his "Life. Parallel to this, was that of *Calanus*, the Indian Ambaſſador to the Roman Senate, who deſigning, according to the Uſe and Cuſtom of his own Country, to Sacrifice himſelf,

disputed with the Senate about it; whoused all the Arguments they could to diſſwade him, but in vain, for having cauſed his Funeral Pile to be raiſed and kindled, he made his Oration, alledging, "How incon-"ſiſtent it was with a good "Man's Principles to reſerve a "rotten decrepit Body for the "Gods, and ſpend a vigorous "one in the purſuit of Senſe "and little Actions; with o-ther ſuch Arguments; which when finiſhed, he made ready, and threw himſelf into the Flames, with this Expreſſion, *Thus I make my ſelf Immortal.* Tho' I admire theſe great Inſtances of *Felo de ſe*, I mention them not for Imitation; ſince upon ſerious Inquiſition into the Laws of Nature, we may find them very Culpable, and inſiſtent with Morality; much more if we compare them with the Obligations of Chriſtianity, a Happineſs they were depriv'd of: For they knew nothing more Sacred, than the Cuſtom of Nations, or a Love of their Country.

Q. *If the* Oſtrich *digeſts Iron?*

A. We uſually find this Bird pictur'd with a Horſeſhoe in her Mouth; which practice no doubt has taken life from the Writings of *Johannes Langius*, *Rhodiginus*, *Pliny*, *Ælian*, and other Writer. But *Leo Africanus*, who Lived where theſe Oſtriches abound, ſays, *Surdum ac Simplex Animal*, &c. That 'tis a ſilly ſort of a Bird, that devours any thing that it finds; which agrees with thoſe Experiments I have been made on the Oſtrich in St. *James's* Park, which would eat a Stick, a Glove, a Handkerchief, Stones, Nails, or almoſt any thing elſe; but every little Naturaliſt will condemn that Opinion of an Oſtrich's chooſing Iron, *&c.* as its proper Food, as ſome believe, being not at all ſubject to Chilification and Digeſtion by the power of natural Heat; Iron may be corroded, and the ſcorious Parts ſeparated by an acid and vitriolous Humour proper to all Stomachs, much after the nature of *Aqua-fortis.* So we read of Perſons who have ſwallowed Rings, Counters, Money, *&c.* with ſome diminution when it has been excern'd; and with this agrees the Experiment of *Uliſſes Aldrovandus*, whoſe Words are theſe, *Ego ferri fruſtri devorare*, &c. I obſerv'd an Oſtrich to ſwallow pieces of Iron whilſt I was at *Trent*, but yet they were excluded again undigeſted.

Q. 'From what Cauſe pro-'ceeds the Shell which covers 'the Snail?

A. From the ſame Cauſe that the Nails of a Man's Finger proceeds, *viz.* from Moiſture; which is alſo the cauſe of Hair; and as a Man's Finger ſhapes the Nail growing out of it, ſo the Body of the Snail ſhapes the Shell or Horn which receives its Nouriſhment from that Part or Knot whereby 'tis faſtned to the Snail.

Q. *How came* Monkeys *firſt into the World?*

A. As Man did, by the Power of God, being form'd by him out of the Duſt of the Ground, at the ſame time, with the

the reſt of the Quadrupedes, on the Sixth Day of the Creation. That they are not produced, as ſome would perſwade us, from any Heterogeneous or Unnatural Mixtures, is plain from this unanſwerable Reaſon, Nothing ſo Produced ever Generates any further, as we ſee in Mules and other Monſters, which are meer Individuals, the Providence of God preſerving all things in that natural Order in which he made them, and making it impoſſible to introduce any new Species into his Creation, tho' thoſe numerouſly and beautifully varied; fixing beſides a general Inclination in all Creatures to their own Kind, tho' of never ſo ſeeming different a Make, as in Maſtives Lap-Dogs, Gray-Hounds, *&c.*

Q. *Whether* Jeptha *really Sacrificed his Daughter, or not?*

A. The Painter uſually deſcribes this Picture in the poſture of *Abraham* Sacrificing his Son *Iſaac*, but very improperly, both from the Text and other very good Reaſons; for 'tis obſervable, that ſhe went to deplore her Virginity with her Fellows, not her Death: And alſo that when *Jeptha* did unto her according to the Vow, it is immediately added, And ſhe knew no Man: Alſo, according to *Tremelius*, *Ibant filiæ Iſraelitarum ad confabulandum cum filia Jephthæ quatuor diebus quotannis.* The Daughters of Iſrael went to talk with the Daughter of *Jeptha* yearly four Days in a Year. From all which places, 'tis more than highly probable, that this Offering was only a Dedicating her unto the Lord, as is the Cuſtom now of the Romiſh Church, in the ſeparation of Nuns, &c. Beſides, at that time the Oblation of unclean Beaſts, much more humane Sacrifices, were forbidden by the Law of God. Further, whereas the common Tranſlation has *Erit Jehovæ & offerum illud holocauſtum*; *Tremelius* renders it, *Erit, inquam, Jehovæ aut offerum illud holocauſtum*, which takes away the difficulty, and fairly bids, that whatever comes out of my Houſe will be either proper for a Sacrifice, or not; if proper, it ſhall be a Sacrifice; if not, as in the caſe of my Daughter, *Jehovæ erit*, &c. ſhe ſhall be Dedicated to the Lord.

Q. 'Whether it's lawful for 'Parents to force their Chil-'dren to the ſame way of Wor-'ſhip they themſelves profeſs? 'And whether Children ought 'always to Obey them?

A. There's undoubtedly a difference in Worſhips; there can be but one Beſt and Trueſt, and therefore others muſt be comparatively Falſe and Impious; and conſequently, it muſt be a greater Sin for a Parent to force a Child to a falſe Worſhip, than a true: Howſoever it muſt be acknowledg'd, this does not in the leaſt remove the Difficulty, becauſe Falſe and True are equally confident they are in the right: and even an Erroneous Conſcience obliges, tho' not to uſe ſuch Methods as would take away all its own Excuſe; and beſides, there's ſtill as great difference between a falſe Religion and the various Modes of the

true, as between Children in their Nonage, and when grown up to Years of Diſcretion. But ſuppoſing 'em in thoſe Circumſtances, ſuppoſing the Parents of the true Religion, (as one ſuch there muſt be) and ſuppoſing a Child inclined to a falſe: The Parents can't, we think, be granted to have more power than the Magiſtrate: Now, the Magiſtrate's Power, who is *Cuſtos utriuſque Tabulæ*, the Guardian, or Keeper of both Tables, may reach to the Prohibition of a falſe Religion; but in the Judgment of the moſt and beſt Chriſtians, not to the violent enforcement of the True, a method our Saviour never uſed nor approv'd, (he Whipt ill Men, indeed, out of the Temple, but never into't) nor is it ſuitable to human Nature, or likely to produce any effect, but making Men Hypocrites. On the other ſide, ſuppoſing the Parent of a Falſe Religion, and the Child of the True, 'tis yet clearer that neither has he any power to compel him to accompany his own falſe Worſhip, nor, when the Child is of Age and Diſcretion enough to chuſe for himſelf, to hinder him from embracing the True; nor is the Child at all obliged by his Commands, either on one ſide or the other; if God Commands one thing, and the Parent, nay the King another, 'tis an eaſie caſe whether of the two we ought to Obey. Tho' in the mean time, ſuch Diſſent ought to be accompanied with the greateſt Modeſty, Reſpect, and Duty imaginable to the Parent; that it might plainly appear 'twas Conſcience, not Stubbornneſs or Humour, was the true reaſon thereof.

Q. 'Whether it were the 'real *Samuel*, the Devil, or only 'a Confederate, which appear'd 'to *Saul* at *Endor*?

A. Not a Confederate, for theſe Reaſons: 1. We muſt ſuppoſe *Saul* and his Courtiers, as in the caſe of *Pharoah*, Vol. 1. the moſt ſtupid of Men, to be Cheated ſo egregiouſly by an old Woman and a Knave behind the Curtain. But *Saul* appear'd ſharp and apprehenſive enough in other things, the caſe of *David*, &c. And Courties are the unfitteſt Men in the World to be impoſed on in things of this nature.

2. Becauſe we muſt ſuppoſe the old Woman and her Son (as ſome of the Witch-advocates tell us he was, tho' if true, they muſt have it from the Devil, ſince neither God nor Man ſay any thing of it) we ſay, we muſt ſuppoſe them not only Fooliſh, but Mad, when the King had before deſtroy'd all thoſe who practiſe that Trade, to pretend falſly to it, both ſhe and her Son; and when ſhe knew he was the King, not knowing what Queſtion he'd aſk, to foretel him ſuch ill Fortune; when Cheats, as 'tis notoriouſly known, will tell little or nothing but Good; which had it not come to paſs, ſhe was to expect the ſevereſt Treatment an Offended, Abſolute, Conquering Monarch cou'd inflict upon her.

3. Tho'

3. Tho' they both would, yet they could not carry on such a Cheat. Can Cheats Prophecy? Can they foretel the exact Event of a Battle, while yet in the dark Womb of future Contingencies, which some, tho' unjustly, deny to God himself? Can they know the Time, the Circumstances, the Slain? To Morrow, Thou and thy Sons shall be with me. 'Tis all the greatest Absurdity imaginable. Nay, supposing for once, the old Crone, and this her new Son, such wonderful Politicians, as to know exactly the State of both Armies; supposing farther, That they knew God had rejected *Saul*; yet from neither of these Circumstances could they so much as rationally Guess, much less so exactly Foretel the Event. For the Armies, they could not be more unequally Matcht than they had been formerly, when all but a few Hundred ran away before the Battle; when not a Sword with those few left, besides with *Saul* and *Jonathan*; when *Jonathan* and his Armour-Bearer alone discomfited the whole Philistine Army. For *Saul*, tho' God had indeed rejected him, and an evil Spirit was come upon him, yet he had some success afterwards in his Wars. He was actually present at the Battle, when *Goliah* was Kill'd; at which time, *Saul* and all Israel were Fighting against the Philistines before, and pursu'd them after. Besides, 1 *Sam.* 23. when the Philistines had invaded the Land, he went against them; and that, not that we read of, with ill success. For, tho' 'tis probable enough God's Sentence against *Saul* of rending the Kingdom from him, might be commonly known to the People, yet the time when it should be executed, is no where reveal'd, nor that he himself should come to an untimely End, which seems more particularly a Punishment on him for his thus consulting the Witch, as we find expresly, 1 *Chron.* 10. 13. So *Saul* died for his Transgression, &c. and also for asking Counsel of one that had a Familiar Spirit.

This to prove, 'twas not a Confederacy. To which if we add, that *Saul* both saw and heard this Appar tion, whatever it was, in the Form of *Samuel*, nay perceived that it was *Samuel*, *viz.* his Likeness; we think that first Point (for which we are most concerned) will be set in as good a light as can be desired.

For the second, Whether the real Soul of *Samuel*, or the Devil in his Shape? This we confess a greater Difficulty, Learned Men being extreamly divided therein. However, since 'tis necessary to embrace one Opinion, we rather adhere to the latter, That 'twas the Devil, not the real *Samuel*; and that for this, as appears to us, very cogent Reason: Because it seems very harsh to suppose, either that a wicked Witch should have such Power over the holy Soul of *Samuel*, then at Rest in *Abraham*'s Bosom, as to drag it thence by her accursed Arts; or that God should send him from the Place of Blis on

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ſo ſad an Errand, when the malicious Fiend, the deſtroying Angel, the Inſtrument of his Vengeance, the Tempter to Deſpair, and Adverſary of Mankind, was ſo ready, ſo proper a Meſſenger for ſuch a Buſineſs. The chief Arguments to the contrary are theſe: 1. The expreſs repeated mention of *Samuel* through the whole Story. The Woman ſaw that it was *Samuel*, *Saul* perceived it was *Samuel*, *Samuel* ſaid unto *Saul*; beſides the Apparition it ſelf, ver. 17. "The Lord hath done as he "ſpake by me. 'Tis acknowledged this is a weighty Argument, and not eaſily anſwered. But this may be, we think, fairly ſaid to't; That the Holy Penman here, ties not himſelf to ſtrict Logical Expreſſions; but deſcribes things as they appeared, or were taken to be in vulgar Acceptation. Many Inſtances might be given from other places, take one in the very words, *Samuel* did, *Samuel* ſaid; whereas really, in ſtrictneſs and exact propriety, even granting their Suppoſition, that 'twas *Samuel*'s Soul, it could not however be real *Samuel*: The Soul being but part of the Man, of whoſe Eſſence 'tis to be Body as well as Soul. But meerly becauſe here was the Likeneſs of his Body, or a Body of Air, (for his own was Buried at *Rama*——Miles from *Endor*) he is called *Samuel*. This being granted, we ſee no ill Conſequences in advancing a ſtep further, and aſking, Why may'n't as well the appearance of *Samuel* be call'd *Samuel*, tho' it was not ſo; as the Soul of *Samuel* be called by that Name, when neither could that properly be ſaid to be *Samuel*? For another Difficulty, the Devil's foretelling future Events, beſides his ſhrowd Gueſſes, it might be reveal'd to him, as we are ſure 'twas in the caſe of *Job*. Thus have we endeavoured to remove Objections, and ſhew Reaſons, why it was neither a Confederate, nor the real *Samuel*, but an illuſive *Demon* which appear'd to *Saul* in the Shape, Dreſs, and Form of that holy Man.

Q. 'Where go the Souls of 'Good Men immediately after 'Death?

A. 'Tis impoſſible but we muſt Talk improperly of ſuch things, whereof we can have none but borrowed Notions. *Whereneſs* or *Ubiety*, and all Phyſical Progreſſive Local Motion, which muſt be in a *Ubi*, do not, that we know of, agree to pure Spirits; nor can we conceive how they ſhould, being only the Attributes of Body. However, Exiſt they muſt, and we can't conceive any Exiſtence but what is Somewhere; and if we allow Vehicles, could much more eaſily Think and Diſcourſe of theſe things. But for the preſent, conſidering of ſeparate Spirits as in a Place, tho' we know not how, the Queſtion is, Where thoſe, if Good Men, reſide immediately after Death? If by Immediately here, the Queriſt ſhould mean the very next Inſtant after Separation, we conceive 'twould be the ſame thing as if that term were to be taken in a lax ſenſe, for the time before

fore the Reſurrection; ſeeing Metaphyſical Motion is perform'd in an Inſtant: And by the leave of very good Men, we can ſee no neceſſity, nor ſo much as a Congruity in what is generally called, a Particular Judgment. We believe then, and aſſert, that the Souls of Pious Men, as ſoon as ſeparted out of this Life, are in *Manu Domini*, with God that gave them. If we are further aſkt, to be more explicit, we anſwer, They are in Paradiſe, as was the good Thief's, *Lazarus*'s, &c. But ſtill, whether that Paradiſe be the higheſt Heavens, the Seat of ineffable Glory, and the Throne of the moſt High; or only a Place of Eaſe and Refreſhment, prepared for the Spirits of good Men, between Death and the laſt Judgment, (which is far enough from Purgatory, and was the unanimous Doctrine of the firſt and pureſt Ages of the Church) we think not fit here to enquire, ſince it belongs not ſo immediately to the preſent Queſtion.

Q. 'Whether was that of '*Dives* and *Lazarus* a Parable, 'or an Hiſtory?

A. I can meet with no Writer, either Ancient or Modern, that takes it otherwiſe than Parabolical; tho' of all Parables it looks moſt like an Hiſtory, becauſe 'tis ſo Particular; as to *Dives*, his Father's Houſe, his number of Brethren, *&c.* But whether Parable or Hiſtory, it is not without its uſe; It is either a real Truth, or a real Repreſentation of Truth, ſeeing it came from his Lips who is Truth it ſelf.

Q. 'Who was that *Melchizedech*, mentioned *Heb.* 7? Whether Chriſt, an Angel, or a 'Man?

A. Melchizedech was neither an Angel, nor the Son of God, but a Man, notwithſtanding thoſe Objections that have been brought, eſpecially that, *Without Father, without Mother*, &c. (1ſt,) *Gen.* 14. 18. 'tis ſaid, *He brought forth Wine*, &c. If the Text had been, *He brought Wine*, &c. it had been proper for an Angel, *&c.* but the word *forth* ſuppoſes a place of Reſidence, and a Human Entertainment. (2d) Here's no need of a Perſonal Type, (I mean as to a Similitude in Perſons) no more than there was betwixt old *Elias*, and young St. *John the Baptiſt*, 'twas the likeneſs and power of their Spirits; ſo here, the Type or Similitude lies in the Order, as is plain by 16th and 17th Verſes of the 7th of the *Hebrews*. (3d) The Holy Ghoſt gives the expreſs Characteriſtick of a Man, ver. 4. He had a Perſonal deſcent, that is, a Natural Father and Mother, gathered from Verſe 6, and was ſubject to Mortality: See Verſe 8. the beginning of the Verſe; for the latter part alludes not to his Perſon, but his Order. His Natural Genealogy is plainly inferred in Ver. 6. but not ſet down, it being only the cuſtom of the Jews to Regiſter their Genealogies in order, to preſerve their Claims to outward Promiſes, Bleſſings, Privileges, *&c.* Chriſt himſelf had a reputed Deſcent; but when he was about this Order of Righteouſneſs,

neſs, Peace, *&c.* he plainly repreſents his *Prototype Melchizedech*, in ſaying, *he own'd no other Relation but ſuch as did the Will of his Father in Heaven.* The Difficulty and Miſtake, was a Confounding the Perſon of *Melchizedech*, with his Order; it was Righteouſneſs, Peace, *&c.* which have no Regiſter, which are without beginning *of Days, or end of Time*; and ſo repreſenting the Son of Righteouſneſs, who is now, and ever will remain ſo, eternally fulfilling that Order which *Melchizedech* perſonally repreſented for a little time. We need not ſay any more againſt *Melchizedech*'s being an Angel, or Chriſt, or *Sem*, &c. ſince they are already confuted by the Opinion of ſeveral Learned Authors.

Q. *Whence proceeds the* Shuterkin?

A. Phyſicians have imputed this Shuterkin (which reſembles a Weezle) to the Steam and Warmth of the Stove-Pots, which vivifies the natural Irrigation of the *Uterus*, which has a Tendency to form ſomething, as the Guts and Inteſtines, by an undue Diſpoſition of Heat, *&c.* from Worms; it uſually comes forth with the Birth of the firſt Child, which it ſometimes Corrodes; as ſoon as it comes into the open Air, it will run up the Walls, and ſtrive to hide it ſelf, but they do all they can to kill it immediately.

Q. *Do the Deceaſed walk?*

A. Not Corporally; for at the ſame time as the Reſemblance or Apparition of ſomething like ſuch or ſuch a Deceaſed Party haunts a Place, you may find the Body of ſuch a Perſon in the Grave, as by the Spirit is repreſented. So that I cannot ſee it Irrational to conclude, that it may be either the Spirits of ſuch Perſons, who yet in Love with their Bodies, after their Separation, do wander up and down Reſtleſs and Diſſatisfied; or that the Devil, according to a Learned Author, aſſumes ſuch likeneſſes in his Pride, as if he boaſted over that Mortality which he has been the Cauſe of.

Q. *'Tis ſaid of* St. Peter*'s ſecond Denial,* St. Mark 14. 69. *A Maid ſaw him again, But* St. Luke 22. 58. *That 'twas a Man, for ſo* St. Peter *calls him; Man,* I am not. *How does this Quadrare?*

A. The thing ſounds much harſher in our Tongue than in the Original. For Man, the Word Ἄνθρωπος is there uſed, in Latin *Homo*; both which Words are of the Epicene Gender, and apply'd, as every School-boy knows, either to Man or Woman. As even in our own Language, when we ſay Man or Beaſt, we include the Feminine in the firſt as well as the Maſculine.

But if this ſhould ſeem ſomething ſtrain'd, there's a ſecond Interpretation, which is very natural and eaſy. Once more, we are always to interpret thoſe Texts which are not ſo full, by thoſe which treat more amply of the ſame Subject; Grant but that reaſonable Demand,

mand, and there's no Difficulty in these Places.

We say then, that there was more than one Person, who charg'd St. *Peter* at this second time with being in the Garden. Nor is this said *Gratis*; for St. *John*, who gives a more distinct Account of those Occurrences than other Evangelists (being also, as 'tis generally own'd, there actually present with St. *Peter*) tells us at his second Denial, *THEY* said unto him, *&c.* And if more than one, as 'tis the Plural Number, where's any Incongruity, that both a Maid and a Man, and several of 'em too (were there any need of it) might at the same time charge him with the same thing? We own the Pronoun *They said*, in the Greek ειπον, is commonly taken indefinitely for one or more, signifying no more than 'twas *said*: But granting this, the other sense is as usual; and yet further is plainly intended here, and relates to more Persons than one; which appears to any who shall compare the 18. *v.* and the 25. In the 18. thus——The Servants and Officers stood there, who had made a Fire, and they warm'd themselves; and *Peter* stood and warm'd himself—the same matter is evidently return'd in the 25th. *And Simon Peter stood and warm'd himself*, They said *therefore unto him*, &c. Who, but the Servants and Officers before-mentioned?

Q. Exod. 33. *v.* 11. *And the Lord said unto* Moses, *Face to Face*; compar'd with *v.* 20. *Thou canst not see my Face and Live.* How do these agree?

A. The Face of God is taken sometimes for God's Essence, and perfect Glory: at other times for his Presence only, his Favour and perhaps his Church, as *Cain* complains, *From thy Face shall I be hid*, and afterwards he went out from the Presence of the Lord. In a third Sense 'tis taken for a more particular Manifestation of God's Glory, more than the latter, less than the former, that *Shechinah*, as the Jews call it, for Glory of the Lord, which appeared so often over the *Mercy-seat*, both in the Tabernacle, and sometimes afterwards in the Temple of *Solomon*. This Glory of God the Jews call the Presence of God, or Face of God; and those who were honour'd with any such extraordinary glorious Appearance though but of an Angel, are said to have seen God, the *Face of God*, or seen God *Face to Face*; *As Jacob, Manoah, the Children of Israel*, and here in the 11th *v.* *Moses*, as appears further from the preceding Verses, *The Cloudy Pillar descended, and the Lord talked with* Moses (in other places, *the Glory of the Lord appear'd.*) But still *Moses* desir'd to have some greater Tokens of God's Favour, and to see him; 'tis probable, as the Blessed Angels do in Heaven: I beseech thee, says he, *v.* 18. *shew me thy Glory*; to which he is answered, *Thou canst not see my Face, for no Man shall see me and Live*: He cou'd not have such a Sight of God as was too bright for a Mortal to bear, and

and was reserv'd to make up a great part of the Happiness of Heaven.

Q. How must St. Paul's *Words be understood* [*I cou'd wish my self accursed from God, for my Brethren, my Kinsmen, according to the Flesh*] Rom. 9. 3?

A. Either Hyperbolically, whereof we have given several Instances, *&c.* Or only as a Temporal *Anathema*, he cou'd willingly be struck Dead as a single Mark of Divine Vengeance, or undergo a Temporal Reprobation (as some will tell us that in the 9th of the *Romans* is,) so his Countrymen might be converted, or have the Gospel remain amongst 'em.

Q. Whether are the Words of St. Peter, 2 Eph. 5. *For this they* willingly are ignorant of, *that by the Word of God the Heavens were of Old, and the Earth standing out of the Water, and in the Water, &c.* are fairly interpreted by Mr. *Burnet in his Theory of the Earth?*

A. I think 'tis so ingenious an Interpretation, that 'tis almost pity it should not be a true one: Whether it be or no, will require more time to consider than will be here allow'd, and is intended to be distinctly done in the Progress of our Papers, as well as all other Systems of the Earth and Heavens. In the mean time I'm neither so angry with that Gloss as a certain Reverend Person, who some time since found little less than Heresy in't; nor can very well account how those to whom St. *Peter* then wrote, cou'd be *willingly ignorant* of what none ever knew till this ingenious Gentleman discover'd it; and which if true, St. *Peter* himself cou'd not know without a particular Revelation.

Q. If the Soul be immediately infused, How did Levi *pay Tithes in* Abraham? *And does not that Text imply that* Levi *was produced out of* Abraham *both Soul and Body?*

A. Those Words of *Levi*'s paying Tithes in *Abraham*, are not to be taken in a strict Literal Sense, but more lax and accommodate, as appears by the softning Expression the Apostle uses just before ὡς ἔπος εἰπεῖν, well enough render'd in our own Translation [as I may so say] *Levi*, that is, his Body was Originally, or Potentially in *Abraham*; tho' the Sense wou'd be yet more mollified, if we shou'd, as we may well enough, interpret διὰ, which we translate [*In*] by [*Per,*] *by* or *through Abraham*. It's further plain, that 'tis in this Figurative Sense only the Apostle speaks, from the next Expression——*Levi who receiveth Tithes*; that is, his Successors and Family, call'd after his Name, then actually did it.

Q. All Men sining in Adam, *How cou'd that be, unless all were in him?*

A. This Question's of the same Nature with the other, sent, if I am not Mistaken, by the same Person, and admits much the same Answer. If he means their Souls, they must be, if at all, in *Adam*, either actually or potentially. If actully, he must be a Monster indeed to have so many Souls to one Body; nor can it be supposed

posed their Actions cou'd be Uniform. If Potentially, I'd fain know what the Potentiality of a Soul is, and how 'tis educed out of that Power; or how 'tis possible to find Generation in Spirits, the Accident of Bodies only, which can never be without Corruption, which a Spirit admits not of. But if they say, the Soul is only Matter, we must refer 'em to that Description thereof formerly given.——Well, but how then did all Men sin in *Adam*—? They *sinn'd in him* as he was their Parent, Representative and Head; and accordingly they *die* as proceeding from a dying Parent, *every like producing its like.* Nor was he only their Parent, but constituted their Head and Representative by his Maker, as our Saviour was of *restored Mankind*——So the Apostle, As in *Adam all die*, so in *Christ* shall *all be made alive.*

Q. *How we may know the Scriptures to be the Word of GOD?*

A. We have Moral Demonstration, or Humane Infallibility, and more too, that they are so. And that from these TOPICS; First from Divine Testimony, in those legible Signatures and Impresses of Divinity instampt upon 'em. Some Directions for Mankind are necessary, and that, such as shall remain a standing Rule: None can compare with this for Antiquity, Utility, Gravity, Majesty. Nor is that strange Effect these Writings have on the Minds of Men in the perusing 'em, both Heathens and Christians, an Argument to be slighted. As for Humane Testimony, we have that which is to us Infallible, namely the Concurrent Tradition of all Places and Ages, which have delivered down these Books to us as the Works of inspired Men; And I defy all the Enemies and Blasphemers of those Sacred Books, to produce me one Instance of Matter of Fact, attested in this manner, that is not true. If there have been some Men who have either deny'd or lessen'd the Authority of these Books, or added other to 'em which they'd pretend of equal Authority, even this is a strong Argument of the Truth of those Sacred Writtings, since such Accidents as these are clearly Prophesied of, and provided against therein. But we have, besides all this, the Progress of the Gospel, and the Flames of the Martyrs, to witness the same undeniable Truth: For how should the Doctrines contain'd in these Books make such a Progress through the World, without Force, nay in spite of it, and in Contradiction to all the proud affected Learning of *GREECE* and *ROME*? And why should the Wisest, and Best, and Bravest of Men, many Thousands of Millions of 'em, endure the severest Torments for what was contained therein, had there not been something extraordinary, and confessing a Divine Power which first Dictated it? Which has still preserved it, and which will do so to the end

end of the World, in ſpite of all the Blaſphemies of Papiſts, Atheiſts, Turks, Jews and Heathens.

Q. *Whether 'tis lawful for a Man to Beat his Wife?*

A. The Affirmative would be very diſobliging to that Sex, without adding any more to it; therefore we ought to be as cautious and tender as may be, in aſſerting ſuch an ill-natur'd Poſition. —— We allow a Wife to be Naturaliz'd into, and part of her Husband; and yet Nature ſometimes Wars againſt part of it ſelf, in ejecting by Sweat, Urine, *&c.* what otherwiſe would be deſtructive to its very Frame; nay, ſometimes there is occaſion of greater violence, as Lancing, Burning, Diſmembring, *&c.* which the Patient ſubmits to as his Intereſt. Now, if a Man may thus cruelly treat himſelf, and be an Acceſſary to his own Torture, he may legally Chaſtiſe his Wife, who is no nearer to him than he is to himſelf; but yet (for I am not covetous of the Fate of *Orpheus*) as none but Doctors are proper Judges of ſeaſonable Violences to Nature; ſo there are but few Huſbands that know how to Correct a Wife. To do it in Paſſion, and pretend Juſtice, is ridiculous; becauſe that Paſſion incapacitates the Judgment from its Office; and to do it when one is pleaſed, is a harder taſk; ſo that we conclude, as the legality is unqueſtionable, ſo the time and meaſure are generally too critical for a Calculation: When a Wife goes aſtray, 'tis ſafe to uſe a Sympathetick Remedy, as the Rebuke of a Kiſs; the Antipathetick may prove worſe than the Diſeaſe.

Q. 'What probable Conjecture may be given of the 'Efficient Cauſe and Nature of 'the Spouts, which Mariners 'frequently meet with in the 'Mediterranean, but more eſpecially in the Eaſt-Indian 'and Perſian Voyages?

A. Thoſe Seas are notorious for various Winds; two Ships in a right Line approaching each other, have ſometimes both of them a very fair Gale of Wind; many ſuch oppoſite Winds meeting together in one Center, produce that we call a Whirl-Wind, which finding a Cloud that is ready to break, buoy it up ſo long, that coming too near the Water, it has not Air enough under it to expand and ſcatter it into a Shower, but falls in many hundred Tuns together: You may experience this Truth, by emptying a Cup or Glaſs of Water out of your Chamber Window all at once, and you ſhall ſee it ſpread abroad, till it appears as thin as Paper, and then immediately flies into Drops for a very great Breadth; but if you empty the Water near the Ground, it has not Air enough under it to bear it up for a diſſipation. There is another ſort of Spouts; if I have anſwered one for another, let the Inquirer diſtinguiſh in the next.

Q.

Q. Some years since my parents dy'd in the West-Indies, *which troubled me more, because my maintenance was altogether from them. However, I consulted with a Gentleman (who corresponded with my Father, and supply'd me with what he allow'd me) what methods I should take for recovering the small effects I had there, I being not quite of age; he profer'd to be my Guardian, promising me further, the supply of my necessities, till my effects came over, which induc'd me more then the good opinion I had of him, to accept of him, and trust him. He made good his promise for a while, but at last broke it, yet Providence supply'd my wants some other way. Being now enter'd into the employ I was design'd for, and my inclinations being to matrimony, I had the good Fortune to make my addresses to a Lady who was not discouraged from accepting my Love, tho I aquainted her with my circumstances. My Guardian hearing from a Rival of mine, the fair way I was in to advance my self by marriage, enviously reflected on my misfortune, saying I had nothing that I ever should be certain of, besides being greatly indebted to him, and spared nothing that might tend to blast my Reputation, and hinder my prosperity. I beg your advice how I shall discover to him that I am not ignorant of his unkindness, being, I think, over modest and Friendless. 2. Whether I'm oblig'd to repay him the mony he lent me, if I can raise my self by my Marriage, since he's still entrusted with what I have in the* W. Indies? *I wait your answer, which I desire may be speedy, and will much oblige your, &c.*

A. Get *soundly marry'd once*, the first thing you do, for divers and sundry good *reasons*, 1st and formost, because there's money in the case, and he that has that will ne're want *Friends*, besides her *Relations* will, 'tis likely, espouse your interest if pleas'd with the *match*, however you'll be then better able to deal with your *Treacherous Guardian*, a *monster* so common now that he's scarce *stared* at when people see him, tho the Wretches who betray so solemn a trust, scarce any punishment is severe enough for 'em who almost deserve to be *impaled alive*. Another good quality you'll find in Matrimony, is, that you'll find 'twill soon wear off the childish and troublesome *Bashfulness*, and you'll be able to look your good *Friend* more confidently in the Face then, than he can you, unless he's double case harden'd. To your 2d Question. There's no doubt but you are oblig'd to pay him what he has lent you, *however* he now deals with you. But this not before he comes to account with you for your effects in the *Indies*.

Q. Whether it been't a complemental Lye to say, Sir, or Madam, I'm Your humble Servant? *and Whether 'twere not better to* say *with the Quakers*, Farewel Friend?

A. 'Tis no more than what has been the custom of all civiliz'd Persons and Nations, to use certain forms to express their *respect* and civility to each other, and this they have done both in words and actions. The People of the Land call'd *Abraham Lord*, tho they were a *free People*, at least as to him, who had no *Lordship* authority over 'em; and he twice bow'd himself to them, without fear of *idolizing* or worshipping them. And *Abigail* not only salutes *David* by the title of Lord, but calls her self his handmaid, very often, nay, not only his *Servant*,

but

but the *Servant* of his *Servants*; (as we think we have *formerly* noted.) And to this head may be reduc'd the *Persian* Compliment, *O King, live for ever!* Which was us'd by *Daniel* to *Darius*, even when he had caſt him into the *Den of Lyons*. Thus St. *Paul*, who had as much *courage* as any man living, thought it not diſagreeable either to that or *truth*, to ſalute *Feſtus* by the Title of moſt noble. Thus we call our *Engliſh Kings*, from *Hen.* 8. down to *James* the 2d, as well as onward, *Defenders of the Faith*. The *Electors*, moſt *Serene*; nay even the King of *France moſt Chriſtian*. And the *Quakers Friend* certainly comprehends much more then *Service*, ſince that may be paid even to an Enemy; and if we are bound even to love our Enemys, much more are we to *ſerve 'em*, and moſt of all, any Chriſtian and Countryman who has never diſoblig'd or injur'd us; and we are apt to believe all men of tolerable ſence are now ſo perſwaded of this, that even all ſuch among the people call'd *Quakers*, will in time learn to talk like other *Engliſhmen*, and *render* to every one their *due*, in *Words* as well as *Actions*; for they will now many of 'em be *bare* before their *ſuperiors*, or *equals*; and expect the ſame from their own *Prentices* and *Servants*. Nay they have found it neceſſary to make a ſort of Eccleſiaſtical *Canons* and Conſtitutions whereby to regulate their *Churches*, and requir'd ſubmiſſion to 'em by all of their *Judgment*, which they themſelves won't deny; and if they own themſelves thus *miſtaken* formerly in ſome things, why mayn't they *hereafter* come to ſee they are ſo in ſeveral others?

Q. I have an earneſt requeſt to you in behalf of a young Gentleman, he has a very good eſtate in money: Of a good bulk, a very comely face, and an excellent head of hair; this agreeable perſon deſires you would oblige him, in helping of him to a wife equal in merit, to all theſe perfections.

A. Sure, he's too well known, to ſpeed amongſt his acquaintance, or elſe he'd ner'e addreſs himſelf to ſtrangers, but who knows but there may be ſome *ſhe* under the like circumſtances, and therefore being charitable, we are willig to couple the fools, & in order to it we think nothing requiſite for 'em to do, but each to publiſh their names either in the *Gazete*, or by a common *Cryer*.

Q. A Friend of mine married very poor, but honeſtly, endeavouring to live, it pleaſed God to proſper his diligence; his Wife at firſt was very pliable, and help'd him to her Power in his trade; but now is grown ſo high and ſo extravagant, that he has thoughts of leaving off, and ſerving the King: Now what Method moſt be uſed to reclaim the one and the other?

A. The Difficulty lies in making the Wife reaſonable, for ſince 'tis her Folly and Pride only, that makes your Friend determinate to leave her; if ſhe would amend, he wou'd have none of thoſe thoughts: Therefore the way muſt be to endeavour to perſwade her to alter her Carriage, and if ſhe be Miſtreſs of any Reaſon, ſhe'll prevent ſuch ill Conſequences as may follow upon her forcing him to take ſome ſuch Method to free himſelf from the plague of an unſuitable Campanion. And if friendly Advice both from her Husband and others won't prevail,

vail, he may try what keeping her a little short of Money will do: But if none of these, or the like means will set all things to rights, and he can't be easie while they live together, supposing he can make some Provision in Absence for her Maintenance, and have no Charge of Children, he may e'en try if distance of place will work any Change, and take this Opportunity to serve his King and Country.

Q. *Whether Friendship be not a nearer Tye than any Relation whatsoever?* This Question is grounded on that place in *Deut.* cap. 13. v. 6. *If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend, which is as thy own Soul,* &c. where the *Friend* is brought in last, as the *highest Relation*, and an Expression used which is not to any of the rest, [*thy* Friend *which is as thy* own Soul] which certainly is the *dearest* and most *valuable* thing in the *World*.

A. Supposing *Soul* here shou'd be only taken for *Life*, as it often is in *Mose*'s Writings, yet it must be granted from hence, that in *Fact* the *Relation* of *Friendship* is *stronger* and more *tender* than any other. We say in *Fact*, for though the Text says—— thy Friend *is* as thy *own Soul*, it does not we think follow, from this place we mean, that he *ought* to be so. However, supposing even that, we see from the same Words, that there's a yet *higher Relation*, and which has stronger *Obligations*, than that of *Friendship*, namely, that between a *Creature* and his *Creator*. For if a *Friend*, or one who *passes* for such, entices to *Idolatry*, which is the highest breach of that *Obligation* we have to the *Supreme Being*, he thereby so far dissolves the *union*, that we are required to *sacrifice* him to the *justice* of *Heaven*, and a more noble and *Divine Friendship*.

Q. *Which is the stronger* Passion, Love *or* Ambition? *And if both were in* Extreams *in the same* Heart, *and drew two several Ways, which wou'd get the* better?

A. Nay, that their *Event* must show. But because that Answer will scarce be *satisfactory*, we must search a little into the *merits* of the *cause*: But must first remark, that *contraries* can never be, strictly and properly speaking, in *extremes*, in the same subject; because one must make the other more remiss. You'll say, *Ice* may be thrown into the *Fire*, where is the *extreams* of hot and cold together?—— 'Tis answered, if you cou'd shew us a piece of *Red-hot-Ice*, you'd do something, but till then we think 'twill be plain, that proportionably as the *heat* works upon the *cold*, they take off the *Edge* of each other. It's true, *Ambition* and *Love* are not in themselves *contraries*, as *Love* and *Hate*, &c. but yet by their *drawing* two opposite ways, they grow little less. The meaning therefore of the Question must be, What wou'd be the *Effect* if these *two Passions* were entertain'd with *something* of *Intenseness*, though with the *extreams* of it, they cannot be in the *same breast*? We answer, First in *Fact*, that will be according to the *natural Temper*, or *Inclination* of the *Persons*, or external *Circumstances* and *Occa-*

ſions, relating to the *deſir'd Obje*ct, which are ſo *various*, that 'tis we think impoſſible to fix any general *Rule*, whether of the two ſhall always *prevail*. Nor indeed is it much leſs difficult to decide the *reaſon* of the *thing*, and whether *ought* of *right* to prevail: This is certain, that *vertuous Love* (which we think we have prov'd can only be properly called *Love*) ought to be preferr'd before *Ambition*, in the uſual *ſenſe* of the *Word*, when taken for an eager deſire after *Honour*, without taking care to obtain it by truly *brave* and *vertuous* Actions. But were true *Glory* the object of any Man's *Ambition*, were his *Miſtreſs* and his *Country Rivals*, and his *ſervice* neceſſary to the *latter*, in diſtinction from the *former*, a true *brave Man* wou'd ſay,—— *By your leave Love*,—— at leaſt for a little while, and follow the *Example*, and ſhare the *Dangers* of the greateſt *Princes* in the World, we need not ſay our *own*. Nor wou'd any *Woman* of *ſenſe* and *ſpirit*, and true *Lover* of her *Country*, eſteem a Gentleman the leſs, but rather much the more, for Acting like the *true Son* of an *Engliſhman*,— Nay She wou'd rather encourage him in ſo handſome a *Reſolution*.—— And indeed, though we don't much pretend to *Law-making*, we cou'd wiſh there were one *Bill* brought in at next Seſſion,—— "That "while the *War* continues, no "Gentleman ſhou'd have the Li- "berty either to Marry, or ſo "much as *ask the Queſtion*, or "make any *Addreſſes* of *Love* to "a *Lady*, before he had qualified "himſelf by paſſing at the leaſt "*one Campaign* in *Flanders*. Nor ought the *Jacobites* to be angry at this Propoſal, when they have ſo many other *conveniencies* of their ſide, that they ſtand in no great need of *Matrimony*.

Q. *Suppoſing a* Parent, *either* Father *or* Mother, *or* both, *were ſeparated from their* Child (*being an* Infant) *for many years, and they ſhou'd meet unknown in ſome place unexpected to each other; whether there be ſuch an* Inſtinct *in* Nature, *that theſe Perſons ſhou'd have an* Affection *and* Tenderneſs *for each other on firſt* Sight, *and utterly* unknown, *which they never felt for any other* Stranger?—— *If not, then* what *or* where *is* natural affection? *Eſpecially if a Parent, or a Child be* inform'd, *that a* meer Stranger *ſtands in ſo near a* Relation *to 'em, they ſhou'd preſently* affect *'em as ſuch*,—— *what is this but* Cuſtom, Education, *without any thing of what we call* Natural Affection?

A. That there is ſuch a thing as *natural affection*, or ſuch a *ſenſe* of *Relation*, eſpecially from *Mother* to *Child*, as even they themſelves can better *feel* than *deſcribe*, almoſt none can doubt who have ever ſeen a *Child* and a *Mother*. This was remarkable in the firſt caſe, that was brought before *Solomon*; a *Shadow* of this we ſee in the particular *care* which almoſt all *Creatures* take of their *Off-ſpring*. But whether this *affection* amount to an *Inſtinct* ſo *ſtrong* in *Rational Creatures*, as for a *Mother* to diſcover her *Child* this way, we are not *certain*, it being much more ſure, that *Ews* and *Lambs* can thus *find* one *another*, though in a *Flock* of a *Thouſand Sheep*, when 'tis paſt the *Shepherds*

herds skill to do it. Yet we have known an *Instance* of a *Child* about three Years old, who has been so *wise* as thus to know and claim its *own Father*, who had been some years absent, and without any *Information* before, that we cou'd hear of However, we think not such *Instances common*, if they are *true*, *God* and *Nature* doing nothing in *vain*, and *natural affection* before-mentioned being *sufficient*, in ordinary cases to incline and fit any *Rational Creature*, for the *Education* of their *own Off-spring*

Q. *Whether, think you at the* Resurrection, *there will be any* difference *in the* Colour *of the* Ethiopians *and other Men?*

A. If their *Black Colour* be a *Deformity* now, they will doubtless then be *cur'd* of it, rising *perfect* Men, as they wou'd, if *Lame* or *Monstrous*. But that's a *Question* hardly yet well *decided*, for they think *us* as much *deform'd* as we do *them*.

Q. Your Opinion, *Whether the 12th. and 15th. verses of the 12th.* Chap. *of* Tobit, *be agreeable to the Canonical Scriptures?*

A. The Words are these,—— *ver.* 12. —— says the Angel *Raphael* [*I did bring the* Remembrance *of our* Prayers *before the* Holy one.] and 15. [*I am* Raphael, *one of the seven Holy Angels which present the* Prayers *of the* Saints, *&c.*] And these Expressions we think are not agreeable to Canonical *Scripture*, which says, there is but *one Mediator* between God and Man, the Man Jesus Christ. Whereas *Tobit* makes *Raphael* say, there are *seven Mediators* besides, and he himself one of 'em, speaking of it as a *settled thing* in the Church of God. There are indeed two places in their Revelations, which seem to imply, that both the *Saints* and *Angels* in *Heaven* intercede for, or offer up the *Prayers* of *Saints* here on *Earth*, and are pleaded by the Papists to excuse their *Ora pro nobis's*. The former is in the 5th. of *Rev.* 8 *The four Beasts, and four and twenty Elders fell down before the Lamb, having every one of 'em Harps, and Golden Vials full of Odours, which are the Prayers of Saints.* Hereby, say the Rhemists, it is plain, that the *Saints* in Heaven *offer* up the *Prayers* of *Faithful* and *Holy Persons* in Earth, these *Odours* being the Lauds and Prayers of the Faithful, ascending and offer'd up to God as *Incense* by the *Saints* in *Heaven*. The other place, yet fuller, is that in the 8th. of *Rev.* 3, 4. *The smoak of the Incense which came with the Prayers of the Saints ascended up before God out of the Angels hand.* Hence, say the Rhemists, *Angels* offer up the *Prayers* of the *Faithful*, as the twenty four Elders before, and again. Hereby we conclude against the *Protestants*, that it derogateth not from Christ, that *Angels* or *Saints* offer our *Prayers* to God In Answer to this Opinion, which we have represented as strongly and fairly as possible, we say, to both places, That 'tis at best but an uncertain way of arguing from these Visions and Mystical Representations, since we oftentimes cannot distinguish, whether things were done in Heaven or Earth. But in particular, to the first Scripture, we say —— 1st. That this Description seems to

relate to the Church here in *Earth*, rather than in *Heaven*; for the Saints here Praise God, that he has made 'em Kings and Priests, and that they shall *Reign*, ἐπὶ γῆς τῆς, on *Earth*, as it follows in the 10*th*. *verse*. Again, it appears not by any circumstance, or probability in the Text or Context, that these *Prayers* were the *Prayers* of any *other Saints*, but rather their *own*, the Prayers of the four Beasts, and four and twenty Elders, the Representatives of the Church, Whether we suppose 'em in *Earth* or *Heaven*,——— and till our Adversaries prove the contrary, they do nothing. For the second place, The Angel here is acknowledg'd by almost all Commentators to be the *uncreated Angel*, the *Angel* of the *Covenant*, our *Saviour* himself, the alone immediate *Mediator* with the Father, both of *Intercession* and *Satisfaction*, as indeed none can *properly* be *one* without the *other*. This the Rhemists themselves almost acknowledge in that very Note,——— *if* this be St. *Michael* himself or any *Angel*, and not *Christ himself*, as some take it,——— say they.

But whether they grant it or no, We can prove it.——— 1st. It can't be the *Holiness* of the *Angels* which were these *sweet Odours*, because they are not of our *Natures*, and therefore cou'd not make up what's wanting in the Saints. Again, this *one Angel* offers up the Prayers of all *Saints*, which none cou'd do unless *Omnipresent*, therefore no *created Angel*, nor any but our Saviour, who is *God over all blessed* for ever. From the whole it follows,——— That there being no ground in Holy Scripture to believe the particular *Intercession* of *Angels* (tho' positive Commands against *praying* to 'em) and a plain Assertion that there is but *one Mediator*, who undoubtedly did *intercede* for the *Church*, before his *coming*, by Vertue of his *Future Merits*, hence we say it follows, that 'tis no more good *Doctrine*, 12. of *Tobit* 12. That Angels *present* the *Prayers* of the *Saints*, than 'tis *good sense* in *ver*. 10. That while old *Tobias slept* by the Wall with his *Eyes open*, the Sparrow muted warm Dung into his Eye, *&c.*

Q. *How was it that they formerly Preserved Bodies for so long a time, without their corrupting?*

A. The Ancients were so careful, not only of preserving the Images of their Fore-fathers, but also of keeping their Bodies, that they variously Embalm'd them. The *Grecians* washed them in Wine mingled with warm Water, and then put them into Oyl of Olives, Honey, or Wax. The *Ethiopians* first salted them, and then put them into Vessels of Glass. In the *Canary Islands* they season'd them in the Sea; and afterwards dryed them in the Sun. The *Scythians* place them upon Mountains covered with Snow, or in the coolest Caves. The *Indians* covered them with Ashes, the *Egyptians* believing that corrupted Bodies rose not again, and that the Soul was sensible of the Bodies corruption, were as Curious in the preserving of them, as any Nation whatever; they filled them with Myrrh, Cinnamon, and other Spices, or with Oyl of Cedar, then they salted them with Nitre, whose Acrimony consumed all the superflu-

ous

ous Hutnidities which caused Putrefaction.

Q. *What is Anger?*

A. Nature has so provided for the satisfaction of Animals, that she has given them not only an Appetite to pursue good and avoid evil, when both may be done without difficulty; but also a different one to give Courage to the former, and to surmount the difficulties occurring in the pursuit of that good, and avoiding that evil, called the Irascible Appetie, from Anger, the strongest of its Passions, which serves to check the sharpness of Grief, as Fear and Boldness come to the assistance of Flight, and Desire is guarded with Hope and Despair: This is the Opinion of *Plato*, who makes three sorts of Souls, one which Reasons, another which Covets, and the third which is displeased; the first of which he places in the Brain, the second in the Liver, and the last in the Heart. *Anger* then *is a Passion of the Irascible Appetite, caused by the Apprehension of a present evil, which may be repelled, but with some Difficulty*: Its Principle is the Soul, its Instruments the Spirits, its Matter the Blood, its Seat the Heart, not the Will, as *Cardan* believed; for the Actions of the Will not being Organical, make no Impressions on the Body. It proceeds from a Temper of Body hot and dry, and easie to be inflamed, or from the diversity of Seasons, Times, Ages, and Sexes. Hence the Cholerick and Young Persons are more inclined to it than the Phlegmatick and, Aged, because they have a Temper more proper to this Passion: Women and Children are easily displeased through Weakness of Mind; as 'tis a sign of a sublime Spirit not to be troubled at any thing, but to believe that as every thing is below it self, so nothing is capable of hurting it, which Reason *Aristotle* made use of to appease the Rage of *Alexander*, telling him, he ought never to be Incensed against his Inferiours, but only against his Equals or Superiours; and there being none that could equal him, much less surpass him, he had no Cause of Anger. Anger is one of the most deform'd and monstrous Passions, so violent that it Causes the Face to look pale, afterwards red, the Eye sparkles, the Voice trembles, the Pulse beats with violence, the Hair becomes stiff, the Mouth foams, the Teeth gnash, the Hand cannot hold, the Mind is no longer in its own Power, but is beside it self for some time, Anger not differing from Rage but in Duration; which made a Philosopher tell his Servant he would Chastise him if he were not Angry: And the Emperor *Theodosius* Commanded his Officers never to execute any Person by his Orders 'till after three days; and *Xenodorus* advised *Augustus* never to determine any thing when he found himself Angry, 'till he had first softly repeated the twenty four Letters of the Greek Alphabet: And indeed if this Passion be not repressed, it transports a Man so out of himself, that he is incensed not against Men only, but even agatnst Beasts, Plants, and inanimate things, as *Ctesiphon*, who in great Fury fell to Kicking with a Mule, and *Xerxes* who scourged the Sea. And it even reduces Men to such Brutality, that they fear not to lose themselves for

ever, if they can but be revenged of them that have offended 'em.

Q. *What Age and Constitution can best bear Fasting, and which is the propereſt Seaſon for it?*

A. It is Obſervable that our Bodies are like a Lamp, to which the Natural Heat is inſtead of Fire, and the Radical Moiſture of Oyl. An Embrio wou'd be as ſoon dead as form'd, if the Blood of the Mother who gave it Life, did not ſerve for Oyl and Matter to entertain the Natural Heat which conſumeth part thereof, and concocteth and deficateth the reſt, and by little and little extendeth what the Genitures have contributed into Bones, Nerves, Veins, Arteries, Muſcles and Skin, 'till the Houſe becomes too little for its Inhabitant, and it gets a Lodging elſewhere; and whereas before he lived in common, and with the Life of his Mother, he henceforth begins to keep his Ordinary apart, but ſo regularly, that he needs no more than his two Bottles for Day and Night. Now 'tis certain that a New-born Child has been often ſeen to live two or three Days without ſucking, and continually to reject the Milk offered it by the Nurſe; the Nouriſhment it had drawn by the Navel in too great abundance ſupplying that defect, as the Yolk of an Egg doth in the Body of a Chicken newly hatched: But when the Child begins to ſuck, the fluidity of Milk does not afford ſufficient Nouriſhment to preſerve it for ſo long time without it; and therefore 'twas ridiculous in *Cratippus* to write a Letter to his Sons Nurſe to make him faſt, that he might be accuſtom'd to abſtinence betimes, that Age being no more capable of a Habit than of Diſcipline. *Hypocrates* ſaith, that Children bear Faſting worſe than grown Perſons, and thoſe than Old Men, becauſe they abound more with Natural Heat, eſpecially thoſe (ſaith he) that have the beſt Wits: Likewiſe Tempers, Seaſons, Countries, different Exerciſes, diverſity of Food, Cuſtom, and the Diſpoſition of Health, and the Organs, make a great difference in it. Of Tempers, the Cholerick is the moſt impatient of Faſting, they cannot ſleep unleſs their Belly be full, and by its mild Vapours temper the Acrimonious Exhalations of their Choler, which otherwiſe Cauſes the exaſperated Spirits to move in the Arteries and Organs of the Senſes, inſtead of filling them with the benign Vapours that cauſe ſleep; and from hence comes that Proverb, *Choller and Hunger make a Man fretful*; and, *The hungry Belly hath no Ears*. The Sanguine likewiſe is not very fit for long Abſtinence: The Melancholly bears it better. But above all the Phlegmatick; to theſe, one Days Faſting is no no more than for the others to want a Breakfaſt. Examples of Faſting are afforded us by Bears, Sea-Calves, Dormice, Snails, Serpents, and other Inſects which remain hid in their Caverns for ſeveral Months, uſing Reſt inſtead of Food; their Natural Heat being then ſo weak, that the fat or viſcous Flegm wherewith they are provided, ſuffices to ſupport them all the the time. And of the Seaſons, Winter makes ſuch as Faſt to think the Days longer than the Sun makes them, becauſe Nature is then moſt vigorous. Next Winter,

ter, Autumn is leaſt proper, for the ſame Reaſon. The Spring is more fit, in regard of the Plenty of Blood that then boils in us: But Summer moſt of all, becauſe there needs leſs Fewel for a leſs Fire, as our Internal Heat is at that time.

Queſt. 1.

TEach me, kind *Athens*, how to ſcape a *Sin*,
Which fain I wou'd, but *weak* is my *Endeavour*;
So *irreſiſtibly ſhe* draws me in,
I think it *Heaven* to *ſhun*, yet think it *Heav'n* to *have* her.

2.

This *fair Perverter* is another's *right*,
Long ſince *eſpous'd* with Nuptial *Vows* and *Joys*,
To one ſo ſtrangely *fond*, his *Soul's Delight*
Dwells wholly on the *Muſick* of her *Voice*.

3.

Yet ſhe, *ungrateful*, all his *Love* denies,
Diſdains his tender *Conjugal Careſſes*;
And but becauſe it is a *Mode of Vice*,
She leaſt *affects* that which ſhe moſt *poſſeſſes*.

4.

I *bluſh* to ſay't——'tis *me* alone ſhe *loves*,
By *Artleſs Methods* ſhe reveal'd her *Flame*:
I hear whate'er the *fair Deluder* moves,
And *ſighing* wiſh I *might Confeſs* the ſame.

5.

By *Heav'n* I Love the *Syren* more than *Life*,
And yet I know it is a *Crime* to *Love* her:
Fain I'd declare the *Duty* of a *Wife*,
But want both *Words* and *Courage* to reprove her.

6.

O teach me, *Athens*! to be *bold* and *great*!
Help me to get my *Reaſon* up in *Arms*:
I would *collect* my *ſelf*, and rule my *Fate*,
Be *true* to *Heaven*, and *ſtupid* to her *Charms*?

Anſw.

Answ. 1.

Your *self* must help your *self* to *avoide* a *Sin*
  Which if you *wou'd*, more *strong* be your *Endeavour* !
She may *entice*, but cannot *force* you in :
  O think it *Heav'n* to *shun*, and *think* it *Hell* to *have* her.

2.

What is more *Sacred* than *anothers right*.
  What *stronger Tyes* than Nuptial *Vows* and *Joys*?
Then curb that furious *torrent* of *Delight*
  Which her *Eyes* give, and fly her *Syrens Voice* !

3.

For *Love of Heav'n* forsake her *lawless Love*;
  Like *Serpents twine*, flie her unchaste Caresses :
Be *virtuous* still, tho' still the *Mode* is *Vice* ;
  Nor *ravish* what another yet *possesses*.

4.

Keep but thy *Modesty*, in vain she *Loves* !
  Keep *Vertues* last and strongest *Barrier*, *shame*
But never *hear* what the *false Charmer* moves,
  Each Word will *fan* the *Spark* to a *raging Flame*.

5.

If *her* you *love*, it must be *more* than *Life* ;
  'Tis *Sin*, 'tis *Shame*, 'tis *Death*, 'tis *Hell* to love her :
Fly far, O fly the *Syren* of a *Wife*,
  And at *safe distance*, if at all, *reprove* her.

6.

How happy were we, cou'd our humble Verse
  The *Sparks* of *dying Vertue* in thee raise !
Nay, round the World the *Noble Flame* disperse,
  We *Civil Garlands* ask, and wear who will the *Bays*.

Quest.

Queſt. 1.

One thing is needful, 10th. *St.* Luke.

A PINDARIC.

With what *unweary'd Diligence*
Mortals their ſecular Affairs purſue!
With what hard *Tasks* and *Diſappointments* they diſpence,
And with freſh Vigour their Attempts renew!
If Riches be their Aim,
Tho' *Nature*, conſcious of the *baneful Fruit*
Which ſprings from the *accurſed root*,
Strive to *conceal* the ſame.
At the dark *Corner* of the *Earth*,
Or at the *bottom* of the *Sea*
They dig, they plunge, they dive from thence to fetch them forth,
With indefatigable Induſtry.
Nor with leſs *eager Zeal* is *Honour* ſought,
Honour, that gilded *Idol* of the *Great*,
For which, how do th' *Ambitious* toyl and ſweat,
And think't with any Peril cheaply bought;
Hurry'd with ſtrong deſire brook no delay
By whate'er *Obſtacles* withſtood,
With an impetuous fury force their way,
And to the *gaudy Triſle* wade thro' *Seas of Blood*.

2.

But if the Scene be chang'd, and *Holy things* appear,
How *wretchedly indifferent* they are!
Tho' told of Immortality,
Celeſtial Crowns, endleſs Felicity,
Joys everlaſting, unallay'd with Pain;
They're ſtill unmov'd, as if all this
Were but imaginary Bliſs,
The *Day Dreams* of ſome *Melancholly Brain*.
But if *bad Title* or *Diſeaſe*
Their *Bodies* or *Eſtates* moleſt,
They cannot reſt
'Till *Lawyers* and *Phyſicians* they conſult,
Bear patiently with *Nauſeous Potions* and large *Fees*,
In Hopes at laſt to have of all a good *reſult*,
The while their *Souls*, thoſe *Sparks* of *Heavenly Fire*,
Neglected, may *expire*;

Or'

Or quite *neglected*, or allow'd but ſlender Care,
Perhaps a ſcanty *Alms*, or *yawning Pray'r*,
Put up with *Heart* aloof, and feeble *Breath*;
Cold as their *Zeal* is the *Devotion* they afford,
As if they fear'd,
Like him who *call'd* on *Death*,
They ſhou'd too *ſoon* be *heard*,
And the *too eaſie Deity* ſhou'd *take* 'em at their *Word*.

3.

Say then, *Athenians*! how it comes to paſs
That Men are thus *perverſely wiſe*?
Why *real Ills* ſo readily embrace,
Subſtantial Good deſpiſe?
What is it thus *infatuates* loſt Mankind,
Who for ſuch empty Joys as theſe
Strain all their Pow'rs and all their Faculties,
Which Heav'n has for far Nobler Ends deſign'd?
Thus amongſt *Maidens* once great *Peleus Heir*
Abjectly ſculkt, in *Virgin-Robes* conceal'd,
Baſely to ſhun the *Dangers* of the *Field*,
While the *Greek* Youths more brave for the *Campaign* prepar'd.
But when by *Ulyſſes* tartly ſchool'd,
The *Convict Hero* ſtrait
Bluſht at th' *inglorious* mean Retreat,
And by his ſage Advices over-rul'd,
In order to reverſe
His former Infamy,
To the fam'd Siege he goes,
And mighty Deeds he does,
Deeds, as Immortal as the Verſe
In which the *Grecian Bard embalm'd his Memory*.

4.

Such Noble Converts, *Athens*! might your Muſe
Bring in—— write then, and with juſt Satyrs rage
Laſh this *unthinking Age*.
What larger Theme than Univerſal Frenzy can you chooſe?
Beſides, the Vertue's greater to explode
A Vice, when 'tis moſt *worn*, and moſt in *Mode*.
And, O! how worth your while, if you
Shou'd *proſelyte*, tho' but a *few*!
Some *generous Souls*, touch'd with a juſt *remorſe*
May think upon a *wiſer Courſe*;
This having fix'd upon,
Reſolvedly fall on,
And with Praiſe-worthy *Violence ſtorm*, and take *Heav'n by force*.

Anſwer

Answer. 1.

Yes! yet once more! ye *Muſes*! yet once more!
Ye *Hills*, ye *Plains*, ye *Fountains* which belong
To all th' *inſpir'd*, the *tuneful Throng*,
Smit with the *Love* of *Vertue* and of *Song*,
We'll gladly *trace* you o'er:
Tho' *barren* all your *Fields*, and *bare*
As is the *Land* of *Famine* and *Deſpair*,
Which thoſe who *ſee* can ſcarce *believe*
What from *Tradition* they, or *Books* receive;
That a *Mecœnas*, or *Auguſtus* once were there,
Tho' *Scorn* and *Laughter*, (ah were that the worſt!)
From thoſe who, with but *little Cauſe*, for *Envy* burſt;
Or are inrag'd that we ſome *Grains* of *Incenſe* bring
('Tis all we have) to *God*, or to our *King*:
Tho' theſe be all the *Laurels* we muſt *gain*,
Our *Countrey's* kind Reward for all our well-meant pain,
We'll ſtill go on, and wage *Eternal War* with *Vice*:
There grows a *healthful Herb* in *Paradice*,
Which the *firſt hour* we thither go
Will make us quite forget this *World of Woe*:
And when our *weary Limbs* ſhall reſt
We ask no *Tombs* on our kind *Mother's Breaſt*,
This all the *Pomp*, this all the *Coſt* we crave,
This all the *Monument* we'd have,
May Vertuous Lovers *ſtrow ſweet* Roſes *o'er our* Grave.

2.

Goddeſs! proceed in thy auſpicious Choice,
" And make the *Hills* around reflect the *Image* of thy *Voice*.
Nor thy high Birth let low *Ambition* wrong,
Nor *Earth-born Wealth* Uſurp thy *heavenly Song*:
Let the vain World *themſelves*, unenvy'd, *cheat*,
Be miſerably *rich*, and miſerably *great*;
While, Goddeſs! we remain *retir'd* with thee,
Happy in no *diſhoneſt Poverty*:
With *Gold* and *Greatneſs* ſtill at odds,
With *Fortune*, whom ſo many *Fools* preferr'd,
'Tis hard to ſcape among the *Herd*,
And all the *Stygian* Gods.
Yet can we that *Unkindneſs* bleſs
Which *ſowr'd* us into *Happineſs*:
Others we'll *warn*, our ſelves *deceiv'd* no more;
The furious *Tempeſt* laid, the *Winds* blown o'er,
We'll bleſs the *Storm* that drove us to ſo *fair* a *Shore*:

Each

Each fatal *Sand* and *Rock* we'll now deſcribe,
Here *Scylla* ſtands, a numerous *barking Tribe*;
There lurks *Charibdis*, whoſe vaſt *Gulf* might ſave
Ev'n *Natures* ſelf th' *Expences* of a *Grave*.

3.

What *Beauties* are there in a Well ribb'd *Cheſt*?
What *Charms* in *Intereſt* upon *Intereſt*?
Say *Miſer!* ſay! will that impriſon'd *Gold*
Preſerve thee from a *Feavers* Rage,
Or prop the ſlow Decays of *Age*,
Or fence thee from the Cold?
No more thou giveſt it leave to *ſhine*
Than when 'twas *bury'd* in its *Native Mine*;
Unleſs a *Bait* which now and then ſhows *fair*
To *Angle in* ſome unexperienc'd Heir:
The *Bait* expos'd, the Hook thou doſt not ſhow,
Cloſe as the *Guardian Friends* below:
But when he's ſtruck, altho' he *flounce* and rave,
Doſt *troll* him on from *Wave* to *Wave*;
Till all his *Blood* and *Vigour* gone,
He *ſtruggles* now no more,
But to his *Fate*, by his torn *Intrails* drawn,
Lyes *gaſping* on the *Shore*.
While thou great *Mammon* doſt devoutly thank,
For ſtill encreaſing thy exhauſtleſs *Bank*;
And like old *Morecraft*, if thou canſt afford
To Match thy *Daughter* to ſome *hungry Lord*,
Defie the Widows Tears and Orphans Cry,
Loaden with *Earth*, canſt Heaven and Hell defie,
And ſtill in *peaceable Damnation* dye.

4.

Methinks we hear our *Enemy Gold* complain
We *that alone* unjuſtly blame,
Since wild *Ambition*, and hot *Thirſt* of *Fame*:
Where *Gold* its *Thouſands*, has *ten thouſands ſlain*:
Nor ſhall it ſcape, we'll pull the *Serpent* down,
Tho' ramping high it boaſts a gawdy *Diadem* and *Crown*:
A *Bloody Banner*, waving high
With Golden *Flow'r-de Lis's* charg'd,
Which ſoon it hopes, its *Conqueſts* o'er this *Earth* enlarg'd,
To ſee *diſplay'd* againſt the *Skie*:
How great its *Pomp*, how vaſt its *Guards* appear,
Murder, *Confuſion*, *Treaſon*, *Guile* and *Fear*,
With a long *Train* of *Miſchiefs* in the *Rear*:

O'er

O'er *heaps* of *gaſping Careaſſes* they go,
Sack'd Cities their Triumphant *Colours* ſhow,
Fair *Hydelberg* in *Flames* the laſt of all the row:
This is *Ambition*, thoſe who this *deſire*,
Who to ill-gotten *Fame* aſpire,
Muſt *wade* to Hell thro' *Seas* of *Blood* and *Fire*.
Ah, who for this wou'd fondly loſe
Thoſe Joys which round fair Vertues Temples ſhine,
Which *Saints* poſſeſs, which *Angels* chuſe,
So clean, ſo ſweet, ſo temperate, ſo *Divine*!
Fain wou'd we *Sing*, and in a loftier ſtrain,
Invite the *World* to ſuch a *Bliſs*,
But ah! too great, the *Adventure* is,
The *Lark* may *tour* a while, but muſt deſcend again.
See the *Wing'd Courſer* droop and *Sweat*!
He cannot hold another *Heat*,
But *pants* i'th' *Airy Plain*.

Q. I ſhall give you a very ſtrange Account of a Boy in *Durham*: But firſt it will be neceſſary to acquaint you, that I am a School-maſter in the City, and that this Boy having gone to School about Nine or Ten Years in all, is now Learning with me, and hath been my Scholar above three Years laſt paſt: He is a Gentleman's Son, and a luſty well Complexion'd Youth, aged (I think) about fifteen.

Now this ſame Boy, by all the Means that have been hitherto, or could be uſed, could never yet be made to know his Letters; and if that were all, you would perhaps think no great matter, but here is the Myſtery, that in one thing he ſeem to have a ſtrong Memory, and in another none at all: He knows the Powers of Letters, but can remember nothing at all of their Figure or Shape: He remembers the Force of Letters in Spelling, and how they ought to ſound in a Word; he can pronounce Words plain enough, and ſpell Syllables, and put them together, if one tell him the Letters, but otherwiſe He cannot remember what ſuch Letters are call'd, but as ſoon as he hears them nam'd, he will preſently tell you what they ſpell, which ordinarily with Children is the harder Task.

So that, by naming of the Letters he can judge of their Powers, that is, he knows well enough the difference in pronouncing between *b* and *p*, between *d* and *t*, and between *s* and *z*, which in whiſpering (ſays Dr *Holder*) are not diſtinct at all: But from the Figures of Letters, he can by no means gather their Names, or how they are to be called. Let him be told a thouſand times, that a round Letter is called *o*, and that a long Letter with a Point above is called *i*: If you turn the Leaf, he remembers nothing of it, nor can I find, that he has any diſtinct Notion of Difference, between a Circle and a Right Line. And yet he is no Fool, he ſees and hears as well as any Body, he can Play at ſuch Games and Sports as Boys uſe in this Countrey, and knows the Rules

Rules therein to be obſerved, ſome of which are not very eaſe, and require a Memory; and ſometimes he will give an Anſwer that looks like ſomething of Wit.

This laſt Year I have been Teaching him to Write, in hopes that making Letters would bring him to remember them, but I cannot yet find the Effect I expected: For tho' he can Write his Name, and make all the Alphabet prety fair, yet ſtill he does not know them: He can indeed Name them forward and backward, as they ſtand in the row, and if you ask him them skipping here and there, he will for the moſt part hit right in that place, and this he could have done two or three Years ago in his Primmer; but ask him one of theſe Letters in another place, and he knows no more what to call it than if it were a *Syriak* or *Arabick* Character.

Now this ſeems to be purely Memory without Judgment, for he remembers a Series of Names as they follow one another, either in a direct or reverſe Order, but he has no judgment of the Characters by their ſhape; he cannot diſtinguiſh one from another, and therefore cannot tell that ſuch a Name belongs to ſuch a Figure.

And yet when he can make a Nice Diſtinction between the Sound of two Letters, and from the Name of every Letter when he hears it, can collect its Powers, this methinks looks like ſomething of Judgment: But then why he ſhould be able to make an Inference from Hearing rather than, from Seeing, and why he ſhould not as well remember the Name of a Letter by its Figure as the Nature of it by hearing it Nam'd, is beyond Philoloſophy

This then being the Matter of Fact, theſe two Enquiries do from hence naturally offer themſelves: Firſt, *Wherein the Defect of this Boy's Capacity doth conſiſt?* And, Secondly, *How the ſame may be ſo far remedy'd, that if poſſible he may be Taught to Read?* This would be not only a Kindneſs to himſelf and to the Family to which he belongs, but a Benefit alſo to the Publick.

A. Indeed this is a very odd ſort of a Relation, and it's enough to puzzle our Philoſophy to give a poſitive Anſwer. The moſt probable Reaſons of the Boy's Incapacity to Learn, may poſſibly be theſe: The Fibres that run from the Eye to the Brain muſt be defective either in their Situation, or if rightly ſituated may be Imperfect, Obſtructed, &c. whereby they are diſabled from leaving any Impreſſion on that part of the Brain, where the Faculty of Memory does officiate; but if ſo, this muſt be general, and the Boy can remember nothing that he receives by the Senſe of Seeing, which it would have been no little ſatisfaction if taken Notice of in the ſtating of the Caſe. Dr. *Burnet* (now Biſhop of *Sarum*) in his Letters gives an Account of one that was Blind, but was Taught to underſtand Letters by feeling, having the Letters made in Wood or other hard Matter; and by feeling, the Idea of the Form was impreſs'd on the Memory, and the Ear ſupply'd the reſt for knowing the Powers and Spelling of thoſe Letters. Perhaps this Method would take with this Boy. Or poſſibly the Defect may be owing to the Fancy of the Mother in the Act of Conception, ſhe imagining ſome unaccountable

Anti-

Antiquity of Letters, &c. and if so, there's no Remedy but Patience, for all Tryals will prove ineffectual.

Q. I having been a Member of the late East India *Company, formerly took an Oath to them as follows:*

" YOu do sincerely Promise and Swear, that you will be " Faithful, and bear true Allegi- " ance to our Sovereign Lord the " King's Majesty, and to his Heirs " and Successors, and that you " will be Faithful to the Gover- " nour, his Deputy, and Company " of Merchants of *London*, trading " to the *East-Indies*, in the Ma- " nagement of their Trade; " the Secrets of the said Compa- " ny which shall be given you in " Charge to conceal, by the said " Governour or his Deputy, you " will not disclose; and during " the present Joint-Stock of this " Company you will not Trade in " any such Commodity and Com- " modities whatsoever, to or from " the Limits of the Companies " Charter, beyond the *Cape of* " *Good Hope*, which the Court of " Committees have or shall declare " from time to time, that they " do or will reserve the said Joint- " Stock exclusive to any others. " *So Help you* GOD.

And their Charter being now adjudged Void by Act of Parliament, for their making Defaults in Payment of the Tax charged on their Joint-Stock, at the time limited in the said Act, and the Voidanse thereof being admitted by the King's Counsel learned in the Law, and also by those who act now as Governour, Deputy Governour, and Committees of the late Company, who are endeavouring to be restor'd by a New Incorporation.

I desire to know if I am not discharged from the said Oath taken to the late East India *Company? And where I may not Trade to or from the* East-Indies *as freely as any other Person, who never was a Member of the said Company, nor ever took any Oath to them?*

A. The Oath taken to the late *East-India* Company, not to Trade during the Continuance of the Joint-Stock, to or from the Limits of their Charter, in such Commodities as shall from time to time be reserved to the Joint-Stock, exclusive to all others, cannot have a longer force or Obligation than during the Continuance of that Body to which the Oath was taken, and to whom that Joint-Stock did belong, to whose Continuance the Oath was limited.

And the Oath being taken to the *East-India* Company, who were Incorporated by Charter from the Crown, if the Charter by which they were incorporated a Body, is Void and Determined, the Company and the Joint-Stock of the Company, both which had their Creation and Subsistance from that Charter, must unavoidably cease to be, when the Charter is ceased by which they were Created and did Subsist, so that the very Foundation of the Obligation being ceased, the Obligation it self can no longer continue.

And therefore if the Charter of the *East-India* Company be Ceased and Determined, you are certainly Discharged from any Obligation arising by the Oath taken to them, and may Trade to or from the *East-Indies* as freely as if you had never been a Member of

that Company, or had never taken any Oath to them.

As the preceding Answer is Verbatim what a worthy Gentleman, and learned in the Law, has given, We think We can add no more to it, he having already Observ'd all that may be said upon the Subject, and to which we very readily Subscribe, thinking the Case is very plain and easie.

Q. Dr. *Brown's Pseudodoxia Epidemica* tells us in *Chap.* 6. *page* 16, and 17. that the Fable of *Orpheus*, who by Melody of his Musick made Woods and Trees to follow him, was raised upon a slender Foundation; for there were a Crew of Mad Women retired unto a Mountain, from whence being Pacified by his Musick, they descended with Boughs in their Hands, which unto the Fabulosity of those times, proved a sufficient ground to Celebrate unto Posterity the Magick of *Orpheus's* Harp, and its Power to attract the senseless Trees about it.

That *Medea*, the famous Sorceress, could renew Youth, and make Old Men Young again, was nothing else; but that from the Knowledge of Simples she had a Receipt to make White Hair Black, and reduce Old Heads into the Tincture of Youth again.

The Fable of *Gerion* and *Cerberus* with three Heads, was this: *Gerion* was of the City *Tricarinia*, that is, of three Heads, and *Cerberus* of the same place was one of his Doggs, which running into a Cave upon pursuit of his Master's Oxen, *Hercules* per force drew him out of that place, from whence the Conceits of those Dayes affirmed no less than that *Hercules* descended into Hell, and brought up *Cerberus* into the Habitation of the Living.

Upon the like grounds was raised the Figment of *Briareus*, who dwelling in a City called *Hecatonchiria*, the Fancies of those times assigned him a hundred Hands.

That *Niobe* Weeping over her Children was turned into a Stone, was nothing else but that during her Life she erected over their Sepulchres a Marble Tomb of her own: And many of this Nature.

Pray your thoughts upon his Definitions in his Treatise above-said, together with these Fables, and doubtless you will Oblige many who are too apt to run into Vulgar Errors.

A. Much like the first Story is that of *Amphion* and *Letus*, who drew Stones with their Harmony to the Building of *Thebes*, by which (as is generally believ'd) is only meant that their Musick being new and taking, the *Thebanes* agreed with them to carry Stones thither, upon Admittance of being their Auditors; and so of innumerable more. Mostly We believe these Fictions of the Poet were only intended as the Fables of *Æsop*, having an Honest and Moral Design at the Bottom, for the Encouragement of Vertue and Discouragement of Vice; such strange kind of Stories often winning more upon the Judgment of Ordinary People than a Lection of *Cato*, or an Harangue of *Cicero* himself: Look in almost any Dictionary, and you will meet with enough such Instances.

Q. *I desire to know what Notion you have of the World's Infancy? I will suppose them multiply'd to* 50000, *Men, Women and*

and Children? What was their Food? If upon Living Creatures, whether these were Appropriated or in Common? If appropriated, what Necessities or Reasons induc'd 'em to't, when they had so much room, and Plenty of all Creatures? If in Common, whether the Fair Sex were not so too, one great Cause of Marriage not being then existent; that is to say, for a Man to have Children of his own to Inherit his own proper Estate? Your Instruction about this Matter may be very acceptable to your, &c.

A. Admit your Supposition; admit also your own Dilemma, if they were appropriated; (as its very probable) what can be more Natural, than for a Man to be Master of something himself. Why are you willing to appropriate a Wife, the Reputation of a Wit (if you could be so,) but only from a Principle of *Your own dear self* in the Case. But suppose living Creatures were not appropriated, which we cannot admit till better presumptions are offer'd, is't not a Principle even in Brutes to oppose their Rivals, and claim a Propriety in the Female; besides all the Reason and Justice which is super added to reasonable Creatures. *Lastly*, It will not follow that Men only get Children to Inherit Estates; for if so, what will become of younger Brothers? It's hardly Credible, that any Person, gentle or simple, is much troubled about the Thoughts of Inheritance, and Succession in the Act of Generation; but perhaps, *Sir*, You were an only Child, and We shall say no more o'th' Case, for fear of Disobliging you.

Q. Gentlemen, I am a Baker by Trade, and it hath been a Case of Conscience to me a long time, whether or no I ought to Bake any (though but what is just convenient to serve my Customers) on the Lord's Day, seeing I don't hoard up the Money I then get with the Common Stock, but always distribute it to the Poor; and if I should single make a Scruple and Disoblige my Customers, I must consequently lose my Maintenance, which depends wholly upon my Calling; yet notwithstanding shall willingly submit, and for the future Act according to your Sentiments upon the Matter, whether in the Negative to my disadvantage, or in the Affirmative to my profit and advantage? Your speedy return will Oblige many others, besides your Humble Servant.

A. Yes, We think it very lawful, provided you make no Gain of it, or (which is yet better) if you give it to the Poor. That Scruple about Disobliging your Customers, and losing your Maintenance, ought not to be started; for if it had been a Sin, that would have been no Excuse to you, for you ought to have an honest Relyance upon Providence, though indeed there are some (to give it the mildest Term) Inconveniences which will necessarily attend you, and you must be very careful not to employ your Servants on that Day, so as to hinder them from Divine Service at least once.

Q. What think ye of the Story of Sebastian *K. of* Portugal? *Was he really kill'd in the Battel with the* Moors, *or are you of Opinion that he escaped? And what are we to judge of*

of that Person, who appeared some years after in Italy, and so confidently assum'd that Name and Title?

A The Stress of all the other questions lies in the last,—Whether that Person, who took the Name of *Sebastian* some years after he was took to be dead, were the *real King* Sebastian, or only an *Impostor*, like our *Perkin*, or any of those *little Kings* in the Reign of *Henry* the VII? A knot, we confess, not easily unti'd; it being much easier to tell you what *we think*, than what was the *infallible Truth* in this matter. However, the *Probabilities* are very strong on one side, and that's the *Affirmative*; for though we can't say it amounts to a *Demonstration*; we think there are very many strange Circumstances in the story, which we see not how 'tis possible to Answer, that this Person was the very King of *Portugal*. The first is,—That all whoever saw him, and had *known* him before, *acknowledged* him the same Person, and that of all Ranks and Qualities; at least, that he was so *like Don Sebastian*, that they could not distinguish between 'em; but verily believ'd *this* was *he*. The second,——His knowing all, even the most *Minute* Circumstances of that Kings *Life*, his *Relatives*, his most *Secret Actions*, never being *trapt* in *one thing* which might betray an *Imposture*, which had there been any such, the cunning *Spaniards* cou'd not but have smelt it out. And this admirably strict and *mortified* Life, *chosen* and *continued* in, His *Patience*, His *Humility*, and Constancy in all his *Sufferings*, being the same in the *Prison* and *Galleys*, and to the last affirming himself what we are apt to believe he *was*, at least, if those *Relations* be *true* we have of him. After all, if the *Spaniards* had not been Conscious there had been something more in't than *Imposture*, why did they not *punish* this unfortunate Person with something worse than *Imprisonment* and *Ignominy*? Either with some *corporal Infliction*, or a publick *Traitors* Death? But instead of all this, however they got rid of him in *Private*, 'tis said, That he was not us'd as a *Slave*, when on the *Gallies* of *Naples*, he was *chain'd* to an *Oar* as the rest were; but liv'd a Slave in nothing but *Name*, and had *two other Slaves* to attend him. On the whole, we shall only add this,—That if he were the *real Sebastian*, he had *hard fortune*; if not, he had too *good*; but was certainly the most subtle *Impostor* that ever appear'd in the World.

I was Born and Bred in a place, where Ingenuity and Arts were but slenderly encouraged, and my Education was but mean, that it might the better suit the same Temper, I having never advanced beyond the Knowledge of the *English* Tongue, which mightily baulked me in my Capacity, being fitted, as I think, to receive greater things, notwithstanding, I was forced to make a Vertue of Necessity, and calmly submit to Fate, and betake my self to some Manual Occupation, whereby to get a Living honestly; during which time that I learned my Trade, my Primitive Inclinations would not leave me, do whatever I could to stifle them, as apprehending them not fit to be followed

followed by one in my Condition; but I found all Experiments in vain, my Mind ſtill itched after Knowledge; and at laſt having put a Period to my Apprenticeſhip, I then breathed with a little Freedom, and whatever Books I could get, either Ancient or Modern, I took great Delight in peruſing them, and ſtriving withal to underſtand ſome words in the *Latin* Tongue: At length Fortune removed me from that Barren Soil to a more Fertile Clime, this place where now I am, where I have made good Advances in Knowledge to my ſatisfaction, having lately been very deſirous to underſtand Geography: I have made ſhift to get ſome of *De Wit's* Sheet-Maps, which I think are the beſt, and alſo *Eachard's Brief Compendium of Geography*, whereby I have received great Satisfaction; but notwithſtanding all this, there is but little to be learn'd as to the Subſtance of the Buſineſs without a Maſter; I am ſtill unſatisfied in ſome Points, which I hope, *Gentlemen*, you will inform one, who has always had an high Eſteem of any thing that is Ingenious, but a more particular Veneration for, *&c.*

I am your Humble Servant, &c.

Q. 1. *The Globe of the Earth being round, and fixed in the North and South, whether it moveth about, or only a little to and fro, or neither, but remaineth fixed?*

Q. 2. *Which place is uppermoſt, being as I think there muſt be an upper and under ſide, and if there be, pray let me know what place it is?*

Q. 3. *Whether Hell be in the Globe, or under it, or where it is? And if it be in the Globe, how is it Bottomleſs, ſeeing the Earth is finite?*

Q. 4. *If the Earth moveth quite round, why doth not all things thereon drop or fall away from it in its Motion?*

Q. 5. *What is the Cauſe of Earthquakes?*

A. Before We anſwer your Queſtions, give us leave to give you a little Friendly Advice, which may do you more good, if practis'd, than reading all the *Oracles* that will come out this ſeven Year, and that is, ——— *To mind the Main Chance*, and not be ſo much in *Love with Learning*, as to Neglect your ſetled *Buſineſs*, be it never ſo *mean*; which you can't do without equal Crime and Folly: Not that We'd wiſh you quite to forſwear looking in any Book beſides your Shop-Book, which we are ſo far from, that We rather Adviſe you to Cheriſh your *Inclination* to Learning, and improve your uſeful *Knowledge*, as much as poſſible in the *Station* you are in; only taking Care you go not *beyond your Laſt*; We mean, to *Neglect* or *Trifle* with that on which you muſt have your *main Dependance* for *Life*. Now for your Queſtions: To the firſt, See our *Table*; where you'll find the *Motion* or *Stability* of the *Earth* in more than one place already *diſcuſs'd*. Indeed after conſidering the Arguments and Difficulties on both ſides, and in every Hypotheſis we have yet ſeen, We almoſt think it a *Moot Caſe* whether 'tis *Earth* or *Heaven* that moves, all Parties being more ſucceſsful; in ſpoiling their Ant[illegible]

nists fine *System*, than in establishing their *own*: And we are mistaken if those who consider all the several *Systems* and *Objections* against 'em, without Prejudice and Partiality, will not find themselves of the *same Opinion*. For the Manner of the *Earths Motion*, if it does move, it must be in the same *Manner*, in which the *Sun* has been generally thought to *move*, both *Annual* and *Diurnal*; concerning which every Almanack can inform you.

As to the second Question,—— *Which Point of our Earth is uppermost?* The Answer must be, That *all* are so, in respect of the *Center*, or rather there's no *upper* or *under*, those being only *relative Terms*; and 'twill be the same, supposing either that or the *Sun* moves, in respect to the *Heavenly Bodies*, because they all move some way, *round each other*. But if we still go further, and suppose the *Earth* fix'd on the *Center* of the Universe, and the highest *Heaven*, or *Sedes Beatorum*, a *place design'd*, and consequently *circumscrib'd*, if you ask then which, is the *upper side* of the Earth, or that next to Heaven, though there's something more of Difficulty here, yet we believe the Answer may be still the *same*, that there's no *uppermost*, any more than real *Zenith* or *Nadir*, which are only the imaginary *Points* in the *Heaven*.—— For though 'tis granted that the Earth, though but a *Point* comparatively to the *Great Orb*, must have Physical Dimensions, and so an *upper* and *under*, or *nearest* and *farthest* from any *Point assignable* in the *Heavens*, and consequently, if the *Empyræum*, or *Sedes Beatorum*, were bounded in any narrow space, or had respect but to one half of the great Circle, that then one part of the Earth, suppos'd *stable*, must respect it, the other not; yet if we conceive this Heaven of Heavens involving all the other Orbs or Circles, and stretch'd out *Quaquaversum*, backward from our Universe, as why may we not so, remaining it self eternally *fixed* and *unmovable*, though what's wrapt up within it, oblige to the Laws of *Motion*, as, to make a *gross*, but *plain* Comparison, the *Seats* round a *Theatre* are *firm*, though the People below in the middle still in *Motion*, then we say 'tis still the same, and no *up* nor *down*, *higher* or *lower*, even in respect to this Heaven, in our little *Tiny Scrap* of an *Atom* which we call the *world*, and for some yet smaller *Atoms*, of which *Atom* (forgive the Impropriety) we are all so wondrous busie in *Murdering one another*.

To the third Question, *Whether* Hell *be* in *the Globe*, *or* under *it? And if it be under it, how it is the* Bottomless Pit, *since the Earth is finite?*

A. We have had more than one Occasion already to touch on this Point, but shall add something here, which We have not before advanc'd. If there be at present a *Local Hell*, other than the *Regions* of the *Air*, where wicked Spirits may be *chain'd*, and guilty Souls may *wander*, its not improbable that the *Seat* of it is in the *Bowels* of the *Earth*, which are large enough, as we have formerly prov'd, to contain more Men than ever *were*, or probably ever *will* be on the *Surface* thereof. Now supposing that Concavity fill'd

fill'd with a Globe of *liquid Fire*, or Lake of burning Brimstone, as the Sacred Writers describe Hell, extreamly agreeable to those Observations which *Kircher* and others have made of the Furniture of the *Subterranean World*; and this *liquid Mass*, like the *Chaos* before the distinct Formation of all things, eternally floating about, with no fixed *Central Point*, not bound by the ordinary *Laws* of *Body*, there can't be any proper *top* or *bottom* in it, and so it may with Propriety of Speech enough be call'd the *Bottomless Pit*. And further, if this *Globe*, or the *imagin'd* middle Point of it be the real *Center* of the *Earth*, toward which every thing must tend from all parts of the *Superficies*, then according to the Laws of Body, whatever is dropt near this Center, must sink eternally backward and forward, now of one side, then of the other, without finding any bottom, because none to find. This according to the Nicest strictness of the word; though indeed *Bottomless*, or an Abyss, generally signifies whatever is *actually unfathomd*, not being always restrain'd to what is in it self *unfathomable*.

As for the two other Questions, *If the Earth moves, why all things don't fly off from't?* and, *What's the Cause of Earthquakes?* We have already endeavour'd to Answer the *latter*; and for the *former*, 'tis easily decided, because the Motion is *Natural* round its own Axis, and smooth and *equable*, not by *starts*, which wou'd indeed soon *unhinge* the *World*.

Q. *There is a Society of Good People of the Church of* England, *which do receive the Holy Communion daily, which they tell me was the Manner of the Primitive* Christians, *and the Neglect of which, say they, hath been the chief Cause of the Decay of Love, and Charity, and Holiness among* Christians: *They desire my Company at it, and do assure me, That they find by Experience, that it is an excellent Preservative against the Temptations of Satan, the Vanities and Follies of the World, and Lusts of the Flesh: Now, Gentlemen, I humbly beg your Solution of these following Queries:*

1. *Whether it may tend most to the Glory of God, and a Holy Life, to Receive the Holy Communion daily, weekly, or monthly?*

2. *Whether often or seldom Receiving, doth tend most towards the raising the Esteem of it in the Mind of a* Christian?

3. *Whether it be Displeasing to God and his Church to Receive it in Private, if it may not be had in Publick?*

4. *Whether the Primitive Christians had it at Five a Clock in the Morning, or thereabouts, that those that have Trades and Callings might not be hindered?*

5. *That if the Governours of the Church should be offended at it, Whether it be best to Continue it or no?*

Good Gentlemen, *be Faithful and speedy herein, that I may know what to do.*

A. What they affirm as the chief Cause of the Decay of Charity and Piety, is certainly Truth; and as for their Experience, their Pretensions do infer a very great Presumption of the Truth of it, which is also confirm'd by the Una-

nimous Assent of all Pious and Devout Christians whatever. As to your first Question, it's very Natural to suppose that a frequent Communicating is the most Conducive to the Glory of God, and our own Happiness, because thereby we even participate of the Divine Nature, and Commence a sort of Heaven upon Earth. The Primitive Christians, because of Persecutions, &c. were forc'd to take such times of Communicating as they could get, very often in the Night: And in the Apostles time they Broke Bread daily, and particularly every Lords-Day, which Breaking of Bread is generally suppos'd to mean Communicating; but we find that this daily Communicating was just at the first Promulgation of the Gospel, when the Holy Ghost did immediately exert his Power by Inspiration, Miracles, &c. for the Establishing the truth of the Gospel; but that was an Extraordinary Case, and therefore We think not a proper Pattern for succeeding Ages, now the Gospel is setled. Indeed Piety is still of the same Nature, and as Necessary as then, but the Ways and Forms of it are not (We think) essentially binding; and this appears to us from the Design of Christianity in general, which not only enjoins the Duties of the first Table, but that of the second; there's a Duty we are Oblig'd to perform to our selves, our Families, our Neighbours; and should the immediate Acts of Devotion be always perform'd, we shou'd be guilty of the Breach of other Commandments. A Weekly Communication We think very Necessary, where it may be had, (and those that please, need not want Opportunities here in Town to do it) and this Practice is agreeable not only to that of the Christians towards the latter Days of the Apostle St. *Paul*, and the Custom he had then settled in the Churches which he had gather'd, but also very proper for the Nature of that Day: We can blame none that Communicate oftner, but hope the best of 'em. As to that Suggestion, Whether it may be displeasing to God to receive it Privately, when it can't be had Publickly, there's no Occasion for it: And as for the Governours of the Church Opposing it, 'tis evident they frequently expose themselves to the contrary.

Q. I am of a Sanguine Complexion, and find by a little Observation that my Passions are very apt to quarrel for the Preheminence; I know not which breeds in me the strongest Emotions, Joy or Grief; and I desire your Resolution which may be most easily resisted, Pleasure or Pain?

A. If Pleasure be consider'd as a good, and Pain as an Evil, it is not to be doubted but the latter is as insupportable to our Nature as the former is agreeable to it. But there are two sorts of Good and Evil, Pain and Pleasure, one of the Mind, the other of the Body; and many times the Pains and sufferings of the Body are the the Joys of the Mind; and the Pleasures and Gratifications of the Flesh, the Crosses and Torments of the Spirit. Now there are scarce any pure and unmixt Pleasures or Pains in the World; but they are usually mingled one with the other; and if they cou'd be separated, Pain wou'd turn the Scale, as being the more heavy and difficult to be supported. In reference

to

to which mixture the Greek Poet judiciously feigned, that there are two Vessels at the entrance of Heaven, one full of Honey and Sweetness, the other full of Gaul and Bitterness: Of which two Liquors mingled together, *Jupiter* makes all to drink, and tempers with them every thing he pours down here below; so that the Pains and Pleasures of the Mind or the Body, being moderate and indifferently tempered with each of those Liquors, may be supported by Men; Pleasure and Good (as the more Natural) much more easily than Evil and Pain, which are destructive to Nature: But when both of them are extream, and the Sweetness of Pleasure is not abated by any little mixture of Unhappiness, nor the bitterness of Misfortunes lessened by small satisfactions, then Men cannot relish this Potion, because they are not accustomed to things pure and sincere, but to Confusion and Mixture, and cannot bear the excess of Grief or Joy, the extremities of which are found to be fatal. As first for grief, *Licinius* finding himself Condemn'd for cheating the Publick, died with regrett; 2. *Fabius*, because he was cited before the Tribunes of the People for violating the Laws of Nations; *Julia*, *Cæsar*'s Daughter, at the sight of the bloody Garments of her Husband *Pompey*: And in the last Age, one of the Sons of *Gilbert* Duke of *Monpensier* going into *Italy*, died upon the Sepulcher of his Father, which he went thither to see. And as for Joy, besides our own Experience, many remarkable Examples show the excess of it as deadly. *Diagoras Rhodius*, seeing his three Sons victorious in one day at the *Olympick Games*, died with Joy. The like Fate also befell *Chilo* the *Lacedemonian*, upon the same Victory of one of his Sons. *Dionysius* the Tyrant of *Sicily*, and the Poet *Sophocles*, having heard that they had won the Bays for Tragedies, died both immediately; and so did the Poet *Philippides*, upon winning that for Comedies. *Zeuxis* the Painter, having drawn the Picture of an Old Woman very odly, died with Laughing at it. To which *Paulus Jovius* produces two like Examples of later date, one of *Sinus*, General of the *Turks* Gallies, upon the recovery of his only Son, whom he thought lost; and the other of *Leo* the Xth, upon taking *Milan*, which he had passionately desired, both of which died for Joy. Thus both these Passions have great resemblance in their Excesses; they equally transport a Man beyond the bounds of Reason; the one by its pleasingness, makes him forget himself, and the other by its bitterness leads him to despair. Grief destroys life, either by the violent Agitation of the Spirits, or by their Condensation, which stoping the passages, hinders breathing, from whence follows Suffocation and Death. Pleasure and Joy produce the same effect by contrary Causes, namely, by too great a dilation of the Spirits, which causes weakness, and that weakness Death.

And since they may be both so fatal to you, if you are not past that foolish Age, when you choose a Mistress, let her be Wise and Good, that she may know how to prevent your dying with Joy, and and have too much Compassion to suffer you to die of Grief, tho'

though we believe the last generally leaſt fatal.

Q. I am not a little deſirous of Learning, but look upon it impoſſible to make any conſiderable Progreſs in it, amongſt the various Treatiſes we have of every Science, except we could have an infallible Rule eſtabliſhed, and am of the Opinion, That the Sciences might be reduced into one, or at leaſt extreamly abridged, on which I deſire your Judgment?

A. The Deſire of Knowledge is very charming, but Man's Life is too ſhort to ſatisfie it, unleſs the Sciences were all reduced; and the way to abridge them would be to retrench out of each of them every thing that was unprofitable, or not pertaining to the Science, as are moſt Metaphyſical Queſtions which are treated of in Logick; Naturals, in Medicine; Moral, Natural and Juridical, in Divinity, to avoid Repetitions; and thus the fifteen Books of *Euclid* might be reduced into half the Number, and comprized in little ſpace; and ſo of others: But it would be chiefly requiſite to be careful of laying down good Principles, and Teaching thoſe Sciences with Order, whoſe Numerouſneſs cauſes Confuſion, and is now more hurtful than their ſcarcity was formerly. Thus *Juſtinian* reduced all the Law-Books of his time into two Volumes, the *Digeſts* and the *Code*; and the Jews compriz'd all things that can be known in one ſingle Science, called *Cabbala*, as the *Druids* did their Diſciplines under certain Maxims and Aphoriſms: And we might ſoon underſtand and ſpeak well of all things, if inſtead of ſpending the fitteſt time of our Age (as we do unprofitably) in learning to ſpeak *Latin* and *Greek*, we employed it after the Example of the Ancients upon the Mathematicks and other Sciences, and as for forming the Judgment, that might be done in a ſhort time by Logick, and ſo the Knowledge of things Natural, Supernatural and Moral, might eaſily be obtain'd in a few Years, if all Superfluities were retrenched.

Q. I'm a young Woman, and would like others fain get as good *an* Husband *as poſſible, and in order to it would know how to chooſe him: I've heard the Wiſe affirm there are eight Properties requir'd to make ſo great a Rarity,* 1. *Grace.* 2. *Race.* 3. *Face.* 4. *Parts.* 5. *Arts.* 6. *Portion.* 7. *Proportion.* 8. *A good Diſpoſition. But ſince I'm hardly like to get a Spouſe with all theſe Qualifications, I deſire no more of 'em than ſuch as would conduce to a young Woman's happineſs. To be free, I would have all my* Five *Senſes particularly* gratify'd, *and therefore deſire your* Thoughts, *which three of thoſe Qualifications I may beſt ſpare in my Lover? The reſolving of which would very much Oblige——— Yours,* &c.

A. Your Queſtion ſounds a little *waggiſh,*——— but *Hony Soit,* &c. we hope you are as *Innocent* as we our ſelves, and ſo proceed to the Merits of the Cauſe, and a ſincere plain Anſwer. *Grace* you have nothing to do with here, ſince it ſeems you are only for pleaſing your *Senſes.* Nor will a good *Race* any more edifie your Touch or Taſte. *Arts* will pleaſe your *Ear*, if he *Plays* and *Sings* well: *Face* your *Eyes*: *Portion* your *Taſte* and *Smell*, and that which *Rhimes* to

to it the *fifth Senſe*, —— or *if there be any more* of 'em. —— And then what need the two remaining Qualifications, ſince all your *five Senſes* are gratify'd without 'em? But We'll be ſerious, and give you better Advice than perhaps you'll take. —— In the firſt place, Don't be too *Nice* in your *Choice*; leſt you ſhould get *none* at all, or the *worſt* that offers, —— the common Fate of you *Critical Ladies*; but remember *Good Husbands* are like to be ſcarce, when thirty thouſand of 'em are kill'd in a Day. Then, if you have Choice to make, chooſe firſt one that has *Piety*, or at leaſt *Moral Honeſty*, if you know where to find him: Don't give your ſelf to one of *mean Parentage*, who will probably taſte of his *Education*, let him be never ſo Rich, and uſe you ill when he has you, unleſs his *Temper* and *Converſation* in the World has Corrected that *Vice*: Nor on the other ſide, dote on that Airy Name, a *Gentleman*, where there's no Perquiſites of *Eſtate* and true *Honour*. —— Much leſs on a good *Face*, unleſs you have a mind to have your *Neighbours ſhare* with you —— Nor on a *Wit*, unleſs you long to be us'd *Scurvily*, as a proof of his being ſo; or at beſt he'll be likely to *Love himſelf* too much, long to *admire* you: Nor is there any more Neceſſity of his being a *Scholar*, or having any other *Arts* but thoſe good old ones. —— *Parcere ſubjectis, & debellare ſuperbos*, (let he himſelf tell you the meaning on't.) Much leſs chooſe one who has *nothing* but *Wealth*, or *all things without it*, we mean a *Competency* of it, unleſs you have enough for both, for you'll ſoon find the *Bed* it ſelf too *ſhe*, if the *Cradle* be full, and the *Cupboard* empty. All We'll ſay of the next, ſhall be, that it does very well, a handſome Legg and Foot is no hurt, nor all that, —— but yet there's none, beſides perhaps now and then ſome lewd Piece of Quality, that Doats upon *Monſters* either in Exceſs or Defect, or thinks either a *Horſe* or a *Monkey* would make a good *Bed-fellow*, for any but *Creatures* of their own *kind*. For the laſt, a *good Diſpoſition*, it does well in a Man, though more Neceſſary in a Woman; a tolerable Portion of good Humour We mean, not ſo much as Degenerates into *Fondneſs* and *Eaſineſs*, which is apt to Surfeit inſtead of Pleaſing, and beſides lays Men open to ill Company, and the Practices of every Cunning Knave he meets. On the whole, take our Advice thus in ſhort, as to the *Precedency* of theſe Qualifications, or the Order wherein We think they ought to be deſired; 1. firſt. 6. ſecond. 7. third. 4. fourth. 8. fifth. 2. ſixth. 3. ſeventh. 5. eight. —— And ſo much good may't d'ye with your Picking work, till next time we hear from you.

Q. *What Credit are we to give to the Story of* St. George, *ſo famous on our Sign-Poſts, and the Seven Champions?*

A. Nay, his Fame goes a great deal *farther* (though not *higher*) than you have *mounted* Him. He's as much the *Champion of England* from all Antiquity, as if he were one *of the Blood of the* ——and moreover, honour'd with more than one *Order of Knighthood* in ſome of the moſt famous Nations of *Europe*. There

are

are three Opinions of him, one that he was a *Saint*, t'other a *Heretick*, and the laſt (*Medium Negationis*) that he was juſt *Nothing at all*. The laſt *Opinion* ſeems only grounded on that Extream whereupon Writers generally run, when the *Monks* or *Poets* have invented prodigious Tales of any great Hero, as in the Caſe of King *Arthur*, *Hercules*, &c. to avoid which, thoſe who can't *ſwallow* all, often throw all up together, and deny the very Foundation of theſe Stories, as Mr. *Calvin*, and others ſeem to do in the preſent Caſe, reckoning this St. *George* (with his Brother St. *Kit*, of *ſwinging Memory*) among the *Larvæ*, *Bugbears*, *Monkins*, *Faggots*, or what you pleaſe, of the *Romiſh* Church: And though we have been ſometimes our ſelves inclin'd to this Opinion, yet on better Thoughts, it ſeems not at all probable, that ſuch an almoſt Univerſal Tradition, in all Chriſtian Kingdoms and Countries, ſo many Churches ſo early built to his Memory, (ſome not later than the ſixth Century) and ſuch large and honourable Mention of him, both in the Latin and Greek *Liturgies*, that all this ſhould have nothing but *pure Fable* for its *Original*. More probable therefore 'tis, that there has really been ſome Famous Man of that Name *in rerum Natura*, —— but the Queſtion now is, —— a *Saint* or a *Devil*? For 'tis certain, there was one *George*, an *Arrian* Biſhop of *Alexandria*, who oppos'd St. *Athanaſius* there, and was reckon'd a Saint by the *Arrians*, who forg'd many fooliſh Miracles concerning him, which were afterwards *vamp't* and *ek'd* out by the *Golden Legend*, till the Papiſts themſelves were at laſt aſham'd of him, and Order'd his *Office* to be *reform'd*, and ſome of the leſs *Palatable Lyes* quite ſtruck out. But this *George* it muſt not be, ſays Dr. *Heylin*, who ſubſtitutes another in his room, a *Cappadocian* by Birth, a *Tribune* under *Dioceſian*, who dy'd for the Faith about *Lydda* in *Paleſtine* after moſt terrible Torments, though We can't ſee any Hiſtorian he has worth Naming to prove his Aſſertion, moſt of what he advances being grounded on the Credit of *Simeon Metaphraſtes*, which We doubt will hardly paſs in ſo diſcerning an Age, it being very likely, that the *Arrians* had convey'd the Fame and Name of their Biſhop out of *Egypt* into *Paleſtine*, to render the Matter leſs ſuſpicious, and impos'd him on the *Orthodox*, as a *different Perſon* from the former, though really the ſame, as ſeems more probable from *Simeon's* own Tale, who gives the Account of his Diſpute with *Magician Athanaſius*, &c. which the Dr. Confeſſes to be nothing elſe than a Fiction of the *Arrians* to diſgrace St. *Athanaſius*, wherein they ſo far ſucceeded, that the Heathen Hiſtorians give him the ſame Character, as he ſhows from *Amian. Marcellinus*. We'll, but mayn't the *Saint* hold good ſtill, though the Dr. himſelf is forc'd to part with the *Dragon*, and ſome of the Story be true, tho' the reſt never ſo falſe? We Anſwer, All the Story being told of the *ſame Man*, and no better an Author than *Simeon* for both (others Copying after him, among whom *Johan. de Voragino*) We can't ſee but it muſt agree to the *ſame Perſon*, and are inclin'd to the Opinion of

of Dr. *Reynolds*, and we think moſt other *Proteſtants*, that this famous *Souldier*, *Saint*, and *Martyr*, was really no other than the forementioned *Arrian* Biſhop of *Alexandria*: Nor We hope is't any more a piece of *Læſe-Majeſty* to affirm this, than 'twou'd be to deny the the Story of *Brute*, though our Kings have formely made uſe of it, and had it allow'd too (if We miſtake not, by *Infallibility* it ſelf) in *Diſputes* of the *higheſt moment*.

Q. *How a Spaniel ſhould know his Maſter's Horſe?*

A. Undoubtedly by the ſame Means that he knows his Mr. Thoſe ſubtle *Effluvia* or *Steams* by which he *Traces* either him, or any thing he has but *touch't*, by the *Exquiſiteneſs* of the *Organ*. So for Example, we our ſelves, if any Perſon in the Company has a ſtrong *Perfume*, may even blindfold 'em by it, and diſtinguiſh 'em from all the reſt; nay, if with a Pair of *Gloves*, or ſome ſuch thing well Perfum'd, they have *touch't* any thing, tho' we did not ſee 'em *touch* it, we may *conclude* by the ſmell that they did ſo, and even diſtinguiſh one Perfume from another ——— and much after the ſame manner 'tis with theſe *Creatures*, endu'd with ſo excellent a *Senſe* and ſuch are *Qualities* for their *Maſter's* Benefit, not their own. To give an Inſtance in another *Senſe*, 'tis almoſt incredible how many thouſand times an *Object* may be *magnify'd* by an excellent *Microſcope*, and what a ſurprizing difference there is between the ſame things look't upon by *that* and the *Naked Eye*. Now had we ſome ſuch Method to ſtrengthen the Senſe of *Smelling*, as we have in ſeeing, we might undoubtedly make the ſame diſtinction between one *Odor* and *another*, (which now we can by no means perceive) as a Spaniel does by the *Exquiſiteneſs* of that *Senſe*: Not that *Nature* has done *leſs* for us, take it all together than ſhe has for any other *Creature*, but indeed rather more, making us capable of diſtinguiſhing *good*, and *bad Smells*, tho' not ſo exactly the *Odor* of one Perſon from another. If any be ſo fooliſhly Ungrateful to think this no Benefit, becauſe of the many Ungrateful Smells he meets with, he might full as well Wiſh to be *Blind*, that his Eyes might not be polluted with ſo many Nauſeous *Objects*; to have no *Hearing*, for fear of *Skreeks*, *Scolding*, and ſuch grating Noiſes as wou'd *ſet his Teeth an Edg*; and no *Taſte*, to avoid *Squills* and *Cloquintida*. But this diſtinction of Good and Evil Savours we plainly perceive a Dog has not, by the Food that he commonly chooſes; *Eaſtern* and *weſtern Civet* being much alike to him, unleſs perhaps he licks his Lips very ſavourily after the latter, when 'tis likely he won't ſo much as touch the former.

Q. *Whether if People would eat more Sallads, Roots and Herbs, and abſtain from ſuch Variety of freſh Dyet as is us'd, it would not be more healthfull to the* Engliſh *Conſtitution, and make us more ſtrong and hearty like our* Brethren in Unity *the* Dutch?

A. That there's very much in *Dyet*, and that the Body, nay Mind too, are affected with it, is too plain to be prov'd, or deny'd; and 'tis no improbable Conjecture that the Engliſh *Dyet*, conſiſting ſo much

much in *Beef* and *Mutton*, and strong Meats, makes them to fight so well, (and we don't see but that, they are as stout and strong, as well, as healthy, tho' not so large as other Nations) whence the famous Saying of Prince *Maurice* ——— "That he was al-"ways for bringing the *English* to "fight while they had their own "*Beef* in their Bellies; when they were fresh come over, and not reduc'd near the Condition to which the Man brought his Horse. Tho' this Love to *Beef* is so rooted in the *English*, that 'twill be a very difficult matter to *Convert* them from it; but if you do, have a Care *other fashion'd Diet* does not bring 'em to *other fashion'd Fighting*. Not that our *Brethren-in-Unity* the *Dutch*, are the only Country who live much on *Sallads*, for the Jacobites *Brethren-in-Iniquity* the *French*, even in their Prosperity (the Common People we mean, of whom we are now discoursing, were used to *Feast* on a piece of *Bread* and a *Turnep*, but must now be Content to eat their *Turnep* without *Bread*, since they han't Men to Till their Ground: Nor yet is't any wonder if the poorer hungry Slaves shou'd Fight desperately when they came to Storm our Camp, since they are in hopes of finding there good Store of Beef and Mutton.

Q. *Whether I may not be Indifferent to all things but Religion and Loyalty?*

A. You might have shortned your Question, and askt it of *Religion* only: and accordingly we reply: ——— You may be *Indifferent* to every thing but *Religion*; tho' this *Religion* is so *Comprehensive* a *Term*, that there's none of Gods Creatures (unless the Devils) which it do not oblige you to *Love*, tho' all, 'tis true, in *different Degrees*; but yet the very Name and Notion of *Love*, absolutely destroies *Indifference*, and 'tis indeed that which is the *fulfilling* of the *whole Law*, both of God and *Man*: Religion obliges you to *Loyalty*, which is *Love* to your *Prince* and *Country*. Their *Interests* are *like* and inseparable, like those of the *Conjugal Relation* (indeed 'tis a *Political Marriage*, and the *Wife* has a propriety in our *Country*, as well as the *Husband*, however it may be in *France*, or other less *civilized Nations*) and it may be said of this, as of the other, ——— "Those that God "has join'd together, let no man "put asunder ——— and yet still ——— "If the Un-"believer will depart, let him "depart! Is *true*, tho' it ben't *Gospel*. Then there are a few other things, besides those already mention'd, toward which you can neither *Religiously* nor so much as *prudently* be *Indifferent*; As what think you, *Madam!* of Domestical *Relatives*? Have you no *Father*, *Mother*, *Sisters*, *Friends*, *Husband*, or *Humble Servant*? Ought you to be *Indifferent* here? Or if you are so, can you expect they'll be *otherwise*? And shou'd you *like* their being so? If not, turn the Cudgels and the case is presently decided. But we are advised, to *use* the *World* as not abusing it, those who have *Wives* to be as if they had none, &c. and several other things sounding the same way, which seem fairly to imply that such a Stoical *Indifference* is required of us. 'Tis answered, this principally relates to the

the *present necessity*, and a time of *Persecution*, when the *Brother* was to deliver up the *Brother* to *Death*, and the *Father* the *Son*, when 'twas extreamly requisite to sit more *loose* from all worldly enjoyments, than when the Church was in *happier Circumstances*. But neither did this vacate those great *Natural*, as well as *Christian* Duties of Constancy, Friendship, *tenderness* towards our nearer *Relations*, or even of an universal *Charity* to all humane Nature. Nay it gave occasion to more noble and surprising Instances of it, as we may see in Mr. *Boyles* admirable History of the *Martyrdom* of St. *Theodora* (which we cou'd wish were more *known* and *read*) and in a thousand other Examples of *undoubted Credit*, which Church Historians have Recorded, the Christians sure not being *Indifferent* to one another, when their admirable mutual *Faith* and *Love* was turn'd into a Proverb among the very *Heathens*. But this *Indifference* makes you *cool* and *easie*, above the ordinary *weakness* of Life, insensible of *Fear* or *Love*, or *Hatred*, or *Injuries*, or the *Calamities* of your Self or *Friends*: Yes, and all this wou'd a *Hatchet* or a *Halter* do, or if 'twere but a good sound Dose of *Opium*; but the Question is, Whether you'd do *well* in making use of 'em for that reason? We neither ought to be thus *Careless*, nor is it *desirable* to be so, nor lastly (which *Clinches* all, and makes sure work) neither *can* we be so, shou'd we ne'er so much *affect* or *desire* it. It's an *Injury* to our *Friends* or our *Selves* not to be concerned at the Miseries and *Misfortunes* of *Life*: *Compassion* is no weakness, but the want of it so great a one, nay so great a Crime besides, and of so dangerous a *Consequence*, that no Person ought to be suffer'd in a *Civil Society* who is void of it, but to be turn'd out to graze among the suitable Herd of *Wolves* and *Tygers*. The want of *Concern* for the rest of *Mankind*, or the common Blessings of Life, is a great *Unhappiness* even in those who are proud in thinking they *possess* it, for the higher degrees of this *Indifference* they have attain'd to, the more *miserable* still they are: Their Soul wants its *Taste*, and *Touch*, and is as it were in a dead *Palsy*, none of which wou'd be very desirable to the *Body* ——— Ay ——— but they *feel* no *pain*. If *true*, 'tis but so much the *worse* ——— they ought to be *Cupt* and *Scarify*'d immediately, that they may feel Pain, and a Sigh or Shrinking a little, wou'd be a *hopeful Indication* ——— And hereabouts indeed is the main stress of the matter ——— There are so many ill Objects, displeasing and mortifying Circumstances that we meet with in the World, till we are arriv'd to this happy State of *Indolence*, that take *bad* and *good* one with another, the *good* is so outweighed by the *bad*, that were we not better be without both? No indeed were we not, while two or three of my *Granams old Saws* hold good, *That half a Loaf's better than no Bread*, *Make the best of a Bad Market*, &c. (as you may find in the Memoirs of the grave and prudent *Sancha Pancha*:) Nor is it true there are more *Displeasing Objects* than the contrary, for do'st we see a hundred *sound Faces* (outwardly) to one cover'd with *Scurffs*

Scurffs and *Sores*; a hundred *ſound Wind and Limb* (as before) to *one Cripple*, and ſo of all the other Senſes? Only ſuch *unpleaſing Sights* make a greater and more laſting Impreſſion upon us for that very Reaſon, becauſe they are more *rare*; the certainty whereof appears from hence, that Chirurgeons, or thoſe People who are buſied about Hoſpitals, have this ſo deſirable an *Indifference*, not being at all mov'd with Sights of this Nature ——— tho' no more fit to make *Jury-men* of, than ſome other Trades whom the Law has expreſly excluded for the ſame Reaſon. *Laſtly*, 'Tis impracticable; there's a wide difference between a *Huff* and a Perſon of true *Valour*; 'tis eaſie to pretend to this *Indifference*, but impoſſible to obtain it. The Blood and Spirits will *move* about as they are *mov'd*, and carry the Soul with 'em in ſpite of all its gruff Philoſophy; and whoever ſays they entirely Poſſeſs it, is only an Errant Cheat, and a great Hypocrite.

Q. *I have for ſome time ſtudied Heraldry, and can underſtand but little thereof; but am very deſirous to know the riſe, and moſt particular Account you can give me of it; together with the Arms that is born by our Nation, and thoſe about it. I will not be too earneſt in preſſing for an Anſwer, but the ſooner you'll pleaſe to grant it, the more you'll oblige not only me, but ſeveral Gentlemen alſo, that have deſired me to write about it.*

A. All Nations have been Curious in enquiring into their own Antiquities, and particular Perſons, to preſerve the tokens of their Genealogy; ſome by Hiſtories, others by the Images of their Anceſtors, as the *Romans*; ſome by conjoining of Hieroglyphicks and Enſigns, which are our Arms, which have had the ſame fate as other things of the World, and from very ſmall and plain beginnings, by encreaſing of Alliances, have at length compoſed Scutcheons, ſo variouſly Quartered and Counter quartered, that it has been requiſite to make an Art, called Heraldry, and to invent New Words with particulars Officers, called Kings, and *Heralds of Arms*, to regulate and diſplay them: and ſo many Races and Marriages are crowded together in the narrow extent of theſe Scutcheons, that great Rolls and long Hiſtories can ſcarcely explain them at length. The Scutcheon which we firſt Blazon, hath ſix fields, *viz.* two *Metals*, and *ſeven colours*, the Metals are, *Or*, and *Argent*; the Colours, *Azure* (which is Blew) *Gules* (Red) *Verd* (Green) and *Sable* (Black) *Purpure* (a mixture of Azure and Gules,) *Tenne* (which is Orange) and *Sanguine*. Beſides theſe Colours, there are two *Furrs*, which adorn the Scutcheon, *Ermine* of Sable upon Agent; and *vair* or *verry*, of Azure upon Argent; and when theſe Colours are altered, the Scutcheon muſt be blazoned *verry* of ſuch Colours. Some Scutcheons have neither Metals nor Colours, and are called *White Shields* (like thoſe of new Knights before they have done any memorable Atchievement; of which *Virgil* ſpeaks ——— (*Palmâq; ingloriis allâ.*) Others have only a ſmall Scutcheon in the middle, and this Scutcheon is ſaid

said to be in the *Fesse point*. The principal parts of these Scutcheons are nine, answering to the parts of a Mans Face, which may be called every ones natural Scutcheon, wherein to are Collected in several Quarters all the Titles of the Nobility, and Qualities of the Soul. These parts are termed. 1. The *Dexter Chief*, which Answers to the Right Temple. 2. The *Middle Chief*, to the Middle of the Forehead. 3 The *Sinister Chief*, to the Left Temple. 4. The *Honour Point*, to the Root of the Nose. 5. The *Fesse Point*, to the place of the Nose. 6. The *Nombril Point*, to the Mouth. 7. The *Dexter Base*, to the Right Muchato. 8. The *Sinister Base*, to the Left. And 9 The Precise *Middle Base*, to the Chin. This Scutcheon is divided sometimes into sundry sorts of Colours, or Metals. If it be divided *in Pale*, or Perpendicularly, 'tis called *Party per Pale*; if in *Fesse*, or Athwart, 'tis called *Party per Fesse*; if Slopingly, 'tis called *Party per Bende*; Lastly, 'tis quartered either by *Crosses*, *Gyrons*, or by a *Salture*, or else *Counterquartered*, when one of its Quarters is again quartered. Next are to be considered the *Ordinaries*, which are. 1. The *Chief*, which is the highest part of the Scutcheon. 2. The *Pale*, which divides it from the *Chief*, to the *Base* Perpendicularly. 3. The *Fesse*, which Cuts it across the *Pale*. 4. The *Bende*, which Cuts from the Right Angle to the *Base*, and is a Cotize, if it be a third part less than the *Bende*, and a *Battoon*, if it be two thirds less than a *Cotize*. 5. The *Cheveron*. 6. The *Cross*. 7. The *Saltire*. 8. The *Gyrons*, which from eight Triangles terminating in the Center. There are other less principal parts, as the *Flanks*, which divide it by the sides; the *Emancheures* with one or more Points; the *Pyle* which is a great *Isosoles* Triangle reversed; the *Perle* which is a kind of a *Y*, taking up sometimes the whole Shield; the *Gussets*, *Lozanges*, *Frets*, and such other things as are better represented by Figures than Words. These Armories are sometimes indented, invecked, and embattail'd at their sides; and sometimes they are either charged or bruised with sundry Figures; the former, when there is but one in the Middle; charged when they are *seme* all over. A *Border* is any thing which surrounds the Scutcheon. Some Shields are covered with divers things, diapered in form of Broidery, Leaves, and Morisque's, and *fretted* in Fashion of Crosses, &c. which wou'd be tedious to recite. And therefore we shall proceed to give an account of the Arms of some of the greatest Princes of the World.

England bears Gules, three Lyons, *Or*, armed and languid Azure. *France* bears two Scutcheons, the first is Azure, three *Flower-de-Luces*, *Or*, two in Chief, and one in Point; which is *France*. The second in *Gules*, two Chains, *Or*, which is *Navarre*. *Ireland* Gules, a Harp, *Or*; *Holland*, *Or*, a Lyon Gules. *Flanders*, *Or*, a Lyon Sables, Langued Gules. *Saxony*, Barry, *Or*, and Sable of eight pieces, a Demy Crown or Crancelin, Vert placed Bend-wise. *Savoy*, Gules, a Cross, Argent. *Arragon* bears, *Or*, four Pales Gules. *Denmark*, *Or*, *Seme* of Hearts Gules, three Lyons Leopardez Azure, Langued and armed, *Or*. *Sweden*, Azure

three Crown, *Or*, two in Chief, and one in Base. *Bavaria*, *Fusile* Argent and Azure, of twentyone pieces placed Bendwise. *Florence*, Argent, *a Flower-de-Luce*, expanſed Gules. *Parma*, Or, ſix *Flower-de-Luces* Azure. *Poland* Gules, an Eagle Argent, Beaked, Membred, and Crowned, *Or*. The *Cham* of *Tartary* bears, *Or*, an Owl Sables. *Bohemia*, Argent, a Lyon Gules, his Tail nowed and paſſed in Saltyre. *Lombardy*, Gules, a Lyon, *Or*, Armed and Langued Sable. *Hungary*, Barry, Argent, and Gules, of eight Pieces. The *Turk* bears, Vert, a Creſcent, Argent. *Preſter John* bears, Azure, a Crucifix Argent. We might Name ſeveral others, but theſe are the Arms of the moſt conſiderable Kingdoms.

Doggrel *ORACLE.*

Gentlemen,

Q. *YOUR Compaſſion to the Suffering of the Weaker Sex, and the daily Favours you beſtow on them, emboldens me to trouble you at this time, hoping you will out of your accuſtomed Kindneſs oblige me with an Anſwer. My Caſe is thus*: I am a Widow of a Noble rather than Genteel, but decayed Family, and have a Daughter of about Twenty years of Age, whom a young Gentleman for ſome time earneſtly Courted, but at length it may be, not having a Proſpect of ſo much Money as he deſired, and out of that Conſideration, having ſeveral times received a Denial from me, hath wrote her a Farewel-Letter, and therein ſufficiently Abuſed me, which becauſe not Publick, I with ſilence paſt over; but his Malice not ſtaying there, he hath to ſeveral of mine and my Daughter's Acquaintance, ſcandalized me very groſly, and lately hath ſent to ſeveral Friends and Relations by Meſſengers, and in Penny-Poſt-Letters, and Paſted up againſt the Door where I live, and ſeveral Neighbours Doors, and ſcattered in and about the Pew where we ſit at Church, and thrown into Windows, a Number of very Dark, but abuſive Verſes, a Copy whereof Poſted up at our Door, encloſed I ſend you: *And as I do not underſtand ſome Obſcure places, and becauſe I am not capable of ſerving him as he deſerves, I have made bold to trouble you, and to implore your Aſſiſtance in the ſooneſt Oracle you can, to bite him in like manner, and Revenge the many Injuries I and my Daughter have without Cauſe ſuffered at his Hands, and therein you will infinitely Oblige my Daughter, and your Humble Servant.*

The

There lives a Lady hereabout,
With Aſpect terrible enough
To fright away the ſtrongeſt Lover;
If *Cupid* did not Reign above her:
She hath a Daughter, fair and young,
From Loins of Jolly *Bacchus* ſprung;
Her Beauty, Shape, her Meen, her Air,
Do all conſpire by gentle War
To Captivate young Amorous Hearts,
Wounded with *Cupid*'s golden Darts:
Among this Charmed Number, I,
Us'd proſtrate at her Feet to lye;
To gain her Love, I bent my Mind,
And ſhould have found her good and kind,
If her ſharp Mother's ſubtle Lyes
Had not reſtrain'd her Tongue and Eyes:
The firſt ſpake nought, but her Commands,
Which held the laſt in Cruel Bands,
And gave them Objects; ſuch a Mother
None ever had, nor ſuch a Lover,
As I by all my Actions ſhow'd;
Such I was known to th' World abroad.
All wonder'd that my Conqueresſ
Did not attend my bold Endeavour,
But that I'm forc'd at laſt to leave her;
But if they had not known this Evil-
Natur'd, this She-Politick-Devil,
How cunningly ſhe firſt Engag'd me,
And with Baſe Tricks hath now Enrag'd me,
And made my Muſe her Enemy:
I muſt believe they then would Cry,
Brave Man, who ſtill Unconquer'd art,
And haſt defy'd her unſeen Dart,
Thou bravely haſt regain'd thy Heart.
I muſt Confeſs the Daughter's Love
I aim'd at, who can Hermits move;
But never thought (with *Cupid*'s leave)
That by Love only I could live:
I always did expect ſome thing,
Of that which to the World doth bring
All things; but ſhe thought to delude
Me with Vain Shows, and to exclude
Me from her Gold, as if I were
A ſtupid Fool, not fit to ſhare
In *Pluto*'s Gifts: If ſhe thought ſo,
Then I Proclaim, and let all know
For thinking ſo ſhe is a Fool,
And ought to go to *Crutched-School*,

To learn more Wit. Her Daughter's Face,
If she Consults a Faithful Glass,
To her Eyes will appear not blest'd
With such Bewitching Charms, to wrest
My Senses from me. Others know
This for a Truth, and found it so.
I know she doth in vain expect
Some rich Old Dotard to direct
His faint Eyes to her Daughters Charms,
And blindly rush into her Arms;
Since no young Man, her Equal, will
Accept of such a bitter Pill
Without some Sugar; and in vain
Much every one expects to gain
Such sweetness, till Three hundred Pounds
Are sent into the *Crutcher-grounds*,
And till she hears some Hundreds more
Are Swimming from the *Indian* shore.
A Dozen Years will scarce effect
The first, the last let her expect
Three Ages hence, 'twill never come
I'm sure until the Day of Doom.
She is not worth the Wrath my Muse
Thus vents against her, let her choose
A Nobler Theme, and not defile
In Filth her Undefiled Quill.
If any Reader would know more,
To th' two *Blew Posts* let him go o'er;
A Person may be spoke with there
Will satisfie his Longing Ear. ——

Quondam Philocantius.

Answer.

Doggrel! Arise from that dark Cell
Where you and angry *Satyr* dwell;
Whether in *Butler's* Tomb you rest,
Or are of *Oldham's* Dust possest;
Arise, and hither with you bring
Your keenest *Whip*, and sharpest *Sting*;
Your *Horns* and *Tail*, and *Cap*, and *Bells*,
And all your well known *Trinkets* else!
Not that we'd have you *force* a *Laughter*
For *Widow* vain, or her *fair Daughter*,
But a poor *Lover's Cause* espouse
Who's th' *Eldest Branch* of all your *House*.

Brave

Brave Man! 'tis thee —— yes, thee we'll ſing,
And to thy *Shrine* juſt *Incenſe* bring:
Thou, *Hero's Race*, Unconquer'd art;
Thy *Pen*, more Sharp than *Cupid's* Dart,
Regains thy own, and *Gains our Heart.*
How bleſs'd the Age that knows this *Civil-Natur'd*, this *He Poetick-Devil?*
'Twou'd almoſt make a *Mill-ſtone* cry
To have thy *Muſe* its *Enemy.*
Ah hapleſs *Daughter!* hapleſs *Mother!*
Who ſuch a *Poet*, ſuch a *Lover*,
Have *loſt* —— you'll ne'er find ſuch another.
His *Rhymes* how *juſt*, his *Senſe* how *clear*,
His *Cutting Satyr* how ſevere!
A *Cat-a-nine-Tails* arm'd with *Spurrs*
He uſes ſure, or ſomething *worſe.*
O, were thy *Merits* better ſhow'd,
Wert thou but *known to the World abroad*,
All wou'd conclude, unleſs they're madder,
That *they* were *Mad*, or thou hadſt *had her.*
Saffold is dead —— what tho' he be,
His *Conj'ring-Mantle* reſts on thee;
For none, without the Help of *Sprite*,
Either like *him* or *thee* cou'd Write.
Thy *Face*, ſo, ſo, but that behind
Excels it far —— We mean thy *Mind.*
Thou haſt a *Soul* as fair, as *bright*,
As clear, as beauteous as —— the *Night* ——
—— When dreſt in *Stars*, which, as they ſay
Unſeen compoſe the *Milky-way*;
Which ſown ſo *thick* with *Star-ſeed* is,
We can't *diſtinguiſh* that from this.
By *Love* thou canſt not *live* thou ſay'ſt,
But ſure by *Poetry* thou *mayſt*:
So have I ſeen for half an Hour,
Full on the Bank of Ditch of *Tower*,
Some *Cripple* plentifully pow'r
A *Thames* of Wit from his loud *Throat*
Exceeding *Guns*, or *Through-Bridge-Note*:
Hark how he *twangs* the dolefull Ditty,
Some bloody Murder in the City,
Or out —— of which more *glad* is he
Than even the *Crowners* ſelf can be!
See how the *long-ear'd Rout* admire him,
Ours Envy, th' other *Sex* deſire him;
No gentle Kitchin-Stuff can bear him,
But like *warm Tallow* drips to *hear* him

So and much more —— this *Modeſty*
Be *hang'd!* ſo wou'd they *Dote* on thee,
D d *that* not *hinder*, wou'dſt thou take
But Pains to *Sing* what thou doſt *make*,
We might Expect more than *ſome-thing*
From thee, the *Tow'rs* old Walls wou'd *ring*,
The *Lyons* wou'd be Charm'd aſleep,
From *Muddy Caves* the *Eels* wou'd creep,
And tho' they have no *Voice*, wou'd try
To Imitate thy Harmony,
Call all the *Songſters* of the *Flood*,
Bubbling, like *Bitterns*, in the *Mud*.

The *Fool* to *thee!* the Fool ſo ſtupid,
To be in *Love* with *Naked Cupid*,
(*Venus* we mean) and cou'd they think
Thee ſuch an Aſs? So Men in drink
When able ſcarce to lift the *Bumper*,
Still think their *Fellow-Drunkard* drunker;
But with *ſharp Repartee* you bang 'em.
And fairly leave the *Fool* among 'em:
Then how you Mawl the *Future Ninnies*,
Your *Rivals*, with the *Pills* and *Guinea's*?
The Breach you ſtorm'd, no more will enter;
When you're *beat off* who is't dares *venture*;
In *Hell* ſhe may *lead Apes*, but none
Will lead *her* here, now *you* are gone;
But cou'dſt thou not enough abuſe her,
Unleſs thou didſt thus *All-be-Muſe her*?
'Twas *well reſolv'd* when all was o'er,
Thy *Bolts* all *ſhot*, to ſay no more.

O *Brittiſh Bard*! cou'd We but Bribe thee!
To teach thy *Art*, how we'd deſcribe thee
How ſhou'd this *Raree-Show* be ſhown
In Rhymes *Notorious* as thy *own!*
But ſince we muſt of that deſpair,
Or only ſighing wiſh it were,
As under Faithorn oft 'tis ſaid
On many a *Wit* —— and Logger head;
" If him you'd know, you muſt not look
" Upon the *Picture* but the *Book*;
So we to t'other ſide muſt ſend
Any kind Cuſtomer or Friend
To thy own Rhymes, which all together
Reſemble thee, their *nown dear Father*,
So like, if *Bums* not know thee by 'em,
Thou, without *Spit-frog* may'ſt deſie 'em.

Queſ-

Queſt. 1.

Whither goes the Sun, when it doth ſet at Night,
Since 'tis not ſeen until the next Day-light?

Anſwer 1. *Negatively.*

To this hard Knot, as ancient *Sages* tell,
We ſay —— it *goeth not* —— into a Well.

2. *Poſitively.*

Pray, *Madam*, at our Anſwer do not fret,
When it doth *Sett*, 'tis plain —— it goes —— *to Sett.*

3. Neither *Negatively* nor *Poſitively.*

Where goes the *Actor*, ſay what Mortal knows,
When from the *Stage*, behind the *Scenes* he goes?

Q. *May I venture on the Freedom to Reprove or Chide a Spirit or Dæmon, if they give the firſt Occaſion of Offence, or diſturb my quiet?*

A. Firſt, be ſure you don't *Slander* the *poor Devil*, and that 'tis not Impriſon'd Puſs, or ſome of your Caterwawling-Servants that diſturb your Houſe, while the Faries and *Robin Good fellow* are Innocent. If you are ſatisfied in that Point, the leaſt thing you can do, is to ask *Mr. Devil*, what his Buſineſs is? What he makes there? And why he keeps ſuch a Clutter you can't Sleep for him? —— and if he can't give a *handſome Account* of himſelf, We ſee no Reaſon why you mayn't Reprove him for his *Sawcineſs*, tho' have a Care of being *Rude* with him, uſing any *Actionable Words*, for he's a very *teſty angry Fellow*, and will be likely enough to take the Law of you; and at Common-Law you are certainly caſt, for you'll not get one Att —— to Undertake your Buſineſs againſt him. To be grave you do not poſitively aſſert any Fact, and 'till you do that, 'tis hardly worth the while to Anſwer your Queſtion any otherwiſe.

Q. *What is Time?*

A. We'll give you our own Notion of it; and it may, We think, be thus tolerably deſcrib'd —— 'Tis the *Duration* of a *Creature*, meaſur'd by the *Revolution* of the *Heavenly Bodies*. *Duration*, and that *ſucceſſive*, becauſe 'tis of a *Creature*, whereby. *Firſt*, The τὸ νῦν, the *preſent Moment* is excluded, being only the *Term* of *Time*, not *Time* it ſelf; and then it's imply'd that *Time* is incompatible with an *Uncreated Being*, who, as all ſound Philoſophers and Divines have ever held, is *ſimul & ſemul*, has no *Succeſſion*, no *Parallax*, or *Tropical Converſion*, (which we render, no *variableneſs*, nor *Shadow* of *turning*): By *Creature* here, we mean all *Created Beings*, the whole *Syſtem* or *Frame* of *Viſibles*, and even *Inviſibles*, which

ever *began to be*. *Time* in General being the complex *Measure* of their Duration, taken from *End* to *End*, and the best particular *Measure* we have of this *Duration*, being the *repeated Revolutions* of the *Heavenly Bodies*, so that if there were any *Created Beings* before the World was made, as 'tis improbable, but there were, at least *Angels*, we can in general, apply *Successive Duration* to their *Existence*, though 'tis own'd, we can't the *Measure* of any *Heavenly* or *Earthly Bodies*, actual Revolution, because then no such Bodies, though like the *Julian Period*, we can set the Watch a little backward, and make Time intrude upon *Eternity* in *Supposition*, we mean so, as to say there were so many *Actual Durations*, so many *Instants* pass'd from their *Creation*, to the *Creation* of the *World*, as wou'd have made so many *Days* or *Years*, *greater* or *less* than any *number given*.

Q. *What's the Nature of a Charm? Whether it be of that Effect, as some suppose it to be? And whether 'tis lawful to make use of it?*

A. We think the proper Notion of a Charm to be this, a *Form* of *Words* or *Letters*, *repeated* or *written*, whereby strange things are pretended to be done, beyond the ordinary Power of Nature.

A *Form* of *Words*, whereby we distinguish it from some *Amulets*, which pretend to much the same *unaccountable Effects*, tho' they receive the Power of producing such Effects from *Planetary Influences*, or what *Gaffarel* pleases. We add, a *Form* of *Letters*, as well as *Words*, because the famous *ABRACADABRA*, and a great many more of them, seem rather a Combination of Letters than proper Words, (though We know some are of another mind) however, We are sure, that sometimes the twenty four Letters only have been made use of in *Charms*, only in such a determinate *Order*, without any *Combination*, We say, [*repeated* or *written*] because this Custom has been as it shou'd seem from all Antiquity, to make use of *both*, though we believe Repeating it was the more ancient way. The remaining part of our *Description* will satisfie the remaining Queries.—*What Effects these Charms have, and whether or no they are lawful?* As that before has partly done the first,—— *What the Nature of it is?*—— We proceed therefore to the next Branch of it, [whereby strange things are pretended to be done,] We say, *pretended*, because we are satisfy'd the Effects ascrib'd to 'em are very often in a proper sense only *Lying wonders*, though we dare not say, they are always so, being perswaded they have sometimes such *Effects*, though at others miss, as in *Agues*; whether the *Devil* in the *Charm* be too *weak*, or he whom some People fancy in the *Ague*, too *strong* (which is indeed the same) or however, 'tis they order the *Juggle* between 'em: However these Effects, *pretended* to, or *perform'd*, must be certainly beyond the *ordinary Power of Nature*.—— Ay, but says the *Old Woman's* Advocate, We don't know what the *Power* of *Nature* is, nor how far it extends; sure enough, but we know how far it *does not*; we must by *Observation* and *Common Sense* have some

ſome tolerable Notion of its ordinary and regular *Operations*: Nay, many things there are which we evidently perceive to be undoubted Effects of *Natural Cauſes* (under which we may perhaps yet rank the Operation of the Magnet) the *Modus* of whoſe Action would not only puzzle the *Athenians*, but all the *Boyls*, the *Cartes*'s and *Ariſtotles* that ever have been in Nature; and yet however, all are agreed the *Effects* are *Natural*, or according to the ſetled regular *Powers* of *Natural Agents*: But ſo we might conclude, wou'd it not be if we ſhou'd ſee a Man *flye*, (without any *Virtuoſo wings* or Whirlwind) or if a Perſon ſhou'd be *here* this *Moment*, and at *York* the *next*, or diſcover *Thoughts* and *Actions* at the greateſt *diſtance*: Nor is it, in our Judgments, leſs *unaccountable*, that a few *Nonſenſical Words*, hung about the *Neck* of a *Child*, who can't be aſſiſted by Fancy or Imagination, ſhould yet have a ſtrange Power of driving away a *Diſeaſe*, which yet We dare not ſay it has *never done*, being verily perſwaded of the contrary, for this is not a thing of yeſterday. The *Jews* dealt much in *Charms*, though ſeverely forbidden by their Law, and not only their Rabbys, but *Joſephus* himſelf tells us, that *Solomon* himſelf was very well skill'd in them, and tells an odd Story of a *Jew* that wrought a wonderful *Feat* by a *Charm*, before *Veſpaſian* the Emperor; though all that may be Natural; *Solomon*'s *Charms* being only lawful *Natural Magick*, or Underſtanding in the *Natures* and *Virtues* of *Simples* and *Herbs*, *ſecret* and *unknown* to other People. We will not ſay, that *Words repeated* may have ſometimes, and in ſome Caſes a very *ſtrange* and yet a *Natural Operation*, at leaſt when *ſung*, as all *Charms* anciently were, and as the very word often implies, and *Words*, or *Tune*, or *both* it muſt have been, with which *David* ſtop'd the *raging* of *Saul*, which yet ſeems to have been Natural. But for the foremention'd *written Charms*, no ſuch thing can be *pleaded*, and even under Pretence of the other, we doubt not, but unlawful *Incantion* and *Conjuration* have been uſed, otherwiſe the Wiſdom of God wou'd never have made an expreſs Law againſt them, nay, Puniſh'd them with *Death*; nor can we ſee but that the words *Charmer* and *Enchanter* are well rendered from the *Hebrew*, in our Tranſlation, and come up fully to the Notion which we and all Antiquity have conceiv'd of them. Nor can we think ſuch Forms of Words as have their *unaccountable Operations*, eſpecially written, owing (viſibly) to themſelves only, not any peculiar Subſtance on which they may be written, or to which they are united, but that they receiv'd this Virtue from ſome curſed Original Compact with ſome deluſive Demon, who yet ſeldom does a good turn but he repays an ill in its room. Beſides, there may be a tacit and imply'd *Submiſſion* to the *Condition* of the *Original Contract*, without which no Benefit to be obtain'd, (as when a Man takes a Shilling, he's *Liſted* for a *Soldier*, at leaſt it often coſts him *dear* to get off again) and the *uncertainty* how far ſuch a *Contract* may reach, and what Power it may give, would fright any Wiſe Man from venturing within its reach.

reach. However, this ill Effect is at least Necessary from such kind of Usages, that they are not only of *ill Fame*, and so wou'd not be us'd by a *Good-man*, but further take off the Mind both from a *Dependance* on the *Supream Being*, and even from a *Rational Use* of those *Auxiliary Natural Courses* which he has disposed in the System of the World for the Benefit of his Creatures: For all which Reasons, we think *repeated Charms* at best *doubtful*, *written Charms* utterly *unlawful*.

Q. *Whether it be possible for any Man now upon Earth to live without sin? If it be possible, then how comes it to pass, that no Instance can be given of any meer Man, who always liv'd free from it? And what can be the meaning of those places of Scripture*, There is not a just Man upon Earth, that doth good and sinneth not: If we say that we have no sin, we deceive our selves, *&c. If it be impossible to live without sin, then this Absurdity will follow, that we are Obliged to Impossibilities, for we are bound to avoid all sin whatever, small as well as great*: *Besides, we read in Scripture, that* Gods Commandments are not grievous, *that* Christ's Yoke is easie, and his Burden light; *from whence it follows, that the Divine Precepts are possible to be kept. In short, since Sin is the Transgression of a Law, either 'tis possible for us to live free from sin, or else the Law which forbids and condemns it must be Unjust and Tyrannical; but such a Law cannot proceed from a good and a wise Prince, much less from the Fountain of Wisdom and Goodness: Your Thoughts upon the whole?*

A. We are sorry such considerable Questions as these shou'd *remain* so long unanswerd, but the Crowd of Papers makes such Accidents sometimes unavoidable. To the first, Whether it be *possible* for any Man now upon Earth to live *without Sin?* We Answer, Considering the present Circumstances, We think such a Degree of *Perfection* not possible; so that the Fact being granted, We need not descend to Examine your Proofs of it, that none have thus *actually liv'd*. You urge, if it be *impossible* to live *without Sin*, then 'twill follow we are *Oblig'd* to *Impossibilities*: We Answer, That may be *impossible* at some times, and in some circumstances, which was not at another; this Impossibility of living without *all Sin*, we have reduc'd our selves to, by our own Act, the *Fall of Man*, who was a Voluntary Agent, and under no such Impossibility of *not sinning* as we now are. We further add, that not withstanding this *Fall*, our Saviour has so *restor'd* and *strengthen'd* Mankind, that tho' 'tis not (We think) possible to abstain from all sins, small or great, as of *Suddain Surreption*, *wandring Thoughts*, and such as are next to *unavoidable Infirmities*, yet 'tis possible, if we make use of those *Assistances* which the Christian Law presents us, to abstain from *greater* and *grosser* Acts of sin, as well as by degrees to Conquer even the Habits of 'em. Tho' again, Impossible to do even this, by our own strength, without supernatural Assistance; which if we forfeit by the habitual Aversion of our Wills from *good*, 'tis we our selves introduce this Impossibility, those things which God requires of

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us involving no Contradiction, nor therefore being in themselves *impossible*. God requires of us to Repent of all Sins, absolutely to forsake greater Sins, (which as before is in our Power, with his Assistance) and to strive against even lesser Sins; and in doing thus, he has Promis'd he will Forgive those Sins which we, not God, have brought us under a sort of Necessity of committing. As to your further Objections, We Answer, 'tis this *Assistance*, this *Forgiveness* which makes Christ's Yoke *easie*, he not being a *rigid Exacter* or a *hard Master*, but accepting a sincere tho' *imperfect* Obedience. To your last Objection, if it *had never been possible* for us to have *obey'd* the *Law*, it wou'd hold that such a *Law* were indeed Unjust and *Tyrannical*; but since as before, this was once *possible*, nay since the merciful *Lawgiver* has after our *voluntary* offence given us a general *Pardon*, which he was not obliged to, upon very *fair* and *easie* Conditions, requiring no more of us than is *now* in our *Power* to *perform*, he himself also giving us that *Power*, for these Reasons we say there is nothing hard or tyrannical so much as in the first Law and Covenant, much less in that *New-Covenant*, and *New Law* between *Mankind* and their *Creator*: And this we hope will be sufficient both to vindicate the *Justice* of God, and yet to preclude the *licentious use* which *Ill men* might make of our Opinion in this Matter ——— which after all we submit to those of more Learning and Judgment, of whom we wou'd more readily *learn* our selves, than *teach* others.

Q. *'Tis a known Maxim in Moral Philosophy, That the Will does not desire Evil as such, but only as it has some appearance of Good, i. e. as 'tis either Pleasant or Profitable. What account then can be given, that Grief, and Envy, and Impatience, which 'tis in our Power to discard, or at least to Mitigate, should be permitted to lodge so much in some Mens Breasts, when they only gnaw, and disquiet their Minds, and consequently have not so much as the appearance of Good? Or why should Mens Will Torment, when they might enjoy themselves?*

A. We wish that *former Question* cou'd be as easily answer'd as this ——— In reply we say ——— that no man Wills *Grief*, or *Impatience*, as they are *Evil*, but under an appearance of *Good*. 'Tis undoubtedly *true*, that many wilfully set themselves a *Grieving*, or *Raving*, and 'tis as certain that this must be a *Torment* unto 'em, but yet they either hope hereby to bring about their Desires; *ill natur'd Masters* or *Husbands Rage* and *Rave*, in hopes they shall be better obey'd for't (tho' they are most commonly mistaken) or else because those outward Expressions *vent* and *lessen* the inward *Pain* of their *Mind* or in hopes there by to do it. Thus in *Envy*, the *Devil* is undoubtedly *Envious* enough at the *Happiness* of *Mankind*, and yet he's wise enough to know that by all his *Malice*, and Impatience, and Envy, he can't make himself really more *happy*, but rather increase than ease his *Pain*; and yet his *Will* is so corrupted, that undoutedly this Spite and Malice has to him an appearance

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A. To the firſt Query,—— Whether the current account of *Don Carlos* his Life, which we have in *French* and *Engliſh*, be to be reckon'd a *Novel* or *true Hiſtory*, We anſwer, that 'tis, we are apt to believe, made up of *both*.—— A great part of it is *Matter* of *Fact*, atteſted not by M. *Varillies Inviſible Memoires*, but for the moſt part by good and approv'd Authors, and *Publik Prints*, and that of ſuch Perſons as have ſet their *Names* to what they have *Written*, or if he makes uſe of one or two Manuſcripts, he plainly directs both to them, and their Authors.—— As will appear more diſtinctly in our reply to the other Queſtions. —— But then as for ſome of the *Garniture* of the Story, and perhaps much of the *Turn* of it, we ſuppoſe the Author would ſcarce be upon his Oath, for 'twould be very hard to make one that writes a *Love-ſtory* make Affidavit of any *ſmile* or *ſigh* from *end* to *end* on't. Now to the particular Queſtions, —— Did he really *Love* his *Mother-in-Law*? The Compiler of his Life, tells us, "That all Hiſto-"rians of the ſame Age, who men-"tion, that *unfortunate Prince*, "do alſo ſpeak of his *Love* to "her. He farther ſays:—— That a *Marriage* was propos'd between *Don Carlos* and that *Princeſs*, while his Father's former *Wife*, *Mary* Queen of *England* was yet alive, but he forgets here to appeal particularly to any *Authors*, which he ſeldom neglects in the *Proceſs* of the *Story*, though this is made up by an Authentick account of a Letter found among his Papers, writ to him by the Queen with the greateſt tenderneſs imaginable. As for a *deſign* immediately againſt his *Father*, it appears not that he had any, but that he really did maintain a *correſpondence* in *Flanders* with Count *Egmont*, and *Horn*, and the reſt of the *Noblemen* there, to put himſelf at their *Head*, and defend 'em againſt the *Tyranny* of *Alva*, there's little *doubt* to be *made*; few Hiſtorians of that Time, of whatſoever Nation, but taking notice of it; and this 'twas, in all Probability, which coſt him his *Life*: Tho' haſtened by the hatred of the Inquiſition, who fear'd he inclin'd to the Proteſtant Religion. For that he came to a violent End, is generally too aſſerted and believ'd,

Thuanus,

Thuanus, *Mayern*, and others telling us, That a ſlow Poiſon was for ſome time mingled in all he took, though it ſeems not ſtrong enough to *diſpatch* him, for which Reaſon, *Matthieu* in his Hiſtory of *France*, ſays they at laſt, Order'd him to chuſe what kind of Death he pleas'd, —— which we learn from *Duplex*, was the ſame with that of *Seneca*, being put into a Bath, where having his *Veins* open'd, he bled to *Death*.

Q. *What Credit are we to give to the Stories of the Emperor* Charles *the Fifth's dying a Proteſtant, which is aſſerted by ſome Writers?*

A. There is, we are ſure, a great deal more *Probability* in that, than in our King *Charles* the Firſt, his being inclin'd to Popery. Nor are the Paſſages on which ſuch Judgment may be grounded, a few general complemental Expreſſions in a *Letter*, deſign'd perhaps to *deceive* a *Deceiver*, but things of ſuch a Nature as imply *Thought*, *Deliberation*, and a ſetled temper of Mind, and that in the *lateſt*, and weightieſt *Acts* of that Great *Emperor's* Life: For his *Will*, it's certain, was, in the Popiſh Language notoriouſly *Heretical*, having nothing left in it ſo much as for one *Poor Maſs* to pray for his Soul, he having taken the *ſureſt* way himſelf, and *done* that before he was *Dead*.—— But yet more, the ſeizing ſuch *Great* and famous *Perſons*, as Father *Cacalla*, his Chaplain, and Biſhop *Pontius*, his Confeſſor, and even of the Archbiſhop of *Toledo*; the *Inquiſitors* forming a *Proceſs* againſt 'em, and ordering 'em all to be *burnt*, together with this *Heretical Will*; the accompliſhing this Sentence ſo far as to burn Poor *Cacalla* alive and *Pontius* his dying in *Priſon* where 'tis no doubt, but he had the help of a *Potion*; all theſe things too notorious to be deny'd, are unanſwerable Arguments, that there was ſome ground for this Diſcourſe; to which if we add thoſe Notes, which were found under that *Emperor's* own hand in his Cloſet, relating to *Juſtification* by Faith, and other *Proteſtant Tenents*, it's from the whole very probable, that he really *dy'd* a *good Proteſtant*, or at leaſt very well inclin'd to our Religion.

Q. *'Tis ſaid of our Saviour, in the* 12th. *of St.* Matthew, 40th. *v. That as* Jonas was three days and three nights in the Whales Belly, ſo ſhall the Son of Man be three Days and three Nights in the heart of the Earth. *The three Days are plain, but I can't find the three Nights; for he ſuffer'd on Fryday, and aroſe on Sunday* —— Quarles *in his Divine Poems reſolves it thus*:

Thou know'ſt our dying Saviour did repoſe
On Fryday, on the Sunday he aroſe:
Tell me by what account he may be ſaid
To lodge *three days* and *Nights* among the *Dead*.
—— He dy'd for *all* the World, what wanted here
Was *full ſupply'd* in t'other *Hemiſphere*.

Pray your Opinion of this Anſwer, as alſo your own on the ſame Queſtion?

A. As for our Brother *Quarles*, We think he had a very *good Mind* to anſwer the difficulty, becauſe he

overſhoots

overshoots it, for according to his Poetical way of reckoning, it must have been four *Nights*, and six *Days*, not three Days and three Nights, unless he'll *double* the *Nights*, and the *Days single*. But he'll give *Grotius* leave to be a better *Divine* than he, however he might dispute *Poetry* with him, and that Great Man gives this clear and handsome *Solution* of it. That the Jews, not having by the Idiom of their Language the *liberty* of *compounding* words, were often forc'd to make use of a *periphrasis* or *Circumlocution*, in which the *Hellenists* follow'd 'em, (as 'tis notorious in innumerable of their phrases on other occasions.) Now that which the Hebrews call the *Evening and the Morning*, the Greeks turn by νυχθήμερον, (of which he gives several Instances, that word signifying a *Day* and a *Night*, or a *Natural Day*, consisting of twenty four hours:) Now to make this good (of his having been three Nights as well as three days in the Heart of the Earth) is it sufficient that he was bury'd in such *a Time* as the parts of it did belong to those three νυχθήμερα, or *Natural Days*: For where the Law of *Moses* expresses the number of days, as in Circumcision, its usual among the Interpretets of it to reckon even one *half hour* for a *Day*, because as they say, (and as *Hammond* too observes) a legal Day is not computed from *Time* to *Time*. Thus *Esther* is said to have kept a *Fast* three days, and three nights, and yet in the third day she went in to the King; so that she fasted properly but two Nights and one *whole* Day, which comes up full to the Case in hand; nay, *Jonas* himself was in all probability no longer in the Whales Belly; for on the third day he might be vomited up, and yet the *Night* following, or rather the Night of the first day reckon'd in to make up the number compleat, as *Grotius* has already observ'd, according to the Custom of that Nation.

Quest. 1.

WHat are the Shades of Everlasting Night?
Or what are Soul's departed from the Light?
Is there a real Hell, or is't a Bug-bear-fright?

2.

Is it a Mansion of secluded Souls?
Or is't a Lake where liquid Sulphur rolls?
Or is't a Conscience all, which here our Joy controlls?

3.

Come then, Athenians, *summon all your Art*
To melt a sinking unbelieving Heart,
That scorns your Powers above, and fears no Stygian Dart?

Answ.

Answ. 1.

Ah *Wretch!* on yon *black Gulph* of *Horror* think,
That waits thy *Fall* —— thou'rt just, just on the *brink*:
Ah *turn*, if not too *late*! *Turn*, or for *ever sink!*

2.

As *Heaven* is all one *Ocean* of *Delight*,
One *boundless Joy*, too wide for *Thoughts* quick sight,
So must the Hopeless *Pains* of *Hell* be *infinite*.

3.

What e'er makes *happy*, must it self display
In those bless'd *Realms* above we think so *gay*,
When dress'd in *Suns* and *Stars*, and *Peace*, and *endless Day*.

4.

What e'er *unblessd*, or *miserable* makes,
Is found in those uncomfortable *Lakes*
Whose *restless* rolling Waves the frighted *Day* forsakes.

5.

As *heavenly Manna* did that *Taste* present,
Which those who *gather'd* it wou'd most *content*;
So here, each *Wretch* will find what *most* will him *torment*.

6.

Desire all raging, *Envy* like the *Fiends*,
A Flame which *horrid lustre* only lends,
Which inward gnaws and *spreads*, and never never *ends*.

7.

'Tis that which *doubles* every *dismal Yell*
In those *sad Shades* where the lost *Angels* fell,
Eternity, *Eternity's* the *Hell* of *Hell*.

We receiv'd the following Verses from a Woman, which tho' they contain no Question, and are somewhat uncorrect, yet for the Honour of her Sex, and that uncommon Genius that shines in them, we think not improper to insert.

3. HABBAKKUK.

(1.)

When God from *Teman* came,
And cloath'd in *Glory* from Mount *Paran* shone,
Dreſt in th' unſufferable *Flame*
That hides his *dazling Throne*,
His *Glory* ſoon *eclips'd* the once bright *Titan's Rays*,
And fill'd the trembling *Earth* with *Terror* and *Amaze*.
Reſplendent *Beams* did crown his *awful Head*,
And ſhining *brightneſs* all around him ſpread;
Omnipotence he graſpt in his ſtrong *Hand*,
And *liſt'ning Death* ſtood waiting on his *dread Command*;
Waiting till his *reſiſtleſs Bolts* he'd *throw*;
Devouring Coals beneath his *Feet* did *glow*:
All *Natures Frame* did *quake* beneath his *Feet*,
And with his *Hand* he the vaſt *Globe* did mete;
The frighted *Nations* ſcatered,
And at his ſight the *baſhfull Mountains* fled,
The *everlaſting Hills* their Founder's Voice obey,
And ſtoop their *lofty Heads* to make th' *Eternal* way.
The diſtant *Ethiops* all *Confuſion* are,
And *Midian's* trembling *Curtains* cannot *hide* their Fear:
When thy ſwift *Chariots* paſs'd the yielding *Sea*,
The *bluſhing Waves* back in *amazement* flee,
Affrighted *Jordan* ſtops his *flowing Urn*,
And bids his forward *Streams* back to their *Fountain* turn.

(2.)

Arm'd with thy *mighty Bow*,
Thou marchedſt out againſt thy *daring Foe*:
And very *terrible* thou didſt appear
To them, but thus thy *darling People* cheer.
" Know, *Jacob's Sons*, I am the God of Truth,
" Your Father *Jacob's God*, nor *can* I break my *Oath*:
The *Mountains ſhook* as our dread Lord advanc'd,
And all the little *Hills* around 'em *danc'd*:
The neighb'ring *Streams* their verdant *Banks* o'reflow,
The *Waters*, ſaw and trembled at the *ſight*,
Back to their *old Abyſs* they go,
And bear the News to *everlaſting Night*:

The *Mother Deep* within its hollow *Caverns* roars,
And beats the *silent Shoars*.
The *Sun* above no longer dares to ſtrive,
Nor will his frighted *Steeds* their wonted *Journey* drive.
The *Moon*, to ſee her *Brother* ſtop his *Car*,
Grew *pale*, and curb'd her *Sable Reins* for Fear;
Thy *threatning Arrows* gild their *flaming way*,
And at the *glittering* of thy *Spear*, the *Heathen* dare not ſtay;
The very *ſight* of thee did them *ſubdue*,
And arm'd with *Fury* thou the *Victory* didſt *purſue*.
So now, great God, wrapt in avenging *Thunder*,
Meet thine and *William's Foes*, and tread them *groveling* under.

To the Compiler of the Pindarick *now recited.*

(1.)

We yield! we yield! the *Palm*, bright *Maid*! be *thine*!
How *vaſt* a *Genius ſparkles* in each *Line*!
How *Noble* all! how *Loyal*! how Divine!
Sure thou by Heaven *inſpir'd*, art ſent
To make the *Kings* and *Nations Foes* repent.
To *melt* each *Stubborn Rebel* down,
Or the Almighty's *hov'ring Vengeance* ſhow,
Arm'd with his *glittering Spear* and *dreadful Bow*,
And yet *more dreadful Frown*.
Ah! wou'd they *hear*! ah, wou'd they *try*
Th' *exhauſtleſs Mercy* yet in ſtore
From *Earths* and *Heavens* offended *Majeſty*,
Both calmly ask, *why will they dye?*
Ah! wou'd they yet *Repent*, and *ſin* no *more*!

(2.)

How *bleſs'd*, how *happy* we,
Cou'd all we *write* one *Convert* make,
How gladly *New Affronts* cou'd take,
One Convert to dear *Virtue*, and dear *Loyalty*?
Tho' the *full Crop* reſerv'd for *thee*.
O *Virgin!* touch thy *Lyre*:
What *Fiend* ſo ſtubborn to refuſe
The *ſoft*, yet *powerful Charms* of thy Celeſtial *Muſe*?
What *gentle Thoughts* will they *inſpire*!
How will thy *Voice*, how will thy *Hand*,
Black *Rebel-Legions* to the *Deep* Comand!
Black *Rebel Legions* murmuring take their flight,
And ſink away to conſcious Shades of *everlaſting Night*:
While thoſe they *left*, *amazed ſtand*,

And

And ſcarce *believe* themſelves, themſelves to find
Cloath'd, calm, and in a *better Mind*.

(3.)

Begin, begin thy *Noble Choice*,
Great *William* claims thy Lyre, and claims thy *Voice*,
All *like Himſelf* the *Hero* ſhew,
Which *none* but *thou* canſt *do*.
At *Landen* paint him, *Spears* and *Trophies* round,
And *Twenty thouſand Deaths* upon the ſlippery ground:
Now, now the dreadful *Shock's* begun,
Fierce *Luxemburgh* comes *Thundering* on:
They *charge*, *retreat*, *return* and *fly*,
Advance, *retire*, *kill*, *conquer*, *dye*!
Tell me ſome *God*, what *God's* are thoſe
Enwrapt in Clouds of *Smoak* and *Foes*,
Who oft the *tottering Day* reſtore?
'Tis *William* and *Bavaria!* Say no more!
William —— that lov'd, that dreadful *Name*!
Bavaria! *Rival* of his *Fame*.
A *Third* comes *cloſe behind*, who ſhou'd he be?
'Tis *Ormond*! mighty *Ormond*! Sure 'tis he:
'Tis nobly fought, —— they muſt prevail;
Ah no, our *Sins* weigh down the doubtful *Scale*.
Ah thankleſs *England*, they *engag'd* for *thee*,
Or never cou'd have *miſs'd* the *Victory*:
With high *Diſdain* from the *moiſt Field* they go,
And dreadfully *Retreat*, yet *Face* the *trembling* Foe.

(4.)

Thus ſing, *bright Maid*! thus and yet *louder* ſing,
Thy *God* and *King*!
Cheriſh that Noble *Flame* which warms thy *Breaſt*,
And be by *future Worlds admir'd* and *bleſs'd*:
The *preſent Ages* ſhort-liv'd *Glories* ſcorn,
And into *wide Eternity* be born!
There Chaſte *Orinda's* Soul ſhall meet with *thine*,
More *Noble*, more *Divine*;
And in the *Heaven of Poetry* for ever ſhine;
There all the *glorious few*,
To *Loyalty* and *Virtue* true,
Like *her* and *you*.
'Tis that, 'tis that alone muſt make you *truly great*,
Not all your *Beauty* equal to your *Wit*,
(For ſure a *Soul* ſo *fine*
Wou'd ne'er poſſeſs a *Body* leſs *divine*)

Not all *Mortality* ſo loudly *boaſts*,
Which *withers* ſoon and *fades*,
Can ought avail when *hurry'd* to th' uncomfortable *Coaſts*,
Where wander wide *lamenting Ghoſts*,
And thin *unbody'd Shades*.
'Tis *Virtue* only with you goes,
And guards you thro' Ten thouſand *Foes*;
Hold faſt of that, 'twill ſoon direct your flight
To *endleſs Fame*, and *endleſs Light*;
If that you loſe, you *ſink* away,
And take eternal leave of *Day*.
Then fly falſe *Man*, if you'd an *Angel* prove,
And conſecrate to *Heaven*, your Nobler *Love*

The RAPTURE, *by the ſame Hand.*

1.

Lord! *If one diſtant* glimpſe *of thee*
Thus elevate *the* Soul,
In what a heighth of Extaſie
Do thoſe bleſs'd Spirits *roll*,

2.

Who by a fix'd eternal View
Drink in immortal Raies;
To whom unveiled *thou doſt ſhew*
Thy Smiles *without* Allays!

3.

An Object which if mortal Eyes
Cou'd make approaches *to*,
They'd ſoon Eſteem their beſt lov'd Toys
Not worth one ſcornful View.

4.

How then, beneath its load *of* Fleſh
Wou'd the vex'd Soul *complain*!
And how the Friendly Hand *ſhe'd bleſs*
Wou'd break her hated Chain!

Queſt. 3. *by the ſame.*

Charg'd on my Duty *ſtill to entertain*
Oreſte's Paſſion *with an* high Diſdain;

I forc'd

I fore'd my Tongue *to* Act *as Cold a part*
As e'er it cou'd unto my burning Heart:
But ſtill my faithful, *and more* generous Eyes
Wou'd ſhow him all its ſecret Treacheries:
Then tell, ye Heirs *to ancient* Athens Fame,
Some way with more Addreſs *to hide my* Flame?

Anſwer.

And can your *fatal Sex*, form'd to *deceive*,
Want *Arts* to make us what you *pleaſe*, *believe*?
Your *Tongue* it ſelf, cou'd *Sacred Duty* ſway,
And yet not make your *ſtubborn Eyes* obey:
You're all a *Miracle*, but will be *more*
If ſtill *unmov'd*, you let your *Swain* adore;
Stifle thoſe *Flames* which from your *Heart* ariſe,
Or if they ſtill fly *upwards*, hide your *Eyes*.

Q. *Whether any Man or Woman, without Conjuring, is able to anſwer theſe ſeveral Queſtions: Life long or ſhort? Healthful or unhealthful? Rich or Poor? Or what way to get Riches? If the beſt times be paſt or to come? Women with Child or not? If not, whether ever have any? Whether you ſhall marry the Perſon deſired, or what will hinder? Servants or Lodgers, if true or not? Goods ſtoln, whether they will be had again or not, and the beſt way to get them? Law-Suits, who will overcome? If good to remove from the Houſe or Place where you are? Journies, if ſucceſsful or not? Money owing, if recoverable or not? An abſent Perſon alive or Dead? Friends and Acquaintance, whether true or falſe?*

A. 'Tis all abominable Nonſenſical Stuff, from the beginning to the end, nothing in't but a deſign to confound ſilly Peoples Brains, and be paid for it; but the Inſtigator, who is the Devil, and firſt puts *ill* or *ignorant People* upon the Study, gets well by the Bargain, ſince there's not a Proſelyte to this Art, but is an Idolater, becauſe it takes Peoples dependance off from God Almighty, and fixes it elſewhere, whilſt with a ſinful Curioſity, they endeavour to pry into Secrets, depending upon the Event, and neglecting their Duty; our Saviour as he was Man, knew not Times and Seaſons, and check'd his Diſciples for being over-buſie with that incommunicable Attribute of his Father. Time was when theſe ſort of People were taken Cognizance of by the Magiſtrate, and puniſh'd for their Abuſes and Impoſitions on the weaker ſort of People; but to the pretended Queſtions, in which this *She Stargazer* offers a ſatisfaction, which we ſhall conſider ſingly by themſelves, with our Reſolves upon 'em to ſuch as would be ſatisfied in any of 'em.

1. *Life long or ſhort? Healthful or unhealthful? Anſw.* Long very probably, if Young, Temperate in Dyet, Active: But if Old, or undutiful to Parents, Debauch'd

Intemperate?, or a Liver in open and actual contempt of the Laws, no body but an Aſtrologer would take a Leaſe of your Life.

2. *Rich or Poor, or what way to get Riches? Anſw.* If Charitable, Induſtrious, and continue ſo, you are Rich, or ſhall be ſo if if you live, for you have God Almighty's promiſe for it: But if you are given to Gaming, Women, entring into Bonds, or Slothfulneſs, the Stars can never keep you out of Rags and Poverty. In theſe two, and the following Anſwers, the Queriſt is to conſider, that we are now examining the common Method of God's Providence, which is as certain, nay, much more, than in a Lottery, to throw the *means* of the Dice before ſix *Aces*, or ſix *Sixes*; though We deny not but ſuch a Chance is upon the Dice, and may be thrown in Tryals enough, but what wiſe Man can believe it would be his Chance rather than the reſt, ſince it is above Forty thouſand to one.

3. *If the beſt Times be paſt, or to come? Anſw.* If by beſt Times you mean Happineſs, that's certainly to be only intirely enjoy'd hereafter, by ſuch as live well here: But if you mean affluence of this World's Good, Friends, Reputation, *&c.* take the meaſures in the laſt Queſtion, and you may reaſonably enough expect yet better Times.

4. *Women with Child or not? If not, whether ever have any? Anſw.* To the former part of the Queſtion, tarry a little longer, and you will certainly know your ſelf. As to the latter part, ten to one but any Woman that is not ſuperannuated may expect the Affirmative. 'Tis common for the Aſtrologers to tell a Maid, That ſhe is with Child, if ſhe can but diſſemble and play the Wife a little; nay, they'll tell what Fortune the *Non-entity* ſhall have, as *Life long or ſhort, healthful or unhealthful, Rich or Poor*, &c.

5. *Whether you ſhall Marry the Perſon deſired, or what ſhall hinder? Anſw.* We have known one of the moſt famous Planet Propheteſſes in Town, tell two Young Perſons, that afterwards married together, that *ſhe* ſhou'd have two or three Husbands, and *he* as many Wive's, now unleſs the Stars influence one of 'em to be hang'd for acting agreeably to the former influences, this muſt be ſome Riddle, but what Riddle no Man in his Wits needs to trouble himſelf about, for 'tis evident, That 'tis not the Stars, but Judicial *Stargazers*, that influence ſuch Contradictions.

6. *Servants or Lodgers, if true or not? Goods ſtoln, whether they will be had again, or not, and the beſt way to get them? Anſw.* Enquire of thoſe that know them, and if you are very ſcrupulous, enquire after of thoſe Perſons Credit, which gave you Information, this is a ſafer and truer way than Aſtrology. As for the ſecond part, which rather looks like a new Queſtion, the beſt way is to Fee the Thief-Catcher; but it's ſome odds, you never have what you loſe, though if you go into *Moor-fields, Towerhill, Ludgate*, and other places of Inſpiration, you may be certain of loſing ſome more after it, for Aſtrologers won't let their twelve Houſes for nothing.

7. *Law-*

7. *Law suits*, &c. *Answer*, This and the following are all of a piece, equally Impious and Absurd, and we can't ha' while to consider 'em all, only the business of *Planetary Hours*, which this Auth'ress pretends she can give to any one for the undertaking of a thing to be prosperous: We can't but seriously caution every one that pretends to Christianity, to take heed of any dealing with these Wretches, especially as to their *Planetary Hours* and *Seasons* set apart for business, as being lucky or unlucky. St. *Paul* look'd upon such as *observed Days and Times, and Months, and Seasons*, (in this very Sense) to be in the ready way to Apostacy, and to whom *his Preaching was in vain*: But we shall take occasion to consider of these things more fully when Mr. *Gr——ys* day runs, wherein he has promis'd to call us to an Account.

Q. *Nothing*, *in Latin* Nihil, *in Greek* οὐδὲν, *is in all these Languages a Noun Substantive; now a Noun is the name of a thing that may be seen, felt, heard, or understood, and how can any part of that Description agree to Nothing? If you Answer 'tis the name of* Nothing, *or word* Nothing, *which is seen, or heard*, &c. *and is therefore a Noun Substantive, why is it then otherwise put* Nullores, *or* οὐδὲν πρᾶγμα, *which* Nulla *and* οὐδὲν *are both Adjectives, and have their Substantives* Res, *and* πρᾶγμα *put with them to express nothing, and why shou'd the parting of* No *from* thing *cause it to be* Nulla res, *and* οὐδὲν πρᾶγμα, *and the putting 'em together, make 'em* Nihil, *and* οὐδὲν, *and how can Nothing be a Name, for Nothing can have no Name but Nothing, which is no Nothing, and therefore no Noun, and yet it agrees with, and is govern'd by Verbs, and has all the Cases, as well as other* Nouns: *I desire your serious Answer herein, and the Definition of Nothing, and Opinion, whether it may properly be call'd a* Noun Substantive?

A. As for this weighty Question, which undoubtedly he who sent it thinks deserves a serious Answer, and accordingly desires it, We have already in part reply'd to't, but shall here for his satisfaction be a little larger. He requires a Definition of Nothing, nor can we give any more clear or comprehensive than what he has formerly had, that Nothing is—— oooc ooooooooooo, *&c.* wherein 'tis a plain Case are included all things that are necessary to a compleat Definition; for there's first its Genius, which is o—— then its difference, both essential o—— and accidental o—— nay, all the Train of little Tiny accidents that wait upon the ancient Family of the *Nothings*, clearly and distinctly marshalled according to their respective Ranks and Titles, as o—— o—— o—— o and lest others of 'em shou'd take it amiss for being neglected or excluded, a long. *&c.* is left for a *Back-door* to all the rest.

But in order to Answer his weighty Objections, We must now, like bad Disputants, be forc'd to distinguish after we have defin'd. There are three sorts of Nothings, very near akin to the three kinds of *Seekers*; one *nothing* which is *something*, another *nothing* between *nothing* and *some-*

ſomething, and a third *nothing* which is *nothing*. This may make People ſtare that are no Metaphyſicians, but 'tis all as plain as a Pike-Staff to one that has but read *Suarez*; for look ye Sir, to be yet more methodical, there is in the firſt place your *purum nihil*, or arrant nothing, a Contradiction, an abſolute impoſſibility in Nature; A Monſter, one part of whom unbuilds another—— as *Tranſubſtantion*, a *Jacobites Faith*, *Courage*, *Honour*, *Honeſty*, and twenty other Nothings of the ſame ſtamp. There is a ſecond Nothing which is between a *nothing* and a *ſomething*, what the old Jabberers call a *Nihil exiſtentiæ actualis*, Nothing as to actual, real Exiſtence, but what may exiſt; as a Million of things (*Nothings* we mean) that are poſſible are not future, or which we hope, nay, we have a ſtrong gueſs will never be preſent: As a Plague that ſhou'd ſweep away every honeſt *Engliſhman*, a Deſcent, from *France* we mean.—— A ſeventh Son of the late K. *James*, to do Marvels, and be a Biſhop of *Canterbury*, and *Legate a Latere*, at the ſame time that his Brother of *Wales* is King of *England*. But though this *Nothing* has but a very ſmall Portion of *ſomething* in't, yet ſome it ſeems to have, at leaſt to Conception, and there is, by *Avicenna's* leave, a difference between the Nihility of a Poſſibility, and an Impoſſibility.

There is further a *Nihil poſitionis*, ſuch a Nothing as comes we think nearer to ſomething than all the reſt and may be reckon'd juſt on the edge of *Being*. A Nothing which puts or affirms nothing, but either takes ſomething away, as Privation, blindneſs in a Man, *&c.* or only outwardly affects it, as any *Extrinſecal Denomination*. Some reckon alſo a Nothing of Subſiſtence, by which they mean Accidents, of Modes of Being, but we think theſe *downright Somethings*, and that Nothing has nothing to do to pierce ſo far into the Realms of Entity. After all, it ſeems to us, that there's ſtill lurking one old, great *Generical Nothing*, which includes all theſe, and yet may be conſider'd as abſtracted from them, a ſort of Ideal Nothing, a Being of Reaſon or Fancy, which we muſt have in in our Minds ſome how or other, when we diſcourſe of Nothing, and which yet can't perhaps ſtrictly and properly be comprehended under any of the former Heads: And yet leſs than all theſe is the word *Nothing*, the meer ſhadow of a ſhadow, for all its high Pretenſions to Latin, Greek, and Hebrew, and for ought we know, fifty Languages more than ever were in the Polyglott. This ſometimes expreſſes all the forementiond particular Notions, poſſible, impoſſible, privative, *&c.* at others, only the general confus'd Notion of undeterminate Nothing, and ſometimes again 'tis taken τεχνικῶς, for its own *little ſelf*, the very Tiny word, the *Nihilum*, firſt dock'd into *Nihil*, and then gelt again, and ramm'd up into *Nil*, (not unlike our *Nothing*, not ought *Nought*) and ſo made leſs than nothing. — (and if any can make more on't, they are welcome.)

Now for the other Queries, how can Nothing be ſeen, felt, heard, or underſtood? O very eaſily: Did you never yet ſee a Countrey Fellow in *Cheapſide* gaping up in the Skye?

Sky? Go to him, and ask him what he sees there, and ten to one his Answer will be, *Nothing*; nay, pick out (if you can) forty wise People out of the Crowd, that pass the *Poultrey* in a Summers day, and desire them to look up as well as he; they'll all agree they see *Nothing*, though perhaps a Hundred thousand Fools might stare so long, till they had made something on't, and discover'd whole Squadrons of fiery Dragons, and headless Armies: Then for seeing, Nothing may be a Noun, Ay, and a Noun Substantive too for all that, for did you never put your Hand in your Pocket, and feel nothing there? If not, we're sure you have better Fortune than some, that shall be Nameless. Then for hearing, there's no manner of doubt on't, for as long as we're sure, that an horrid Stillness may invade the *Ears* of us *Mortals*, 'tis a clear Case, that like a fat old Gentleman with Gold-fring'd Gloves, who steals many a hearty Nap at Church against the Pillar of the *Middle-Isle*, 'tis possible for a Man to have his mouth open, and yet hear Nothing: Or if he shou'd chance not to Nod fair, but try *Hard-heads* with his *Brother-snorer*, and wake 'em both before the shreaking *Clark* did it, yet if the Parson talk Sense, they might *understand Nothing* on't: And so may nothing be seen, felt, heard, and understood: *Erg.* 'tis a Noun ——— Q E. D. And if all this ben't enough, but we should be accus'd for trifling in so weighty a Case, let the Querist look back to our distinctions above, and as for what remains, he may easily answer it himself, without putting us to any further trouble.

Q. *If the Wind has so great a Power over the sound of a Ring of Bells, as to make 'em be heard much more plain that way it blows, than the contrary, what's the Reason by its irregular rapid Motion it does not rather confound, and render the Sound inharmonious?*

A. The Sound of Bells is doubtless render'd more or less distinct at a distance by the violence or Equableness of the Blast, as it happens; for often we hear, and not hear the same Bells in a Moments time, nay, hear some of 'em (without any regard to their *intrinsick Sound*) more *clearly* or *dully* than others. But notwithstanding this accidental difference, the Air of it self *Equably* and *Circularly* mov'd whenever *Sound* is made, as the Water, when a Stone, or any other pondrous Body thrown into it; and those *Circles* move on still, till their force is spent, the Wind furthering 'em in their way, though it may chance a little to ruffle 'em; as at Sea, where these Circles are larger, if there's a Gale of Wind, it drives on the Undulated Water so equably and justly, that the Wave does not often break till it reaches the Shore, unless another dashes against it.

Q Gent. *I'm a Tradesman, and live in reasonable Good Credit amongst my Neighbours; I follow my business, and by my labour, together with Gods Blessing, I procure a competent maintainance for my Family. My common Expence doth not exceed* 3 d. *a day, except occasioned by a Relation, or some other Person for or in whom I have either Esteem or Interest, and yet I am under the misfortune of having a Wife, that will*

will often upbraid me with Drunkenness and Idleness, both which I am utterly averse to: Now I desire to know, whether after all other methods used in vain, I may not make use of stripes in order to the bringing her to a more prudent behaviour: I look upon't as matter of Conscience, and therefore desire your speedy Answer, which if you grant, you will infinitely Oblige your very humble Servant, &c.

A. Stripes! No Sir, by no means, unless you have a Mind to fall under the *woman Surgery*. Get a pretty little Padlock for her Tongue, and then it will be troublesome to move it without disobliging the *Inhabitants* of her mouth; or if that won't do, draw a Tooth once a day, or after every Lecture; or lastly, procure a preferment for her in *Bedlam*, and then you may promise your self a little Quiet.

Q. *In the Account of the Tryals of the* New-England *Witches, I find the following passages. In* p. 10. *'tis said* ——— " Many " Murders are supposed to be committed by Witchcrafts, for the " Afflicted say they see Coffins " and Bodies in Shrowds rising up, " and looking on the Accused, " crying, *Vengeance, Vengeance* " *on the Murderers*: ——— Many other strange things " were transacted before the " Court on the time of their Examination, and especially one " thing, which I had like to have " forgot, which is this: One of " the Accused, whilst the rest " were under Examination, was " drawn up by a Rope to the Roof " of the House where he was, and " would have been choaked in all " probability, had not the Rope " been presently cut; the Rope " hung at the Roof by some invisible Tye; for there was no " hole where it went up, but after it was cut, the remainder of " it was found in the Chamber " just above, lying by the very " place where it hung down. *Again in* p. 11. *of the same Book,* " *I find this remarkable passage:* " No longer since than the last " Winter there was much Discourse " in *London*, concerning a Gentlewoman unto whom her dead " Son, (and another whom she " knew not) had appeared. Being then in *London*, says the " Reverend Author) I was willing " to satisfie my self by enquiring " into the Truth of what was reported, and in *Feb.* 1693. my " Brother (who is now a Pastor " to a Congregation in that City) " and I discoursed the Gentlewoman spoken of, she told us, that " a Son of hers, who had been a " very Civil Young Man, but " more Airy in his Temper than " was pleasing to his serious Mother, being dead, she was much " concerned in her Thoughts about his Condition in the other " World, but a Fortnight after " his Death, he appeared to her, " saying, *Mother, you are soilcitous about my Spiritual Welfare, trouble your self no more,* " *for I am happy*, and so vanished. Gent. *Your Impartial Thoughts are desir'd upon the foregoing Passages?*

A. There's no Reason to be given for supernatural Actions; for Reason is Natural to a Man, as being Co-essential with him, and it has its Powers and Restrictions, as the *Eye*, the *Taste*, but no Man hears

hears with his Eyes, or reasons (adequately) upon things of which he can have no Idea. The Matter of Fact in this first Question has very great Advantages to perswade the Truth of it, since a Person of Credit and Reputation is here to be spoke with in Town that was an Eye-witness of it, as Our Bookseller can inform any Inquisitive Person. There are more Instances like this, as Persons creeping on all four upon the *Cieling*, with their Backs downwards like Flies, but what Leger-demain it is that the Devil uses in these Cases, We know not, nor are we asham'd to confess our Ignorance in it.

As for the 2d. Question, 'tis much o'th' same stamp, and surprizing Admiration, for all Questions of this Nature are instead of both Question and Answer; 'twill not perhaps be altogether useless to observe, that 'tis more than probable, that those Persons we read of in the Gospel as possessed with Devils and Evil Spirits, and afterwards in the time of the Primitive Christians, were Persons much in the same Circumstances as these now a days, which we call bewitch'd; for 'tis evident, that by any Humane Power such things are impossible which are frequently recorded a late, therefore they must be done by some Power superior to the Humane, which must be either Good or Bad; not good, for all the ridiculous Gestures, the blasphemous Speeches, *&c.* which are often utter'd in these Fits, (properly possessions) are the Effect of Devilish Operations, and the power of Hell.

Sirs, Reading in the first Volume of your *Athenian* Oracle, where you assert That the Bodies of *Enoch* and *Elijah* are as certainly in Heaven as Christs, it invited my Curiosity to desire an Answer to the following Questions, which I sent some time since; But having no Answer, otherwise than that you received them, and supposing them to be lost, is the Reason of my second rehearsal of them, desiring that you would be pleased to Answer them with the next Conveniency.

Q. *Why may not the Bodies of* Enoch *and* Elijah *be buried immediately by the hand of God, as* Moses's *was, and yet be properly said they should not see Death, they not seeing it in the manner the rest of Mankind do?*

A. We have Reason to believe the last, being recorded in Sacred Writ, and as much Reason to believe the contrary of the first, since the translation of *Enoch* is express, & the carrying up of *Elijah* as clearly set down, and his Successor reprov'd those that thought he was not carry'd away to Heaven, but would seek him upon the Hills, *&c.* thinking the Spirit of God would set him down again.

Q. *What Reason can you give, that the body of* Elijah *should be in Heaven more than that of* Moses, *since we find no difference in the Transfiguration?*

A. The Reason is sufficient in the last Answer: But suppose We admit your Objection, that there was no difference in the Transfiguration upon the Mount, yet it follows not, that *Moses* must necessarily be also translated into Heaven, since 'twas as possible for the Soul of *Moses* to assume an *Aerial*, or other body, for to appear visible, as it was for *Elijah* to appear in his own Glorify'd Body; but the Case is yet past Dispute, if you consider the 9*th*. Verse. *Chap.* 17*th*.

17*th.* of St. *Matthew*, where this appearance is expreſly call'd a Viſion.

Q. *If the Bodies of* Enoch *and* Elijah *were tranſlated with their Souls into Heaven, how will you reconcile this Scripture,* 1 Cor. 15. 20, 21, 22, 23. *eſpecially the* 20, 23 *Verſes, ſince their tranſlation was long before Chriſt's Aſcenſion?*

A. Thoſe Texts are eaſily recil'd, for our Saviour *was the firſt fruits of them that ſlept*, (or dyed) and aſcended Corporeally into Heaven. 'Tis true, *Enoch* and *Elias* went thither before, but they never dyed, which our Saviour did, but were tranſlated Alive, as thoſe ſhall be, who ſhall be alive at the ſecond coming of Chriſt.

Q. *Whether a Man or Woman may ſafely ſay the Lord's Prayer, who is not in Charity with all Men? Or whether it were not better leave out that Paragraph* (As We forgive them that Treſpaſs againſt Us) *or not ſay the Lord's Prayer at all? This has put a ſtop to ſome for not going to the Holy Communion, therefore your Anſwer it ſpeedily required by your Servant*, &c.

A. This is not the firſt time that we have already Anſwered ſeveral Queſtions very near this, but ſince 'tis a Buſineſs of no little Concern, We here add, that there's a deal of Abſurdity in the ſuppoſition; for though God Almighty uſually does it, yet what reaſon have We to believe that he ſhould treat us better than We do another? For 'tis alſo to be conſider'd, that though he is more patient and forbearing than Man, yet when he does avenge himſelf, the Puniſhment is not like that of a Man. This Queſtion, *Whether 'tis ſafe to ſay the Lord's Prayer, when one is not in Charity with the World*, does intimate as if the Perſon was very willing to have a Licenſe to be wicked and revengeful; but the Queriſt may be aſſur'd, with a little Reflection, that 'tis not even *ſafe living out of Charity*, for who can promiſe himſelf another Moment, or (if that was poſſible) the Grace of forſaking ſuch a Vice as is the Devil's chief Character, and ſo very oppoſite to the true Chriſtian's Qualification of Forgiving ones very Enemies.

Q. *In what State was* Nebuchadnezzar's *Soul during his Baniſhment from men, as you find in the* 4th *Chapter of* Daniel, *and the* 25th *Verſe.*

A. Truly we don't underſtand the Importance of it, nor how a Man can be either the happier or wiſer for it; but however to Oblige our *Importunate Queriſt*, all that can be known in this Caſe, is but gueſs and probability, and if he'll be pleas'd with that, We Anſwer, That 'tis more than barely probable, that the Soul of that unhappy Exemplary Prince, was as Rational, perhaps more, under the Brutal Figure, than when he was admiring his Palace, and contemplating his Power and Greatneſs; for it ſeems reaſonable that God did leave him the uſe of his Reaſon, on purpoſe to reflect on his Sin and Debaſement, and for Acts of Repentance, for then his Reſtoration would appear a greater Mercy and Favour to him, than if he had lain ſo long in a Dream, or been ſubject to the mean Senſual Conceptions that are proper to the Souls of Beaſts.

Learned,

Learned Gentlemen.

Q. I first beg your Patience, then pardon for my Impertinence. My Father some Seven Years since died, leaving Three Children, my self, then the Age of Fourteen, and Two Sisters, one Sixteen, the other about Twelve, to each plentiful Fortunes; my Mother in a little time marries my Eldest, I somewhat before being sent abroad, and e're my Youngest was full Thirteen, was also very forward to Match her too, in order to which, takes her one Evening up stairs, with another Relation, and thus spoke to her: Child, I have something to ask of you, which you must not deny me as you expect my Blessing. To which the pretty Innocent reply'd, If I don't do as you would have me, God won't bless me? Then says my Mother, You must marry Mr. *T. W.* at which the pretty Infant wept bitterly, saying, *Not yet, I am not Thirteen, let me be as big as my Sister*: At which the Relation standing by, reply'd, *What should you marry her, for she's a meer Child? She must marry him*, reply'd my Mother, *but shan't Bed him these two Years.* My Sister went down bitterly weeping, and so continued more or less for three Weeks, in which time she was most unhappily Married, he being then Sixty three Years of Age, she Thirteen, one Month, and five days, and very little of her Age; however, to Bed they must go, tho' but for Ceremony, but by the sequel more there was, for in Eight days the poor Infant was in a sad and miserable Condition, and pityfully complaining to my Mother, *She told her 'twas marrying so Young*; and indeed at that time I believe she knew no better. But at length 'twas found out, and the Doctors, were in the same Story; the Child as ignorant of her Ailment as Innocent, in some time she was well, but not Seven Months, e'er the Villain (her Husband) repeated the like, if possible, in a greater degree, and in a most pitiful condition the poor Woman long languishing lay, at length by three of the most Eminent Physicians, and two of the Ablest Chirurgeons, he was advised to salivate her. She still as ignorant as ever of the real Cause of her Sufferings; in order to which, she was convey'd to a House, at her entrance, *Lord*, said the Woman, *what pity 'tis! What will this World come to!* At which the injured Innocence reply'd, *What do you mean Mrs?* She explained her self, at which the Young Creature sounded away; but afterwards the design was put in execution, not with little Care, and God through his Infinite Mercy has perfectly restored her; when coming home, she then knew what had been the Occasion, and charged her Husband with the barbarity, who with something of Sorrow confessed it: But then all that he had to ask of her was, that for his, and in some measure her Reputation, she would only lye in the Bed with him, which out of much perswasion, but more Goodness, she did, and hath done for some years, she's not Twenty yet, Beautiful, Well-bred, Ingenious, and the most Affable, Obliging Deportment I ever saw, beloved or envyed of all; and yet this strange unheard of Monster, notwithstanding the almost insupporable sufferings, he has loaded her withall, even before People at Board can't be commonly

ly civil to her. But by the way: My Mother for some two or three years after shew'd her self rather colder than formerly, and would have seem'd altogether ignorant of what was past; but in the Agony of Death, sent some miles for my Sister, weeping bitterly, took her in her Arms, begging Pardon of God and her, Saying all the Actions of her Life lay not so heavy as that one Act, and instantly expired.

Upon my Mothers Death I came from beyond Sea, and coming to my Sister, who I entirely lov'd from her Cradle, found her thus unequally matched, but in the midst of Plenty, yet that was not the Matter, I saw Beauty o'ercast but could learn nothing more that is was her Temper. I frequently coming, always found her thus, or rather as if she had been ever weeping, but could learn no Reason; and thus was I uneasie for a Year and Seven Months: But lately having an opportunity to walk somewhat remote from her House, I fell on the same Importunity, and most passionately pursued it. At length she brake forth in tears with this Relation; *God is my Judge*, &c. *Obstupui Steterunteq; Comes vox faucibus hesit*: Upon the word of a Christian, *Gent.* this is truth, as the Sufferings of my Saviour, through whose Merits I hope to be saved.

Gent. Now how to carry my self to this Inhumane Wretch without making it worse, my Blood rises when I see him: How to revenge the injuries of my unhappy Sister; Which way to comfort and assist her in these her Afflictions? And whether if there be degrees of Damnation, may he not be hoped to be of the first Form? Your Advice and Opinion is earnestly required in your next?

A. This is one of the most Villanous, baseth Actions, that the Age (perhaps) can produce; and 'tis an unhappy Instance of the Mischiefs that follow such Marriages, where Parents force their Children against their Will, purely for the sake of Money and Titles. The Question annext to this Unhappy Relation has several parts: To the first, your Carriage to your Brother-in-law ought to be such, as that *Profession* you mention dictates to you, and not to entertain any thought that would suggest an Encroachment upon that Attribute of God's Justice, who claims the Prerogative of *Vengeance* to himself. The Comfort and Assistance which is proper to give your Sister in this Exigence, is to engage her in the strictest Course of Piety and Goodness, where she may find a Refuge from her Afflictions. This will be lasting, and certain, tho' for the present 'tis not impossible (if We have a clear Notion of the Matter of Fact) but that the Law would provide her a separate Maintenance and Releasement, if she desires it: As for the last Supposition, 'tis too uncharitable and unchristian to deserve an Answer.

The

The following Copy of Verſes we have thought fit to inſert without any Alterations; they are nothing near ſo polite and fine as they might be with ſome Amendments, but there are ſome better Thoughts in them than We commonly meet in more Artificial and muſical Meaſures.

MAy every one what does beſt pleaſe him, chooſe;
And with his unwiſe Choice himſelf abuſe.
The empty Worldling ſeeks evanid Joys,
Placing his Happineſs in fooliſh Toys,
And *Midas* like does add unto his Store,
Making that Gold which was but Lead before;
He gathers Wealth, but hides it under ground,
Poor amongſt Poor, no poorer can be found;
What Nature craves, himſelf he does deny,
Full, untoucht Baggs of Gold before him lye,
Chooſing before the Guts to fill the Eye.
So does the Aſs with Silver loaded go,
But don't the Worth of this his Burden know,
He's ſtill an Aſs, and ever will be ſo.
Others in Sports delight to paſs away
The grateful Hours of their more Uſeful Day,
They live in Pleaſure and indulge their Eaſe,
And with deceitful Toys their Fancies pleaſe;
In Revelling their chiefeſt time they ſpend,
Remiſs in Danger, careleſs of their End;
So when the Hook under the Bait does, lye,
The unwary Fiſh becomes deceiv'd thereby.
Some Men in Villany conſume their days,
The Fortune of their Family to raiſe,
Deſpiſing Vertue's Nobler Path, that ſo
Through Guile they might the more renowned grow;
Counting thoſe ſordid Spirits who won't Cheat,
Or Lye, or Swear, that ſo they may be great,
Rencountring pale-fac'd Death in every place,
That they might transfer Glory on their Race,
Thus *Agrippina Claudius Cæſar* ſent
Unto the place of endleſs Puniſhnient,
That ſhe might place the Imperial Crown upon
The ignobler Head of her Ungrateful Son;
Though 'twas before foretold to her that he
Her future cruel Murderer ſhould be.
Others again are over-preſs'd with Love,
(The purer ſort indeed comes from above)
But this a Mongrel Baſtard one does prove;
Which when it has with its falſe Guile oppreſt,
Th' inward Receſſes of a Mortals Breaſt,
Bears an unbounded Power over all,
The Nobler Vertues down before it fall,

Depriving

ly civil to her. But by the way: My Mother for some two or three years after shew'd her self rather colder than formerly, and would have seem'd altogether ignorant of what was past; but in the Agony of Death, sent some miles for my Sister, weeping bitterly, took her in her Arms, begging Pardon of God and her, Saying all the Actions of her Life lay not so heavy as that one Act, and instantly expired.

Upon my Mothers Death I came from beyond Sea, and coming to my Sister, who I entirely lov'd from her Cradle, found her thus unequally matched, but in the midst of Plenty, yet that was not the Matter, I saw Beauty o'ercast but could learn nothing more that is was her Temper. I frequently coming, always found her thus, or rather as if she had been ever weeping, but could learn no Reason; and thus was I uneasie for a Year and Seven Months: But lately having an opportunity to walk somewhat remote from her House, I fell on the same Importunity, and most passionately pursued it. At length she brake forth in tears with this Relation; *God is my Judge*, &c. *Obstupui Steterunteq; Comes vox faucibus hesit*: Upon the word of a Christian, *Gent.* this is truth, as the Sufferings of my Saviour, through whose Merits I hope to be saved.

Gent. Now how to carry my self to this Inhumane Wretch without making it worse, my Blood rises when I see him: How to revenge the injuries of my unhappy Sister; Which way to comfort and assist her in these her Afflictions? And whether if there be degrees of Damnation, may he not be hoped to be of the first Form? Your Advice and Opinion is earnestly required in your next?

A. This is one of the most Villanous, basest Actions, that the Age (perhaps) can produce; and 'tis an unhappy Instance of the Mischiefs that follow such Marriages, where Parents force their Children against their Will, purely for the sake of Money and Titles. The Question annext to this Unhappy Relation has several parts: To the first, your Carriage to your Brother-in-law ought to be such, as that *Profession* you mention dictates to you, and not to entertain any thought that would suggest an Encroachment upon that Attribute of God's Justice, who claims the Prerogative of *Vengeance* to himself. The Comfort and Assistance which is proper to give your Sister in this Exigence, is to engage her in the strictest Course of Piety and Goodness, where she may find a Refuge from her Afflictions. This will be lasting, and certain, tho' for the present 'tis not impossible (if We have a clear Notion of the Matter of Fact) but that the Law would provide her a separate Maintenance and Releasement, if she desires it: As for the last Supposition, 'tis too uncharitable and unchristian to deserve an Answer.

The

The following Copy of Verſes we have thought fit to inſert without any Alterations; they are nothing near ſo polite and fine as they might be with ſome Amendments, but there are ſome better Thoughts in them than we commonly meet in more Artificial and muſical Meaſures.

MAy every one what does beſt pleaſe him, chooſe;
And with his unwiſe Choice himſelf abuſe.
The empty Worldling ſeeks evanid Joys,
Placing his Happineſs in fooliſh Toys,
And *Midas* like does add unto his Store,
Making that Gold which was but Lead before;
He gathers Wealth, but hides it under ground,
Poor amongſt Poor, no poorer can be found;
What Nature craves, himſelf he does deny,
Full, untoucht Baggs of Gold before him lye,
Chooſing before the Guts to fill the Eye.
So does the Aſs with Silver loaded go,
But don't the Worth of this his Burden know,
He's ſtill an Aſs, and ever will be ſo.
Others in Sports delight to paſs away
The grateful Hours of their more Uſeful Day,
They live in Pleaſure and indulge their Eaſe,
And with deceitful Toys their Fancies pleaſe;
In Revelling their chiefeſt time they ſpend,
Remiſs in Danger, careleſs of their End;
So when the Hook under the Bait does, lye,
The unwary Fiſh becomes deceiv'd thereby.
Some Men in Villany conſume their days,
The Fortune of their Family to raiſe,
Deſpiſing Vertue's Nobler Path, that ſo
Through Guile they might the more renowned grow;
Counting thoſe ſordid Spirits who won't Cheat,
Or Lye, or Swear, that ſo they may be great,
Rencountring pale-fac'd Death in every place,
That they might transfer Glory on their Race,
Thus *Agrippina Claudius Cæſar* ſent
Unto the place of endleſs Puniſhment,
That ſhe might place the Imperial Crown upon
The ignobler Head of her Ungrateful Son;
Though 'twas before foretold to her that he
Her future cruel Murderer ſhould be.
Others again are over-preſs'd with Love,
(The purer ſort indeed comes from above)
But this a Mongrel Baſtard one does prove;
Which when it has with its falſe Guile oppreſt,
Th' inward Receſſes of a Mortals Breaſt,
Bears an unbounded Power over all,
The Nobler Vertues down before it fall,

Depriving

Depriving him of his desir'd Content,
Exceeding th' *Eucoladian* Monument
In Burning heat, his Heart is set on Fire
With the tormenting Flames of fierce Desire;
Thus Free-men Slaves, thus Heroes Mad men turn;
Thus Men that healthy were, with Feavers burn;
Thus he that Rul'd the Prudent and the Brave
Becomes th' Usurping Woman's feeble Slave.
O the Bewitching Power of Females Eyes!
Which Worldly Friendship's hard knit Knots unties;
Friends murder Friends, (Friends do I call them? No;
They're Friends if Saints and Devils be term'd so.)
Come tell in order, Skilful *Athens*, then,
Which be the Worst that thus are lov'd by Men?
Thus wise *Minerva's* Off-spring you will please,
Him who t' admire the Prudent ne'er shall cease.

Yours at Command, &c.

Q. We had some time since a Letter sent us, desiring our Opinion of the Nature of Plants, *As whether they are capable of pain when cut, or broken*, &c. *To which we shall endeavour to give a full Answer?*

A. Whether the Nature of this Question may cause a greater pity for the Queritt and Author, or surprize in the Reader, at the Novelty, is no great matter: But perhaps the prejudice may not be altogether so great, after a few Observations for the Affirmative, as may appaer at first sight.

We shall first consider their Generation; they have now for some thousand Years lain under the same scandal that Insects have, *viz.* That they are produc'd by Equivocal Generation. It would be too tedious (only for Comparisons sake) to run over the old receiv'd Opinions, that Salt holds the place of the Masculine Seed, and Humidity the Feminine, and by this means Excrements produce Beetles, Flies, Worms, and other Insects, Sweat and Unrine produce Lice and Fleas, the slime of Marshes generate Frogs, being very Nitrous, Boats of Salt produce Rats, which conceive others by licking the Salt, Bees come from Oxen, Hornets from Horses, Scorpions from Crabfish, the Marrow of a Back-bone turns to a Serpent, with a hundred more such fabulous idle Stories; for by the help of Microscopes We have discover'd, that all Animals and Insects, however mean and despicable, are produced from Parents of their own Species, even to a Knat or a Mite.

Franzisco Redi, upon the innumerable Tryals that he made with putrid Flesh of all sorts, corrupted Cheese, Fruits, Herbs, and Insects themselves, constantly found that all these kinds of putrefaction only afforded a Nest and Aliment for the Young of these Insects that he admitted to come to them, and when he seal'd 'em up in Glasses, Vessels cover'd with

Redi de Generatione Insectorum.

with Paper, fine Lawn, &c. nothing was ever produc'd, even in the warm Climate of *Florence*. *Malpighius* also has observ'd, those Tumours and Excrescences of Plants, Leaves, &c. that yield Flies and Worms, are first made by such Insects which wound the tender buds with a hollow trunk, and deposite an Egg in the hole with a sharp corrosive liquor, which causeth a swelling in the Leaf, and so shutteth up the Orifice. We need not add the Experiments of *Lewenhoeck*, and others, since now this Doctrine of Equivocal Generation is universally exploded.

As in the Generation of Insects, (which are all of Seminal production) so in Plants, Shrubs, Corn, nay, even Grass it self, which of all Vegetatives has been suppos'd to spring spontaneously out of the Earth, by the help of the Sun and Rain, and proper Fermentations. We need not run thro' all the Experiments that have been upon this Head, We shall only confine our selves to show, that nothing even so much as Grass, is producible on the Earth without Seed, as most disputable. We need not Answer the Objection, that God Almighty commanded the *Earth to bring forth Grass*, since it had the same Command *for Trees bearing Fruit*, and therefore cou'd only relate to the first Creation, not a continued Succession of productions after the same manner: But to the Experiment.

Malpighius (that curious Naturalist whom We have before mention'd) shows, that the Earth which has no Seed in it self, can produce nothing at all. He caus'd to be digg'd a pretty deep Pit, and took of the Earth of it, which he put into a Glass, that he might the more conveniently see whether it produc'd Grass, or any thing else; this Glass he cover'd with fine Lawn several heights above one another, to keep the smallest Seed from falling into it, as also that it might have the Conveniency of the Air; and after having expos'd this Vessel to the Air; for a long time, he found nothing at all to grow in it, but having put some Seeds into it, they sprang up, and grew immediately.

If it be Objected, that in *London*, after the Plague, Grass grew in the Streets, being not hindred by treading upon it, and that all Highways sprung up with Grass when unfrequented, 'tis easily answer'd, That Seed of Grass is easily carry'd by the Wind from one place to another, but besides, there's no need of such a supply, where the Roots of Grass are left behind, which will spring up when at Liberty; but in such places as there is neither Root nor Seed, as in the above Experiment, there will be nothing at all produc'd.

Thus the Generation of Plants, Herbs, &c. is as certainly equivocal as that of Brutes and Men, *viz.* produced as one Fire kindles another, and therefore no Prerogative can be claim'd by one above another, as to their Generation.

As to the Nutrition, Encrease, &c. of Vegetables, I come to consider them, but We shall also examine their Organs, and what Relation and Similitude they bear to those of *Brutes*, and consequently to *Ours*. Mr. *Konig. Philosoph. & Med.* Dr. *Basil*, is very positive in his *Kingdom of Vegetables*, that there is nothing in Animals, but there's some Resem-

blance of it in Plants, and for the moſt part they have the ſame Parts and Organs with them, when they geminate under the ground, the Fœtus which is form'd in the Matrix is viſible, with him alſo *M. Malpighius* agrees, who has ſo far conſider'd, and curiouſly examin'd their Nature, "That "offers to ſhow in Plants, all the "ſame parts which ſerve to the di-"vers Functions of Life in Men "and Beaſts, ſuch as are for recep-"tion of the Air for the uſe of "the Plant, thoſe which ſerve to "the Concoction and digeſtion of "the Aliment, the Circulation of "*Nutritive Succus*, the Excern-"ment, or Excretion of Super-"fluities, the Womb, with the "ſeveral Apartments and Mem-"branes which envelop the *Fœtus*. Mr. *Konig* gives but a very lame Definition of the Soul of Vegetables, however, he agrees with me, that this Soul is the principle of their Vegitation, and of Nutrition, Encreaſe, Propagation, *&c.* ſince there's no Laws (as yet known) of matter that can cauſe ſuch Circulations and Motions as are in the *Succus Nutritivus*, and other Plants. He has very well remark'd, that they have not only the ſame Organs deſtin'd to the ſame uſes, but that they reſemble 'em in infinite reſpects, the ſame Accidents, and the ſame revolutions happen to them in common with Animals; they increaſe, feed, are vigorous, ſick and dye. Nor can we be aſſur'd, That they have not Thought, and are ſenſible of Pain and Pleaſure in the proper Functions of their Nature, but we have rather ſome very good Reaſons to believe the Affirmative. 'Tis unqueſtionable, that not only in different Species, but often in the very ſame Kind, there is a vaſt difference as to the complexion and conſtitution of all Creatures, thoſe which are moſt tenderly and delicately bred, give their Arteries the liberty of ſpreading into extream fine braneches, and thereby become extream ſenſible of Pain, or Pleaſure; 'tis ſo in the Vegetative World, ſome Trees, Plants, Herbs, *&c.* that are carefully manur'd, and look'd after, are much ſooner blaſted than the wild Mountaious ones, which are continually expos'd to the ſeverity of Wind and Weather; therefore if we can poſſibly produce ſome Inſtances of the Senſibility of Plants, we ſhall bid fair to prove it eſſential to the whole, only by Accidents, ſeverer Uſage, difference of Contextures, *&c.* it may not be ſo apparent in all; and its no Argument that a thing is not, becauſe we cannot ſee or underſtand it. There is a Senſitive Plant growing, as *Scaliger* and others relate in *Zonolha*, a part of *Tartary*, where the Inhabitants ſow a ſort of a Grain much like that of our Mellons, but ſomewhat longer, from which grows an Herb, which they call *Borrancetz*, (or a Lamb) for it is juſt like one, having Feet, Horns, Ears; it taſtes much like a Crevice, and grows to the Earth by a Root which enters in at its Navel, and it Eats all the Graſs about it, as far as it can reach, and dies when it hath no Food. *Anthony Pigafet* (as I remember) tells us of a Tree much like a Mulberry, which has Leaves with little Feet, that it uſes, when fall'n off the Tree, to run away from thoſe that come near it: But *Pliny* is very poſitive as to his Balſam-tree, which trembles when the Ax is near it: And

Scaliger,

Scaliger, a more credible Author (if the two laſt be ſuſpected) tells us of the *Arbor pudica*, which upon the approach of a Man, or other Animal, Contracts its Boughs, and extends them again upon their Departure, which is alſo obſervable in the *Sponge*: There is ſuch an Uniformity in Nature between ſome Plants and Animals; that there's ſcarce any difference but in local Motion; which yet is found in ſome, as the Gour'd and Cucumber, which follow the Neighbouring Water, and ſhape their Fruit in length to reach it. The *Herba Viva* of *Aroſta* folds up its Leaves and Flowers when touch'd, *Tulips* do the ſame in the Evening; the *Carline Thiſtle*, call'd, *The Peaſants Almanack*, folds up its Flowers when a Tempeſt is at hand; and innumerable more ſuch Inſtances are there, which would perſwade us, that all Vegetatives have Senſe as well as Life, only ruggedneſs of the Contexture and Frame of moſt, makes it imperceptible to us. We might carry the matter yet higher, but yet with a Queſtion which we leave to the Ingenious, *Whether, ſince they have Senſe*, (ſome of 'em at leaſt apparently) *they may not be ſaid to make rational Inferences, and be guided by a Soul capable of Abſtract Speculations?*

2. Not long ſince walking in a Grove adjacent to my Houſe, I found a Miniſter walking alone, very ſolemnly reading a little Treatiſe, Entituled, *A Diſplay of the Happineſs of the Bleſſed*, I only ſaw the Title on the top of the two Pages wherein he was reading, for he ſhut the the Book and put it into his Pocket.

After ſome little Interrogatories (uſual among Strangers accidentally meeting, when either has a mind to diſcourſe the other) we fell into ſeveral Miſcellaneous Diſcourſes; among the reſt, Concerning the State of Humane Nature, and of this Globe we inhabit.

I found he was a very good Philoſopher, and underſtood our more abſtruſe Aſtronomy very well; he told me he had a Glaſs of a Foot long, through which he could more exactly diſcern the Faces of *Jupiter*, *Satellites*, and of the *Stellulæ Circumſaturniales* (whereof he affirmed there were thirteen) than we can that of the Moon in our longeſt Teleſcopes. He told me ſome very ſurprizing Obſervations he had made on that, partly Lucid, and partly Opaque Star, we ſee revolve continually about its Axis in *Collo ceti*. He asked me my Name, and told me; when he came that way next) which would not be very long) he would Communicate to me a perfect Theory of the Moon's Motion, which he had confirm'd by Obſervations, having before found it out *à priori*, from a New and (from any of ours) very different Hypotheſis of Nature, whereof he hinted to me ſeveral very ſurprizing Particulars, one of the Reſults whereof was, That our Globe did very near approach its final Diſſolution, and that by a Chain of Natural Cauſes.

He told me, he heard I was about to Act *ſuch a certain thing*; which if I did it would prove very unſucceſsful: This ſurprized me more than any thing he had yet ſpoken, being Conſcious to my ſelf, I had never Communicated it to any Perſon living. I immediately heard ſomething like a great Stone that ſeemed to fall out of a Tree hard by; whereat turning

my Head to ſee, my Parſon to my very great Amazement, was wholly vaniſh'd.

Sirs, *This is Matter of Fact, and true; but its ſeeming ſo incredible in it ſelf, has hinder'd me ſome time from imparting it to any but one of my Intimate Friends, who has at length prevail'd on me to ſend it to you: Pray, your ſpeedy Thoughts thereon?*

A. Since we *can* have no more than your *own Atteſtation* for the Truth of this odd Story, we ought at leaſt to have had your *Name*, that We might have better gueſs'd whether you are ſerious in what you relate: If you are, and a Perſon capable of making a ſober Judgment of things, (as nothing to the contrary appears by your way of Writing) it makes the Buſineſs ſtill ſtranger. However, 'tis not impoſſible, at leaſt according to your Relation, but that this ſtrange Philoſopher might ſtep aſide ſuddenly into the Wood, when you did not mind him, and ſo loſt the ſight of him ——— But if he comes again according to his Word, you may try if you can lay hold of him, and feel whether he's a Ghoſt, or Fleſh and Blood, and when you have done thus, and we heard from you, you may Expect to hear from us again.

Having receiv'd this Paper, We think Our ſelves Oblig'd, according to our Promiſe, of Printing what ſhould be ſent, to commit it to the Preſs, and have order'd Our Bookſeller to preſerve the Orignal, that ſuch as Pleaſe may conſult that and the Printed Paper together, to ſee that theſe Gentlemen have fair play, who may expect our Replication in a little time. We doubt not this will be pleaſant Entertainment enough to the Town, eſpecially thoſe that have been abus'd by them; and as for their Reaſon, and cloſe Arguing, We have now a Specimen of it, which how little ſervice it does their Cauſe, every one that has two Grains of Senſe, and one Eye open, will diſcern at firſt ſight, and we doubt not but will be more fully ſatisfied in a little time. The Paper it ſelf is too long, and we can add no more here.

An Anſwer to the Athenians *Arguments againſt Aſtrology.*

Gentlemen, Finding your rude handling of Aſtrology and Aſtrologers, without making a due diſtinction, between what is Legitimate therein, and what is Illegimate, and between the Abuſers of that Art, and thoſe that abuſe it not; and that you have cenſured, and expoſed to the Cenſure of others, both the whole Art and Artiſts in general, as impious and fooliſh, I have thought it my Duty, having been no lazy Student therein, not tacitly to ſuffer you to impoſe on the World, but to endeavour to reduce you within your due bounds, which you have with unuſual Extravagancy exceeded beyond all the Enemies Aſtrology ever had, at leaſt that have occurr'd to my reading: And to keep to your own Method in ſhortening the Terms, your Senſe is as follows.

Athens. *The Stars being ſuperior in Altitude, and not in Power and Nature, can no more act upon,*

en, or influence an inferior, than a Chimney is more noble than a Man; or a Bird can eſtabliſh a Dominion over him, by flying over his head.

Student. That the Stars are ſuperior in Nature to all Terrene Beings, their Permanency, being always the ſame in Number, Colour and Magnitude, and their Conſtancy, and Regularity of Motion, and the Mutability, Inſtability, and Incertainty of all Terrene and ſublunary things, do plainly ſhew; and that they are ſuperior in Power, the Scripture teſtifies, *Job* 38. 31, 33. And your ſelves grant by confeſſing the influence of the Sun and Moon, except you would have us make the Earth a Planet, and the Sun and Moon no Stars, the Air being altered by the Acceſs and Receſs of the Sun, but the Sun not altered by that: And even the Sun, Moon and Stars being aſſerted in Scripture to rule over the Day and Night; is ſufficient to manifeſt the Superiority of their Power.

Athens. *So long as there's Virtue and Vice, Wiſdom and Folly in the World, we ſhall never want a proper Cauſe of all the Orders and Diſorders in it.*

Student. This Opinion of yours I take to be flatly repugnant to *Solomon's*, who tells us, *That all things come alike to all; there is one Event to the Righteous and to the Wicked, to the Good, and to the Clean, and to the Unclean*: So that we ſee neither Vice nor Virtue are the Cauſe of theſe Events; if they were, Vice muſt always be attended with Evil, and Virtue with Good: But we are further told by the ſame *Solomon*, that which Experience alſo teſtifies, That Time and Chance happens to all Men, ſo that *the Race is not always to the ſwift, nor the Battle to the ſtrong, neither yet Bread to the wiſe*, &c. And evil things do ſo often attend Virtuous and wiſe Men, and good things the Vicious and fooliſh, that no Man knoweth either Love or Hatred by all that is before them.

Athens. *If the Air be the mediate Cauſe of all things, the Stars (which none of you are ſo ſilly to ſay are the immediate Cauſe of any thing) can be the cauſe of nothing.*

Student. Whether the Air be the mediate Cauſe of all things I ſhall not diſpute, but would willingly know of the *Athenians* what is done without it? But to ſay, if the Air be the mediate Cauſe of all things, there can be no other mediate Cauſe of any thing, as your Senſe muſt be taken to avoid Nonſenſe, I think I need not tell you is falſe, for you cannot be ſo ignorant as not to know it, only being pregnant with a Sophiſtical Elench, you muſt be deliver'd on't, and the Aſtrologer is bound to anſwer it: For the ſatisfaction of others therefore, I ſay, When God makes uſe of Means for producing an Event or Effect, ſhall we think he always makes uſe of but one or two things in the Creation? Or can we be ſo blind as not to ſee he hath ty'd Nature, and the whole Creation together by a Chain of mediate and ſubordinate Cauſes, (ſome nearer, and ſome more remote?) And the laſt Cauſe uſed for producing the Effect, is that which we call an immediate or neareſt Cauſe, And that God does thus concatenate, or link the World together, the Prophet is very plain, *Hoſ.* 2. 21. *I will hear ſaith the Lord, I*

will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Jezreel: Now here being plainly four Causes of Mans Preservation, *viz.* God, the Heavens, the Earth, and the Fruits, 'twould be pleasant to see the *Athenians* make but one mediate, and the rest all immediate Causes of Man's Preservation, and at the same time keep to the sense of this Text: Now if you please, take you *Homers* Chain, and give us this.

Athens. *There was never any of you so silly as to say, the Stars were the immediate Cause of any thing; if so, they would necessitate, not incline.*

Student. Sure *Athens* never forgot her self more than now: Does not the Sun, as the most immediate Cause, make Summer? Does he not immediately give heat? And do not both he and the Stars immediately give light? If there be any nearer, or more immediate Cause of the foresaid things caused, I should be glad to know them: But these are such, *Quibus positis, ponuntur effecta, & sublatis tolluntur*; and therefore absolutely neareſt, or immediate; Therefore (by your leave) they some times Necessitate according to your own rule: Now if they necessitate when they are immediate Causes; 'tis also but just to let them incline, when they are Causes more remote and mediate.

Athens. *We'll grant you Qualifications of Excellency in the Planets as to their Glory, as Height, Motion,* &c. *But for the Peculiarity and use of them we deny it, (the Sun and Moon excepted for influence.)*

Student. Here it seems you confess the Sun and Moon to have influence, but deny it to the rest of the Planets, and I suppose you mean the rest of the Stars: Now if you deny it to the fixed Stars, God in the Book of *Job* will convince you, by asserting the *Pleiades* to be of a sweet Influence, and Orion Binding, which I think is sufficient to prove peculiarity of influence; not only of them, but by a Synechdoche, of all the rest: Now you'll be very troublesome, if you confess the influence of the Sun and Moon, and have the influence of the fixed Stars proved, to deny the influence of the other five Planets. God, when he made the World made no such difference, but gave one Commandment to them all, *Let them be for signs and for seasons, and for days and years*; so that their Use appears all one *in Genere*, though not in *Specie*. And if we have proved an influence in them, this influence may also (I hope) be Contemplated by Man, as well as their Number, Order, Configurations, Regular Motion, &c.

Athens. *The Stars do not influence as to Love or Hate, or Evenness of Temper, but the Passions, as Fear, Love, Joy, Hope, Anger,* &c. *are innate, and whilst they are in being, are always ready to be work'd upon, by means of the Senses, which present us with Objects or Relations agreeable, disagreeable, surprizing, frightful, joyous,* &c.

Student. If every Man's innate Passions were alike, so that we did not see one Man more passionate generally than another, though begotten of the same Parents, and that meeting with the same Object;

and

and if one and the same Man would not sometimes laugh at the same Object or Relation, that at another time will make him Mad or Angry: Nay, if we did not know Men that would in a good Humour pass by a great Fault or other Occasion of Anger, and at another time a little one, or perhaps none at all, but a Chimera of his own Brain, will move him into a superlative Degree of Passion, we need perhaps seek no other Reasons than you have given; but since 'tis otherwise, and your Reasons reach not those Differences, we still continue to think with *Lyra* upon *Jerem.* 10. 2. that the Heavenly Bodies have a Power to change the Elements and things compounded of them unto divers Qualities, from which Humane Bodies are disposed to divers Infirmities; as from the Dominion of *Mars* Choler is inflamed, from which inflaming not only the Body is disposed to some Infirmity, but also the Sensitive Appetite to Anger, from which farther follow Discords and Dissentions.

Athens. *Take a Person whose Aspects are as good or as ill as you please, suppose the most Malevolent, and such a Man may at that time be made to rejoice, if you Confer upon him an Estate, a Preferment, a Pardon, or what he would be most pleased with.*

Student. When the Man is pleas'd, he's pleas'd; *idem per idem*: But if you pretend to make a Man rejoice or pleas'd, or that any thing in this World can do it Simply and of Necessity, I fear you are not so good Divines as you would be thought to be 'Tis questionable whether this World be capable of giving, or he of receiving what best pleases him, or whether it may not prove a Sorrow to him when he has it: You remember the Story of *Midas*, or if that be a Fable, that of *Solomon* is not, who had the thing that he desired most, even Wisdom, the most desirable of all things, and yet he found he that encreaseth Knowledge encreaseth Sorrow; all was *Vanity*, and *Vexation of Spirit*.

Athens. *Suppose there is something of Truth in Astrology, since it's so fallacious as it may be diverted, who can be sure of what you say?*

Student. We find the Heavenly Bodies Necessitate in some Cases, as in causing Summer and Winter, Day and Night, in giving Light and Heat, according to their Access, Ascending, Descending, Occultation, and in some other things, as in the Alteration of the Air, &c. which we cannot divert. And here what could hinder the Astrologer having as much Credit for Infallibity as any Philosopher, only all are not Artists alike. But there are a Set of Accidents which depend partly upon Natural Causes, partly upon our Wills, and if We by foreseeing can the better guard our selves against an Evil, don't be angry with our Wills, Prudence, &c. for diverting it, (he is the happy Man that can do't) nor with the Stars, because they do not domineer over our Wills. God has made the World and us to please himself, and not to please you.

Athens. *The Sun by its Distance or Nearness causes Winter and Summer, the two Great Changes; as for the lesser Changes, which are only accidental, by reason of Winds bringing more or less Nitre (or Nitrous Air) from the*

Frigid Zone, or the contrary; or by Exhalations, Inundations, Earthquakes, and a multitude more of such things as may condense or rarifie, and cause a greater or lesser quantity of Clouds, &c. which may interpose and hinder the Sun from having the like Effects at all times.

Student. The lesser Changes being accidental by reason of Winds bringing more or less Nitre, *&c.* is as much as to say, they come by Chance, or you don't know how, unless you had told us what 'tis moves these Winds. Now to go from one Roundle of Second Causes to another, till we come at the First Cause, what think you if we should take the Stars in our way? For though the Winds blow where they list in respect of us, yet not so in respect of God, who has made a Weight for them to weigh them by, *Job* 28. 25. Therefore leaving blind Chance, and supposing God governs the World, I think 'tis the safest way to agree with Divines even those who have been Enemies to Astrology, in their Expositions upon *Gen.* 1. 14. *Jude* 5. 20. *Job* 38. 31. That the Stars have influence upon the Air, and do thereby cause Wind, Hail, Rain, Tempest, Drought, Inundation, *&c.* And I think my self very safe in so doing; never fearing any New Discoveries, or an *America* in Divinity.

Athens. *Why don't the same Aspects, Conjunctions, Oppositions, &c. always produce the same Seasons, Accidents, &c. if they are the proper cause of them?*

Student. This Question betrays your Ignorance, and shews 'tis only want of being better read in these Studies, that makes you quarrel with them, which Defects have commonly waited on the Enemies to Astrology. For, I would fain know, when the same Aspects ever happen'd before, that are now this 25*th* of *May* 1693? Or when they will again, if your Astronomy will reach so far. For I suppose you don't desire to be understood of one single Aspect, since the Rules of Astrology teach us not to judge by one single Aspect, but to consider them all, in all their Mixtures and Complications, and that as well of those that are Platique as Partil: And 'twill puzzle you, I fear, to find two Planets in the same Partil Aspect, in the same Degree and Minute of Longitude, and having the same Latitude as before. But if you could, all the rest of the Heavens are not (I hope) obliged to stand idle, till you make your Observations of this single Aspect; and there being other Aspects complicating now than were before, if you were Men of Reason, you would not expect the same Seasons, *&c.* I confess I can't but pity your Ignorance, and at the same time abhor your Presumption, in saying, you can give a known certain Reason (of the difference of the Seasons, I suppose you mean) which the Astrologer can't do. For what do you know therein that the Astrologer does not? And it being proved that the Stars have Influence in the Alteration of the Seasons, the Astrologer, which considers their Influence, must needs know more than you that deny it.

Now for the Five Invincible Questions.

Athens. Q. 1. *Suppose 3 Footmen were to run a Race, and come*

come to three different Aſtrologers at the ſame time, and have the ſame Scheme erected for each: Query, Since one muſt win and two loſe, why will the Aſtrologers tell them an Impoſſibility, that they muſt all win or all loſe?

Student. Either the three Footmen may part Stakes, and may not run at all; or not all be deſirous of informing themſelves from Art at the ſame time; or not have the opportunity of ſpeaking to Artiſts at the ſame time; or they, or ſome of them may do it upon ſight Motions of the Mind, and then the Scheme not being Radical, the Aſtrologers Judgment from a Horary Queſtion will be uncertain, which the Rules of Art teach. Now if you could prove to us that three Footmen have run, have had an opportunity to ſpeak with three Artiſts at the ſame moment, and have all three been very anxious and ſolicitous in each of their Queſtions, you'll put us in hope the Sky is a falling, and we ſhall catch Larks; but otherwiſe you have only been beating the Air, and catch't nothing. But ſuppoſe there ſhould be a poſſibility, *in rerum natura*, of ſuch a ſtrange Wonder, 'tis but alſo ſuppoſing three Footmen's Nativities be truly known to the Artiſts, and they may by various Tranſits upon each Nativity find ground enough to diſtinguiſh the one Winner from two Loſers, if the Wager be not ſo great to deſerve a Direction to decide it.

Athens. Q. 2. *Why you pretend to tell Matters of great Conſequence, as Life and Death, Marry or not, Happy or not, &c. and can't keep your ſelves from Contradicting one another, in the little Concern of the Weather, and that the moſt knowing of you miſs oftner than hits; and particularly Mr. J. G. that ſaid it would be Snow the 5th. of Jan. 93. which was the fineſt Day that had been this Year?*

Student. That the moſt knowing miſs oftener than he hits, is falſe; that Mr. *Gadbury*, was Miſtaken is more than you know, for I ſaw it Rain that Morning, which muſt be Snow in other places more Northerly. And when all Divines agree in the Interpretation of the Various Texts of Scripture, and Lawyers ceaſe to differ in their Opinion in Points of Law, and Phyſicians in Phyſicks and Prognoſticks upon the Sick, then will Aſtrologers alſo agree in the little Concern of the Weather: But why you ſhould be ſo unkind as not to let them tell of other Accidents, becauſe they do not agree in that of the Weather, I don't underſtand; ſince 'tis the ſame as if I ſhould debarr you from performing any things in Aſtronomy, 'till you are agreed whether the Earth or Sun moves. But why can't a Man know great Accidents if he don't know little ones? Can't your ſelves foreſee Summer and Winter, and yet not foreſee the leſſer Changes of the Weather?

Athens. Q. 3. *Let a Man from any fix'd ſtanding go towards the Eaſt, Weſt, North or South; will you take three Guinea's to two, that you tell to which Point he went?*

Student. If any Aſtrologer ever pretended to Anſwer ſuch a Queſtion ſo Circumſtantiated, or (which is all one in Effect) that the Stars

Stars were privy to every Action depending upon our Wills, or were accountable for every Whim and Fancy that comes into our Brain, let the Aſtrologer anſwer it, if you know him; and if you don't, you talk idle.

Wanting room to inſert the other Queſtions, and the Anſwers to them, I have thought fit to deferr them to another Opportunity, which ſhall be ſo ſoon as you deſire it. Only as to the fifth Queſtion, I muſt deſire you to be ſo kind, as to tell me, in what Volume and Oracle I may find thoſe Queſtions. For I have thought 'twould be loſs both of Money and Time, to purchaſe and read all the Volumes: Though your frequent Neglect of citing the Volumes and Oracles to which you referr, is to that end, to get our Money, and laugh at us. For I doubt not but you laugh at ſome of your Clients, as well as ſome of them laugh at you.

You may, if you pleaſe, Print theſe Anſwers; if not, you are at your Liberty; for I ſhan't ſubſcribe my Name and place of Habitation, on purpoſe to hold you to your Promiſe: Which Trick of yours is juſt ſo fair as the *French* fight, *viz.* Get behind their Entrenchments and Parapets, and then *ye Engliſh Dogs, come if ye dare.* I think 'tis time enough to tell my Name, when you tell yours: For why ſhould you deſire others to expoſe themſelves, more than you do your ſelves? Except you are minded to publiſh your ſelves Cowards.

To conclude, if you Print not theſe Anſwers, you are not like to ſave your ſelves long under your Shelter, ſince 'twill coſt us but a little Time and Charge, in our Approaches, and mounting our Artillery, to lay you open, and force you, either to fight upon equal ground, Surrender, or run from

Your Humble Servant,

A Student in Aſtrology.

Q. *I have always look'd upon* Biſhop Laud, *as a very learned and pious Man, and the more I have examined into his Writings, the more cauſe I have had to be confirmed in my opinion; and have never heard any thing to the contrary till lately, reading a little Diſcourſe, I find him accuſed of Hypocriſie, that he was a Diſguiſed Papiſt, which this Author ſays,* was very evidently ſeen in ſome of his Works, where he ſeems to own the Supremacy of the *Pope*, and allows *of Purgatory, and prefers the Deciſion of Councils before the Sacred Text, and calls the Church of* Rome *an Orthodox Church, recommending it for its Antiquity, and affirming it to be moſt ſafe, to be in its Communion, ſince all allow Salvation to it, but that allows none to thoſe of a contrary Opinion: But this Author does not cite the place he had theſe Paſſages from, and whatſoever I have read of his writing, I find nothing of this kind in it, yet am ſomething diſſatisfied, that I am not able to clear him of thoſe Accuſations, and therefore refer my ſelf to you, as the moſt likely Perſons to aſſiſt me in this caſe?*

A. 'Tis very probable this Author grounded his Calumnies upon ſome miſtaken Relation he might have of a Book the Biſhop Printed, being an account of a Conference between

between him and a Jesuit, named *Fisher*, concerning some Matters of Faith, wherein indeed he Discourses upon all these Subjects, but after a different manner, of which we shall give some short account, and refer those that would be more fully satisfied to the Book it self. The Bishop after having given a little Abridgment of the Ecclesiastical Government, from the Conversion of the Emperours until *Charlemain*, says, that the Empire being divided into divers *Dioceses*, which contained many Provinces, wherein there were several Bishops, the Head of the *Dioces* was called, *Exarch*, ἔξαρχος, or Patriarch, and the chief of each Province *Metropolitans*, under whom the Bishops were. He shews, that there were in each Dioces this Subordination, but maintains that there was none out of the Dioces, that they acknowledged as Superior, and that all the difference that could be between the *Exarchy*, was only an *Honourary* one, which gave no particular Authority to those that the rest gave place to. He is so far from believing Purgatory, that he Refutes *Bellarmin*, who maintain'd, that all the Greek and Latin Fathers, from the time of the Apostles, have constantly Taught the Doctrine of *Purgatory*; and amongst all the Cardinals cites, as *Tertullian*, St. *Cyprian*, *Origen*, St. *Ambrose*, St. *Jerom*, St. *Gregory*, &c. He proves, That *Origen* only taught it, who, he believes, was the first Inventer of it amongst the Christians; he says, 'tis true, St. *Augustin* affirms *Purgatory* in some places of his Writings, formally denies it in others, and appears to doubt of it in many passages, of which he brings some Instances of his own words; in one place says St. *Augustine*, *'Tis certain, that the Souls are purged after this Life:* And in in another, *The Punishments of the Righteous begin no more after Life, but end here, and the Soul goes immediately to Paradice.* And again he says, *It may very properly be ask'd*, If there is such a place? *And that it may be there is*, &c. So that instead of believing this Doctrine, the Bishop has discovered the Absurdities of those that receiv'd it, and endeavour'd to to prove its Nullity. All that he speaks in favour of Councils, is, that when the Sense of the Scripture is doubtful, the best Judges of it is an universal Council Legitimately Assembled, although, says he, it be not infallible; but adds again, That now considering the diversion of the Christians, 'tis almost impossible that such an one should meet together; and tho' this Remedy cannot be made use of, to reunite the *Churches*, the clear Passages of Scripture may suffice to maintain the unity and certainty of the Faith, in things that are absolutely necessary for Salvation; but as for those that are obscure, and which consequently are not necessary, we ought not to dispute so far as to cause any division amongst us. St *Hillary* speaks to the same Sense, *Non per difficiles, nos Deus ad beatam vitam quæstiones vocat*, &c. *in absoluto nobis & facili est æternitatis: Jesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri*, &c.

When *Fisher* urged that upon the Bishop, that the *Protestants* confessed Salvation might be had

in

in the *Roman Communion*, the Archbiſhop makes uſe of this Diſtinction, that for ſuch as through ignorance were not capable to diſcover the Errors of this *Church*, who embrac'd the fundamental Points, and lived an Holy Life, there might be ſome hopes of Salvation; but in reſpect to them, who were Learned enough to perceive the corruption of the *Romiſh* Doctrine, there was much leſs to be hoped, and that in general, they are in great danger of Damnation. And our *Biſhop*, inſtead of taking any Advantage from the charitable Opinion of the *Proteſtants*, reproaches the *Roman Catholicks* for it, and accuſes them of imitating the *Donatiſts*, wherein they draw advantage from the Moderation of the *Proteſtants*. The *Donatiſts* maintained, that the Baptiſm of other Chriſtian Churches was void, and theſe Churches confeſſed, That that of the *Donatiſts* was good. Upon which theſe Schiſmaticks took occaſion to ſay, That it was more ſure to joyn with, and be Baptized amongſt them, ſince the Validity of their Baptiſm was acknowledged on all ſides, whereas they doubted of that of the other Chriſtians. 'Tis true, the Archbiſhop calls the *Roman Church*, a true Chriſtian Church, but afterwards explains the difference between a pure and Orthodox Chriſtian Church, and a true Chriſtian Church, that was impure and ſullied with Errors, in which laſt number he places the *Roman Church*. And he is ſo far from giving her the precedency as to Age, that he Expreſly ſays, The Churches of *Jeruſalem* and *Antioch*, were Founded before that of *Rome*. Nay, farther, that 'tis very probable that the Goſpel was Preached, and Sacraments adminiſtred in *England*, before there was any *Church* eſtabliſh'd at *Rome*. He ſays, That St. *Gildas*, who lived in *Juſtinian*'s time, and is the moſt ancient *Engliſh* Author that we have, and very much eſteemed amongſt the Papiſts, ſays expreſly, *That the* Chriſtian Religion *was received in* England, * *tempore, ut ſcimus, ſummo* Tiberii Cæſaris, *about the end of* Tiberius's *Reign*. And 'tis well known, that St. *Peter* was in *Judea* a long time after the Death of this Emperor; ſo that *England* does not owe her Converſion to St. *Peter*, nor to the *Roman Church*, which was not then form'd.

* De Occid. Brittan.

Thus from the Biſhop's own Writings, we have endeavoured to vindicate his Opinion; whereby the miſtakes of his Enemies very plainly appear; and as to his Honeſty and Piety, we never heard it objected againſt but by prejudiced Perſons.

Q. *We read in* Gen. 17. 12. And he that is eight days old ſhall be Circumciſed among you, every Man-child in their Generation. He that is born in the Houſe, or bought with Money of any Stranger that is not of thy Seed. *This was God's Covenant with* Abraham, *and in him with all the Jews; which Covenant by Chriſt's coming into the World, being aboliſhed, and the Covenant of Baptiſm inſtituted in its ſtead*; The Queſtion is, *Whether thoſe Merchants and Planters in the* Weſt Indies, *as well all other parts of the World, that buy Negroes, or other Heathen Servants or Slaves, are*

are not indiſpenſibly bound to bring ſuch Servants to be Baptized, as well as Abraham *was to Circumciſe his* Stranger Servants? *Conſequently, what's to be thought of thoſe Chriſtian Maſters, who refuſe to let ſuch Servants be Baptized; becauſe if they were, they wou'd have their freedom at a certain term of Years allow'd by the Laws of the ſeveral Plantations?*

A. We have met with this Queſtion before; though to comply with the Gentleman's deſire, we'll here give it a larger Anſwer; tho' in the firſt Place, we muſt obſerve a falſe ſuppoſition in the wording of it. That God's Covenant with *Abraham* was aboliſhed by the Covenant he made with us by our Saviour, and conſequently they are two *different Covenants*; whereas they were rather the *ſame Covenant*, with two different *Seals*; we ſay the Covenant God made with *Abraham*, was not a *Covenant of Works*, but of *Faith*, as well as that he makes by Chriſt with all Believers; nay, was the very ſame with it, Chriſt being promiſed in God's Covenant with *Abraham*, when 'twas ſaid, *That in his ſeed ſhould all the Nations of the Earth be bleſſed*; Which is interpreted of Chriſt by the inſpired Writers; and this is further evident from the Apoſtles way of Arguing, *Rom.* 4. 11, 13. *He received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being uncircumciſed, that he might be Father of all them that believe, though they be not Circumciſed; for the Promiſe that he ſhould be the Heir of the World, was not to* Abraham, *or to his ſeed through the Law; but through Faith*, &c.

Now to the Queſtion. If *Abraham* was oblig'd to Circumciſe all that were born of his Houſe, and that were bought with Money of the *Stranger* (the *Samaritan* Verſion has it ברבירה *Barbarah*, whence Βάρβαρος a *Barbarian*, names that all Nations have ever ſince flung at one another, and the *Hebrews* as often call'd by it among the Greeks as any. If he was to do this, ought not all Chriſtians by *Parity* of Reaſon to do the like by their *Slaves* and *Servants*? We anſwer, Yes, and much more, as the *Goſpel* is now more clearly revealed than 'twas to *Abraham*, who indeed ſaw Chriſt, and rejoic'd, but 'twas in darker *Types* and *Prophecies*. But in order to a more full ſatisfaction of this Difficulty, it may be further convenient to enquire; whether Negro's Children are to be *Baptized*, and for grown Perſons what Preparation is requir'd of 'em? To the firſt, a great Man of our Church was of an opinion, That a Negro's Child ought to be baptiz'd, as well as any others; the Promiſe reaching *To all that were afar off, as well as to Believers and their Children*, and in this caſe, the right of the Child is in the Maſter, not the *Slave*; and if Chriſt dy'd for all, why ſhould not the Vertues of his Death be apply'd to all; who do nothing to reſiſt it, for the waſhing away their Original Pravity? Again, as we argue in the caſe of Infant Baptiſm. If Infants were in the Covenant before Chriſt, how come they ſince to be excluded? So we may here, and perhaps more generally; If all Infants, born in *Abraham's*

Abraham's houſe, or bought with Money of the Stranger or *Barbarian* (who often ſold their own Children then, as they do now) if they were then to have the Seal of the Covenant, how have they ſince forfeited it? Why mayn't they be capable of a nobler Seal, 'tis true, but yet of the ſame Covenant made with all Mankind by Chriſt, that *promis'd Seed*, in whom, as before, all Nations ſhould be bleſſed, and the breach repair'd that was made in *Adam*; as was, we are ſure, the expreſs opinion of St. *Jerom*, who in his diſputation with the *Pelagian*, *Ep.* 17. Has remarkable Expreſſions, *Why are Infants Baptiz'd*, *ſays the* Pelagian? The Orthodox anſwers, *That in Baptiſm their Sins may be remitted.* The *Pelagian* replys, *Where did they ever ſin?* The *Orthodox* rejoyns, that S. *Paul* ſhall anſwer for him, who ſays in the fifth of the *Rom. Death reign'd from* Adam *to* Moſes, *even over thoſe who had not ſinn'd, according to the ſimilitude of* Adam's *Tranſgreſſion.* And he quotes St *Cyprian* in the ſame place, both to his and our Purpoſe, *That if Remiſſion of Sins is given even to greater and more notorious Sinners, and none is excepted from Grace, none prohibited from Baptiſm, much leſs ought an Infant to be deny'd Baptiſm, who has no Sin of his own, but only that of his Father* Adam *to anſwer for.* This for Children, and there's yet leſs doubt of thoſe who are of Age to anſwer for themſelves, and would ſoon learn the Principles of our Faith, and might be taught the Obligation of the Vow they made in Baptiſm, as there's little doubt but *Abraham* inſtructed his *Heathen Servants*, who were of Age to learn, in the Nature of *Circumciſion* before he *Circumciſed* them; nor can we conclude much leſs from God's own noble Teſtimony of him, *Gen.* 18. 19. *I know him, that he will command his Children and his Houſhold, and they ſhall keep the way of the Lord.*

What then ſhould hinder but theſe be *Baptiz'd*? If only the Coveteouſneſs of their Maſter's, who for fear of loſing their Bodies, will venture their Souls; which of the two are we to eſteem the greater *Heathens*? Now that this is notorious Matter of Fact, that they are ſo far from perſwading thoſe poor Creatures to come to *Baptiſm*, that they diſcourage them from it, and rather hinder them as much as poſſible, though many of the wretches, as we have been inform'd, earneſtly deſire it; this we believe, none that are concern'd in the Plantations, if they are ingenuous, will deny, but own they don't at all care to have them Baptiz'd. Talk to a *Planter* of the *Soul* of a *Negro*, and he'll be apt to tell ye (or at leaſt his Actions ſpeak it loudly) that the Body of one of them may be worth twenty Pounds, but the Souls of an hundred of them would not yield him one Farthing; and therefore he's not at all ſolicitous about them, though the true Reaſon is indeed, becauſe of that Cuſtom of giving them their Freedom after turning Chriſtians, which we know not if it be *reaſonable*; we are ſure the Father of the *Faithful* did not ſo by thoſe Servants whom he had Circumciſed. 'Tis no where requir'd in Scripture. St. *Paul* indeed bids Maſters not be *cruel* and

and *unreasonable* to their Slaves, especially if Brethren or Christians; but he no where bids them give 'em their Liberty, nor do's Christianity alter any *Civil Right*; nor do's the same Apostle, in all his excellent Plea for *Onesimus*, once tell his *Master* 'tis his Duty to set him *Free*; all he desires is, he'd again *receive* and *forgive* him; nay, he tells Servants, 'tis their Duty, in whatever state they are call'd, therein to abide; besides, some Persons, nay, Nations seem to be born for Slaves; particularly many of the *Barbarians* in *Africa*, who have been such almost from the beginning of the World, and who are in a much better Condition of Life, when Slaves among us, then when at Liberty at Home, to cut Throats and Eat one another, especially when by the Slavery of their Bodies, they are brought to a Capacity of *Freeing* their Souls from a much more unsupportable Bondage. Though in the mean time, if there be such a Law or Custom for their *Freedom*, to encourage 'em to Christianity, be it reasonable or otherwise, this is certain, that none can excuse those who for that Reason should any way hinder or discourage 'em from being Christians; some of whose excuses are almost too shameful to repeat, since they seem to reflect on the Christian Religion, as if that made Men more untractable and ungovernable, than when bred in Ignorance and Heathenism, which must proceed from the Perverseness of some Tempers, as before, fitter for *Slaves* than *Freedom*; or for want of good Instruction, when they have nothing but the Name of Christianity, without understanding any thing of the Obligation thereof; or Lastly, From the bad Examples of their Master's themselves, who live such lives as often scandalize these honester Heathens.

Q. *What's the Reason that* Moses *is generally Painted with Horns?*

A. The Reason is plain, from a mistake of the Vulgar Translation in the Text, *Exod.* 34. 29. *when* Moses *came down from the Mount, he wist not that the Skin of his* Face shone; where the Vulgar has [*quod* cornuta *esset facies sua*] a very easie mistake. The *Hebrew* word קרן there used, signifying both a *Horn*, and any glorious *Irradiation*, or *Illumination*; nay, Honour and Glory it self, whence [illegible]brase of *lifting up their Horns*, so usual in Holy Writings; and accordingly other Translations have it, *Quod* radiaret *cutis faciei*; which still might be more more easily conceived, if we imagine the *Veil* on his Face, and the *Glories Projected*, quaquaversum, all of which it seems the Painters cou'd not afford to make, and describe; it's possible, one only or two large Rays, like those vast Beamy Lights which the Sun often throws round a *watry Cloud*. Which Glory grew less and less, till the *Painters* at last mistook 'em for a pair of budding Horns, and accordingly describes 'em.

Q. *You have lately obliged the publick with several pretty accounts of the Fables of the Poets, from whence I'm encouraged to beg the explanation about the Centaures and* Lapithites, *and desire to know whether there were ever any such Monsters as* Virgil *represents,*

epreſents, or that the ſtory proceeded from any ſort of men.

A. Under the Reign of *Ixion* King of *Theſſaly*, a Company of Bulls which fed upon *Pelion* run mad, by which means the Mountain was inacceſſible. They alſo deſcended into the inhabited parts, and ruined the Trees and fruits, and killed the Larger Cattel. Upon which *Ixion* declared that he would give a great reward to any Perſons that would deſtroy theſe Bulls; Riding on Horſeback was never uſed before that time, becauſe Chariots were always made uſe of. But ſome young Men that lived in a Village at the foot of *Pelion*, had attempted ſucceſsfully enough to train up Horſes, fit to back, and had accuſtomed themſelves to that Exerciſe; And theſe Youths undertook to clear the Mountain of the Bulls, which they effected by purſuing them on Horſeback, and piercing them with their Arrows as they fled, but when the Bulls ſtopt or followed them, they retired very Nimbly without receiving any hurt. And from hence they were called *Centaurs*, viz. *Pierce-Bulls*. Having received of *Ixion* the recompence he promiſed them, they became fierce and proud, and commited a thouſand Inſolencies in *Theſſaly*, not ſparing even *Ixion* himſelf, who dwelt in the Town of *Lariſſa*. The inhabitants of the Country were at that time called *Lapithites*, who one day invited the *Centaurs* to a Feaſt which they Celebrated, but the *Centaurs* abuſed their Civility, for having drank too much, they took the *Lapithites* Women from them, ſet them on their Horſes and carryed them away. This violence kindled a long War between the *Centaurs* and the *Lapithites*, the *Centaurs* in the Night came down into the plain and lay'd Ambuſhes for their Enemies, and as ſoon as Day appeared, retired again into the Mountain, with whatever they had taken. Thus, as they retired, the *Lapithites* ſaw only the hinder parts of the Horſes, and the Men's Heads, ſo that they ſeemed but as one Animal, from whence they believed the *Centaurs* were become half Men and half Horſes, and that they were Sons of Clouds, becauſe the Village where they dwelt was called *Nephelus*, which ſignifyed a Cloud.

Q. *A Gentlemen of my acquaintance, and a very particular Friend, died ſuddenly, and left ſomething in my hands, without ſpecifying what he would have with it: Now he had no nearer Friend in Town than I, and his Relations live* 200 *miles off, and I am diſſatisfied in the kteping it; yet would do ſo, if I thought it lawful.*

A. Firſt ſend thoſe Friends word, whoſe it is by Right of Inheritance; for they only can diſpoſe of it, and 'tis by them you muſt be determined what to do.

Q. *Shall* I *beg the favour of you to anſwer the following Queſtion? I have all your ſingle* Mercuries *by me, and in ſome of them I find* 2 *or* 3 *of the following Queries in part anſwered, though not ſo largely as to ſatisfie your Servant?*

Q. 1. *Is the Sun the ſame Elementary Fire ſupplied and fed with cumbuſtible matter, as a Torch, Candle,* &c?

Q. 2.

Q. 2. *If ſo, whence hath it the vaſt ſupplies of matter needful for the continual ſupplies of ſo large a Luminary, being —— times bigger than this Globe of Earth?*

Q. 3. *Where, or how doth it purge it ſelf of that incombuſtible matter, Ruſt, Aſhes, &c. or do thoſe earthly parts frame New Worlds, as ſome hold?*

Q. 4. *If Light be a* Body, *as you hold, how doth its Rayes ſo ſafely and ſpeedily penetrate the cloſe pores of Glaſs, that no other other Spirits, or any thing elſe in Nature, that I know of, can penetrate, or at leaſt ſo ſpeedily.*

A. 1. We muſt not determine too poſitively of things at ſuch a great diſtance, eſpecially ſince we know ſo very little of thoſe things that we daily converſe with, which continually fall under the Cognizance of our Senſes; the moſt probable account we can give is this; That the Sun is either a Liquid fire whoſe Central parts are of an Earthly, or at leaſt of a much more groſs and fectious Nature than the internal parts, for the *Maculæ* which are ſo very diſcoverable ſometimes by *Teleſcopes* in two or three Revolutions of the Sun upon his own Axis (which is perform'd in about twelve days) do ſeem to waſh away by degrees till they are wholly ſwallowed up again by this Liquid matter, or elſe this *Phainomenon* may be ſolid, if we allow the Sun not to be a Liquid fire, but of extream ſubtle fine matter put in a mighty Motion, whirling round, whoſe internal parts moving ſwifter than ſome contingent Eruptions, may ſeem of a very different Colour, and be thoſe *Maculæ* we can diſcover; and we rather incline to this Opinion than the laſt, ſince 'tis certain, from common experience, that motion cauſes heat, and that heat which is cauſed by motion, ſeems to be much more Natural in hard particles of matter than thoſe which are ſoft and fluid; one might move Water long enough to put into an heat, nay, even Oyl, which is ſo proper for what we call flame, is never Red till the Particles of which 'tis compoſed are altered, and as it were, made a New Body, but allowing either *Hypotheſis*.

A 2. We ſee no neceſſity of ſuch ſupplies as our ſublinary fires require; the reaſon why they extinguiſh, and die without new Acceſſions of Fewel, is an evaporation or a flying away of theſe Particles of matter whoſe brisk motion is what we call fire; could any way be found out that would keep 'em together, and not deſtroy their motion, a little quantity of fire would burn briskly for ever, for there can be no natural Annihilation of any thing that is. Now the Sun is the Central part of our Vortex, all the Planets tend to him as their Center, much more his own parts, which fly not away from him, but continually move with him; or, which is the ſame thing, burn; for motion, burning or heat are equivocal Terms in *Philoſophy*. Nor can it be any ſolid Objection to ſay he diſperſes his Particles even to the Planets and our Orb, giving us heat, for that may eaſily enough be ſolid, if we conſider his Motion puts all the Planets in motion, and conſequently all their Atmoſpherick Particles, and the nearer he is to any of 'em,

the greater is the motion, or which is all one, the heat.

A. 3. We know nothing at all of the matter of purging; thoſe earthly parts or, *Maculæ*, after ſome little time, being alſo put in a brisk motion, loſe their Colour, and look like the reſt: Thoſe that believe they make new Worlds, have better Intelligence, or at leaſt ſtronger fancies than we have.

A. 4 Light is the fineſt matter in Nature, more ſubtle and quick than any thing in the whole Univerſe, as is evident from its coming from the *Satellites* of *Jupiter* in ſo very little a time; how much ſubtler and quicker it is than the motion of the Air, or what we call ſound, is evident from the firing of a piece, whoſe ſound (if a great way off) comes not to us in a conſiderable time. 'Twas one of *Des Cartes's Errors* who would have it made in an Inſtant through the univerſe, at leaſt in right lines, or where nothing intercepted, though it's ſufficiently prov'd by *Hugens* and others, that it moves gradually, as other Bodies do.

Q. *Pray from whence comes the* humming *noiſe of the* Bee? *Whether from within the* Body, *or the* Mouth, *or the* Wing?

A. Firſt and foremoſt, Mr. Queriſt, take notice, you might have expreſt your ſelf more Poetically of our *Brother-Bee*, whoſe particular Voice good Authors don't denoted by bare *humming*, but by *buzzing*:

——*Before thee in the Sun-beams buzz.*

But if we ſhould over-look this Error, which we confeſs is not in *Fundamentals*, another preſently ſteps up in its room, at leaſt a falſe ſuppoſition, the Queriſt ſeeming to imply, that the *Bee* only makes ſuch a Noiſe; whereas there are ſeveral other Creatures which have the ſame gentle murmur; and, to ſay nothing of Flies, 'twould be perhaps as difficult to reſolve, whence comes the mighty *Buz* in Cities, Courts of Juſtice, and other frequent Aſſemblies, where we are apt to believe ſomething like it would be heard, tho' not a Lawyer or an Oyſter-Wench mov'd their Clacks from *Weſtminſter-Hall* to *Billings-Gate*. The queſtion then is, *how they make it?* For *Bees*, *Butler* is of Opinion they do it with their *Wings*; (why not, as well as Men can talk with their *Fingers?*) And this ſeems to be evident from Experience; for if that pretty Creature falls into an Ambuſcade of the *Spider*, or into the hands of *Man*, his more *ungrateful Enemy*, do what you will with him, ſtab him, mangle him, poyſon him, tear him Limb from Limb, (we beg the Ladies pardon, they ſay, the *Bees* are a Female Commonwealth, and all *Amazons*) yet ſtill you ſhan't hear one word of complaint ſteal from the Lips of that couragious Creature; 'Twill flutter indeed with its Wing; (as much as to ſay, 'twould wring its hands, if it had 'em) make a pretty mournful murmur; but take away thoſe Wings, and 'tis as mute as a Fiſh: impale it, torture it, fry it, broil it, rack it, ſet a whole Inquiſition about its Ears, 'tis the ſame thing, and you can't extort a word from it, notwithſtanding all your Barbarity.

But

But then for the *City-Buz*, how is that conceivable without ſpeaking? O, very eaſie: Do but, for an Experiment, ſtop all the *mouths aforeſaid*, in the *Courts aforeſaid*, and yet we'll pawn our Rep. upon't, you ſhall hear a Noiſe and a *Buzzing* ſtill. There's the Lawyers *Gowns*, the Ladies *Petticoats*, the Fiſh-wives *Baskets*; which would ſupply the Place and Office of the *Bees Wings*, to ſay nothing of the motion of their *Feet* and *Hands*, the melancholly ſigh of the poor Client, when, it may be, the *Cauſe* and the *Lawyer* both go againſt him, and the *ſagacious Hum* of ſome Reverend Quoif, diſputing Law through the Noſe, as if Dame *Aſtræa* were dumb as well as blind. All theſe, together will make ſuch a *Noiſe* as you can't imagine, though they are ſcarce conſiderable in themſelves. Nay, we are apt to believe, ſhould all honeſt Citizens reſove together in one moment of Time, at a ſignal given, only to kiſs their *Wives*, there would be ſuch a long univerſal *Umph!* ——rais'd upon it, as might be heard, for ought we know, beyond *Highgate*.

Q. *A Perſon being ſome time ſince married to a Young Woman, but not* bedded, *ſhe did after marriage, ſolemnly promiſe, that ſhe'd ne'er alter what ſhe had done; but at a certain time, come and live with him. The time appointed is now come, but her mind is ſo changed, that ſhe declares ſhe'll never come near him.* Q. *Whether ſhe can do this lawfully?*

A. No, doubtleſs, neither by the Laws of God nor Man; the *ſtrong words* having paſs'd between 'em, and a Contract both Civil and Sacred, the Woman having ſolemnly promis'd in the preſence of God, "To obey him, ſerve him, love, "honour and keep him, in ſick-"neſs and in health, and for-"ſaking all other, keep her only "to him as long as they both "ſhould live.

Q. *A Gentleman making his Addreſſes to a young Woman, was well received both by her and her Parents, and on her deſire promiſed her Marriage, if her Parents would conſent to it; but ſoon after his Paſſion ſo far over-rul'd him, that he made her an abſolute promiſe. At length the young Gentlewoman was ſent to the Boarding-School, and not long after, the Gentleman began to treat with her Parents concerning her Fortune, who would not anſwer his deſires, though very reaſonable, nor ſo much as conſent that ſhe ſhould marry him, till a conſiderable time after; on which he began to be cold in the matter; and his Circumſtances being ſuch, that if he had ſtaid ſo long a time as they appointed, he was in danger to have been ruined. At the ſame time it happened the Gentleman had an offer of a more conſiderable* Fortune, *and writ to his Parents concerning it, ſtating the Caſe as it really was; on which they adviſed him to quit the former, and embrace the Offer of the latter; which he accordingly did, and was married to her: Since which the other has given out*, That would he have ſtaid, he ſhould have had more than his demands. *The Queſtion is, Whether he did not err in marrying the ſecond, when he had ſo abſolutely promiſed the firſt, concerning which he is now ex-*

ceedingly troubled, and desires your Judgment concerning his Action, and Directions how he should now behave himself, with Scripture-proofs for all you assert.

A. The last demand is unreasonable, and is scarce now expected even by the wildest Enthusiasts in matters of Religion, much less in the common concerns of Life, we being left to the Conduct of our own Reason, and general Notions of Just and Right in those matters: Or if Relation is any way concerned, 'tis only by giving general Rules of Prudence, Truth and Justice, all which the Gentleman seems to have broken, and therefore can only set himself right again by Repentance, and asking pardon for his Error, both from God and the injured Person. Indeed he has made several false steps in the whole Affair, wherein he can't be excused from great Rashness and Imprudence. He did not well in beginning a business of that moment, without his Parents Consent and Advice, at least their Permission. He did yet worse, in making such an absolute Promise, whereby he insnar'd himself, and brought the present trouble on his mind. He again did ill in being so very hasty with the Parents of his former Mistress, who being, it should seem, very young (by their sending her to a *Board-School*), the Old Folks, 'tis like, thought it more prudence to delay her Marriage some time longer; at least might expect the consent of his Parents, and that they themselves should move in the matter. However, it looks suspicious, that the weightiest motive to the Gent. changing his affections, was, that he apprehended his second Mistress had a better Fortune than the former. The only thing that can almost excuse him, is what he pleads [that he had been in danger of Ruine, had he staid unmarried till the time appointed); but the question still is, how great that danger was, and whether true and real, or in his own Fancy only? If real, it would have excused his marrying the second, supposing he had at first used all his endeavours to obtain the first, and had been quite desperate of succeeding. Nor could his Parents consent or refusal, vacate his first absolute promise. Yet after all, it must be confess'd it looks well to be troubled for an ill thing, even when it can't be remedied, especially in an Age when such as call, or swear themselves Lovers, are so ready to laugh at their own Perjuries (and think that Heaven will do the same) when they have no Temptation but *Variety*, to so base a Sin. All the Gentleman can do in the present Case, is, as we have before advised, to ask God pardon for his Disobedience, Rashness and Unfaithfulness, and the Persons injured for his *Inconstancy* and *Falshood*. But not further, we think to disturb his Mind, or make his Life uneasie, sure enough, this Marriage holds good now 'tis done, though we think he ought not to have done it.

Mr.

Mr. Maſon's *Poem upon Death.*

1. METhinks the Hour is come,
The hour that goes before my Doom;
My Doom that ever ſhall abide.
Methinks my Pulſe is low,
And my Breath quick haſting to go,
And my poor Friends ſtand grieving by my ſide.

Methinks my heart is weak
Surcharg'd with Pain, ready to break;
Methinks my Eyes are fixed in my head,
Looking, but knowing none,
And ſcarce my ſelf by Standers by am known:
My Hands and Feet are ſtark, and other parts are dead.

Methinks Death's door is ope'
And in I muſt, there is no hope:
Fain would they ſtay me, but I give a groan,
I give my Farewel-ſigh,
And like a clod of Earth I lie,
At which, againſt they cry, *He's gone, he's gone.*

Methinks I am cold Clay,
Which in the dark deep Earth they lay,
Where I obſcurely melt, and am not ſeen,
Till one dig up the ſtones,
And asks, whoſe Skull is this, whoſe are theſe Bones?
And now I am, as if I ne'er had been.

Theſe Stories pierce my heart,
Like a black Sentence, like a dart.
Canſt bear it? Yes, I hear my Lord was dead;
And in a Rock was lain,
Whoſe Death makes mine both Life and Gain,
Whoſe Grave turns mine into a Roſie-bed.

My Soul his Purchaſe is,
And for my Body he gave his;
Nor will he loſe the things for which he bled,
He'll take my living Soul,
And be a Guardian to my Duſt and Mould:
In his dear Boſom, I lay down my Head.

Q. *I requeſt Gentlemen, that you'd be pleaſed to reconcile the ſeeming Contradictions in the four Evangeliſts about the ſuffering of our Saviour?*

A. They all Four agree in the principal Circumſtances of this Hiſtory, except one, wherein St. *Mark* and St. *John*, ſeem differently to relate the time of his Crucifixion. They unanimouſly ſay, That darkneſs covered the whole Earth, from the ſixth hour until the ninth hour, during which time the Saviour of the World was nailed to the Croſs. But St. *John* ſays, 'twas *about the ſixth hour*, ὡσὶ ἕκτη. that *Pilate* was ſtill ſitting upon his Tribunal, and ſaid, after having Scourged Jeſus with Rods, *Behold your King*, 19. 14. and St. *Mark* 15. 25. *Now it was the third hour*, καὶ ἐσταύρωσαν αὐτὸν *and they Crucified him.* We might here make ſome Remarks upon the Original and Invention of hours, of their Diviſion into four Quarters, of three hours each, into double hours, ſix of which made a day; upon the four Watches of the Night, and the common Diviſion of the Day into Morning, Noon and Evening; and of the manner of beginning the day, and counting the hours amongſt the *Jews*, but that the Digreſſion would be too tedious for this place; and therefore we ſhall omit it, and endeavour to reconcile them in as brief Terms as we can. The *Jews* aſſembled early in the Morning to conſult how they might deſtroy Jeſus, and reſolved in this Aſſembly to accuſe him before the Governour. And this Accuſation was made *at the third hour*, or at the ninth in the Morning, which is a Circumſtance that none of the *Evangeliſts* but St. *Mark* has preciſely obſerved. So that theſe words, *Now it was the third hour*, ought to be conſidered as a *Parentheſis* which relates to what proceeded; as if the Sacred *Hiſtorian*, after having related their Accuſations againſt our Saviour, and the Sentence that *Pilate* pronounced upon him before he paſſed to the Crucifixion, which was the conſequence of it, deſigned to ſpeak of the time in which Jeſus was brought before the Governour. 'Tis by a like method, that the ſame *Evangeliſt* concludes the Crucifixion, *v.* 33. *Now the ſixth hour being come, there was darkneſs over the whole Land until the ninth hour.* As this Expreſſion did not ſignifie, that the Crucifixion and all the Circumſtances of it, which St. *Mark* had related, were paſſed before the ſixth hour; but on the contrary, that they began at that time: So theſe words, *Now it was the third hour*, that our *Evangeliſt* ſpeaks, after having given the Hiſtory of the *Jews* Proceſs againſt Jeſus Chriſt, ſignifies, that he entered at the ninth hour in the Morning: And it was about the ninth hour, that the *Romans* uſed to give Audience. And in reſpect to St. *John*'s manner of ſpeaking, That it was *about the ſixth hour* when *Pilate* ſaid to the *Jews*, *Behold our King*, we think no one can make any difficulty of it, ſince every one knows, that in our vulgar Languages we ſay, it is *about Noon*, although it be but a little paſt Eleven, or near one; and in the ſpace of near two hours, many things might paſs.

Q. *Is*

Q. *Is the Cauſe of the Wind the motion of the Planets? Or doth it riſe out of the Earth, as ſome hold?*

A. Our Saviour, who knew Nature well enough, has told us, *we know not whence it comes, nor whither it goes.* The Sun is certainly the cauſe of the Planets motions.

Q. *How doth Sound ſo ſwiftly run through each particle of a Bell the ſame Inſtant of Time that the Clapper hits the ſide? Is Sound a Body, any more than the flame, or a flaſh of Powder,* &c.

A. By Reaſon of the Contiguity of Matter. Sound is no Body, but Air ſo and ſo modified, and put into ſuch and ſuch different Motions, which are as well diſtinguiſhable by the Ear, as Taſtes by the Palate.

Q. *Is there, do you think, ſo large a part of the World ſtill to diſcover, as* America?

A. Yes.

Q. *I've for a conſiderable time had a very paſſionate Love for a Gentlewoman that lives near me, but never yet had the happineſs of her Converſation, ſhe having very* preciſe Parents: *My deſire is,* you'd *adviſe me how I may come to ſpeak with her, and make a Declaration of my Love?*

A. How ſhould you? Go over and ask the Old Folks leave, who ten to one have more Wit than you; or elſe they han't liv'd to much purpoſe. You ſay they are *preciſe*, and it may be they think you extravagant, with more Reaſon: But let 'em be as preciſe as they will, there's no doubt but they'd be glad of a good match for their Daughter; and if you have a good Character, if your Circumſtances are agreeable, and your Fortune proportionable to hers, why not your ſelf; for we won't ſpeak a word for ye.

Q. *What uſe did the* Jews *put Swine to in our Saviour's time, ſince they were forbidden by the Law to eat them?*

A. They ſcarce ſheer'd 'em (as good St. *Bennet* ſeems to have done, by the Worſhipful Sirname they give him). It's likely therefore they ſold 'em to other Nations; though Dr. *Hammond* affirms thoſe People of *Gadara* were a mixt Nation, the greateſt part *Syrians*, not *Jews*, as *Joſephus de Bello Judaico*, being numbered by him among the *Grecian* Cities which *Pompey* took away from the *Jews*. And this is the Opinion of *Conſtant. L' Emperour*, and moſt others. Though it ſeems it was uſual for *Swine* to be fed even by the *Jews* themſelves; otherwiſe there had been no need of ſo many Canons and Laws, in the latter Ages of that Commonwealth, to reſtrain 'em from it; and 'twas beſides a thing of ill Fame amongſt them, and an *Uſurer* and *Swine Merchaat* were, it ſeems, Names of equal Reproach. A greater difficulty ſtill remains in this ſtory; Why our Saviour ſhould let the Devils do ſo much miſchief, he being not wonted to work any deſtructive Miracles? We anſwer, He did but ſuffer them to do this miſchief, as God himſelf ſometimes lets looſe both wicked Spirits and wicked Men, for the wiſe Ends of his Providence: and the End here was a juſt puniſhment of theſe *Gadarenes*; not ſo much, we ſuppoſe, for their keeping thoſe *Swine*, they being moſt of

'em *Syrians*, as before, but rather for their ſordid Tempers, and refuſing to receive his Goſpel. Nor is't a Wonder he ſhould work miracles among ſuch a Mungril people, ſince he did ſo both among the *Samaritans* and *Syro-Phœnicians*, no more *Jews* than theſe *Gadarenes*. This Reaſon appears to us more fair and probable than that of a very great Man, though his Opinion may be gueſs'd at in other things by his Judgment here, who ſays upon the place, " That " God was not unjuſt to make uſe " of ſuch Creatures as he had made, " to promote his own Glory, tho' " by their Deſtruction. This would hardly hold, even of *Swine* (ſince God ſaves both Man and Beaſt), unleſs joyn'd with the benefit of Man, for whoſe ſake they were made; much leſs, we conceive, of that Man who is Lord of the Creation, and ſhall never be deſtroyed, unleſs he himſelf *chuſes*, and conſequently *cauſes* his *own ruine*.

Q. *Hold a live Coal to an Hour-Glaſs which is running and it immediately ſtops: Pray, the Reaſon?*

A. Firſt of all, we warn all our kind Queriſts how they make the Experiment, becauſe it has very dangerous and fatal conſequences to a poor Hour Glaſs, which we our ſelves can ſpeak by ſad Experience; for ſome time ſince, making the Experiment our ſelves (which ſure was firſt invented by ſome pernicious *Hour-glaſs-maker*), it ſo effectually ſtopt the Sand, that 'twould never run ſince, and the *ATHENIAN HOUR GLASS* was utterly ruined; which 'tis well if ſome Wag don't ſay, has made us write with our Fear or Wit ever ſince, as the old Womans Maidens roſe at midnight when the Cock was kill'd. But to leave Fables: 'Tis certain that Effect is infallible, and that holding a Coal to the lower part of a running Hour-Glaſs, not only ſtops it immediately for that time, but if often repeated, as we did, ſpoils it for ever after; making it run as if it had the *Stone* (as well as Sand), by Fits and Tricks, but never for a whole Minute together.

This for the *Fact*, which we wiſh we had believ'd without trying it. Now for the *Reaſon*, which we can but gueſs at, and will thank thoſe that do better.

We are apt to believe that the Coal held too near the Sand, overdrys, and as it were Bakes, or cruſts it together, and thereby hinders its paſſage: Our Reaſon is becauſe we have ſeen a quantity of Sand, which having accidentally lain for ſome time near the fire, has been thereby hardened into a ſubſtance, not much yeilding to the ſoft Sand-ſtone which is found in many Countries. Not but that here's a difficulty ſtill remaining: If the moving the Fire near the Glaſs ſhould be ſuppoſed to Operate on that ſmall portion of Sand which was juſt running through the Orifice, yet how can it be ſuppoſed to affect the whole, as in the inſtance of the *Athenian-Hour-Glaſs* (what d'ye grin for? We may have Watches too, for ought you know.) We anſwer, This may be effected by the repeated Operations, which it's probable rendered the whole Body of the Sand more cloſe and gritty than it was before; ſince the rarifying the Air, ſhould rather, one would think, make it run faſter, as that Scale of a pair of exactly ballanc'd

ballanc'd Gold Weights, will ſink, under which you hold a live Coal, becauſe the Air is thinner there than under the other. Nor had the Fire, that we could perceive, any Operation on the Soder, ſo as to diſorder or melt it, and thereby hinder the Paſſage. This is all we can gueſs concerning this weighty Affair, and if any have a mind to be better informed, if they'll take the Pains but to come to the *Diſſection of this Hour Glaſs*, (firſt taking care to find where the Society meets) they may there exceedingly improve their Knowledge, and perhaps receive entire Satisfaction in this matter.

Q. *What Beaſts were the* Behemoth *and* Leviathan.

A. A pair of *Swingers*, if we'll believe the *Rabbies*, who, as *Buxtorf* in his *Synagog. Judaica*, Chap. 36. p. 456. tells us, That *Behemoth* is a monſtrous *Bull*, which grazes upon a thouſand Hills, and every day Eats up all the *Graſs* that grows upon 'em, though by good Luck, he reſts at Night, when other wild Beaſts do feed, and all grows again by next Morning, which they ground very Rabinically, on that Text, *Pſalm* 50. 10. All the Beaſts of the Foreſt are mine, and the Cattle (in the orig. *Behemoth*) upon a thouſand Hills. And in *Babha bafra*, they tells us, That this hugeous Bull was at firſt indeed created Male and Female, but leaſt they ſhould multiply and deſtroy all the Earth, what did their Maker but for the Male, *inteſtabilem reddidit*; for the Female he ſtruck her with Barrenneſs, and reſerves her for a Feaſt to the pious *Jews* in the other World, and if you'd have this prov'd from Scripture, what can you deſire plainer than that they produce, *Job* 40. "His ſtrength is in his "Loyns, and his Force in the "Navel of his Belly: And there's enough for *Behemoth*; nor do they make leſs wonderful work with *Leviathan*; who was alſo created Male and Female, but, *ne mas fæminam ſaliret*, and the whole World ſhould be deſolate by the prodigious number of Whales (flying ov'er the Mountains Tops) the Male was ſerv'd the ſame ſawce with poor *He-Behemoth*, and the Female killed and *pickled* up for the ſame great Feaſt before mention'd (we can't tell how it may taſte when it has been ſo long in Salt, but at preſent, the *Jews* may have a *pickled Whale* every day for Dinner, and yet we believe no Chriſtian would envy 'em,) but let's ſee how notably they prove this, as well as the other, which they do beyond Contradiction from, *Iſa.* 27. 1. [he ſhall ſlay the Dragon that is at the Sea,] which they render [he hath ſlain the Whale, *&c.*] But here are ſtill bigger Miracles, that before this Feaſt, *Behemoth*, the *Pickled Leviathan*, and the mighty *Bar Juchne*, (a Bird of ſuch a competent Bigneſs that one of his Eggs by chance falling out of his Neſt, beat down 300 tall *Cedars*, and when 'twas broke, over flow'd 60 Villages, and who is to make the third Diſh at this Feaſt) theſe three are to fight together before they are kill'd (one killing is not enough for *Leviathan*.) to make ſport for the *Gueſts*. But enough in reaſon of this, though if any don't think ſo, they are welcome to more on't in the *Talmud*, or *Buxtorf*'s Quotations out of that and other *Je-*

wiſh

wiſh Authors, only we ſhall take notice that there's a Paſſage in the Second Book of *Eſdras*, which either gave occaſion to theſe Fables, or perhaps contains the very firſt Account of 'em. 'Tis in the 6th. *Chapter*, from 49 to 52. *Then* (on the fifth day) *didſt thou Ordain two living Creatures, the one thou calledſt* Behemoth (that's the truer Reading), *the other* Leviathan, *and didſt ſeparate the one from the other, for the ſeventh part, namely, where the water was gathered together, might not hold them. Unto* Behemoth *thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part wherein are a thouſand Hills. But unto* Leviathan *thou gaveſt the ſeventh part, namely, the moiſt, and haſt kept him to be devoured, of whom thou wilt, and when.*

So much for *Talmud* and *Apocrypha*. To come to more modern and authentical Authors. The *Behemoth* has been generally thought to be the *Elephant* (as 'tis rendered here in the Margent of many *Bibles*) and that becauſe ſeveral parts of his Deſcription ſeems to agree to that vaſt Creature. [1.] *V.* 15. *His eating Graſs like an Ox.* [2.] *His great Strength and Excellency above others, v.* 16. to 19. [3.] *His delighting in Woods, and Shades, and Waters,* v. 21, 19. as *Ludolphus* and *others* aſſure us he does. Then Interpreters generally taking *Leviathan* for the *Whale*, the biggeſt Creature in the Sea, they were eaſily led to conclude *Behemoth* was the *Elephant*, who has been generally thought the biggeſt at Land. But notwithſtanding theſe Probabilities, as *Beza*, *Diodate*, and other Commentators have left the received Opinion concerning *Leviathan*, whom they rather believe the *Crocodile* than the *Whale*; ſo the very Learned Mr. *Bochart* has as good as demonſtrated, that the *Behemoth* is the *Hippopotamus*, the *Sea-Horſe*, *River-Horſe*, or *Morſe*. For by ſo many Names, at leaſt, is that vaſt Creature known; and what he affirms he proves, as he does all things elſe, with ſuch variety of Reading, and excellent Critical Learning, that we believe there are few Learned Men, but what are now converted to his Opinion, particularly *Ludolphus*, in his Hiſtory of *Ethiopia*, who tells us there, p. 71. of his *Engliſh* Tranſlation, *That this is that Beaſt which* Job *deſcribes by the Name of* Behemoth, *and that his Deſcription agrees with the* Hippopotamus, which is very common in thoſe Countries, whence the *Nile* takes its Riſe, as well as in all the ſtream of that vaſt River. Which Beaſt he tells us, is called in the *Ethiopick* Language *Bihat*, in the *Amharic*, *Gomari*; for ſo we are to correct *Bochart*, (who in his *Hieroz.* lib. 1. cap. 15. p. 769. writes them *Bicht*, and *Gomar*) as we ſuppoſe *Ludolphus* his Tranſlator, tells us in the Margent.

But that we may bring ſomething more than Authority for this Opinion, 'twlll be neceſſary to compare *Job*'s Deſcription with this *Hippopotamus*, wherein we find, 1. That ſeveral parts of it does not agree with the *Elephant*. 2. That all agree exactly to the *Hippotamus*, even thoſe few which are already mentioned of the *Elephant*, as well as many others. See. *Job* 40. 15. and onward.

The

The first thing which seems not so well to agree with the *Elephant* is in *v.* 15. *Which I made with thee*; which *Bochart* thinks ought rather to be rendered [*juxta te*] *near thee*, or *close by thee*; to wit, in the *Nile*, near *Arabia*. Which *Criticism* he confirms from several other Texts, where עִמָּךְ which is here translated [*with thee*], does plainly signifie [*near thee*], or [*in thy Neighbourhood*], particularly in the 17th. of this very Book of *Job*, and the 3d. But he might have proved it still more evidently from the *Seventy*, in this very Text, which we wonder so curious an Interpreter should overlook, who translate it exactly as he has done, by παρὰ σοι, *prope*, or *juxta te*. Now there are no *Elephants* of the Natural Product either of *Egypt* or *Arabia*, but plenty of the *Hippopotamus* in former Ages, though now retired further up towards the Head of *Nile*, as *Brochart* from *Themistius* and *Marcellinus*. Nay, his second Character, *That he eats Grass as an Ox*, may not be so proper to the *Elephant*, whose chief Food, as *Ludolphus* tells us, is the Branches of Trees, Shrubs, and the like. But the following Character, *That his Force is in the Navel of his Belly*, will by no means agree to the *Elephant*, since all *Writers* agree, That his Belly is soft, and easily penetrable, whence the *Rhinoceros*, and his other Enemies principally aims at it in their Encounters with him, and there's a sort of an *Insect* that eats into his very *Navel*, and mightily torments him, and *Eleazer* in the *Maccabees* ran his spear into the *Elephants Belly*. *Ben Gorion* says, his *Navel*, when he killed that and himself, and a great many more together. Nor does that part of the Description any better agree to the *Elephant*, *v.* 19. "He that made him, can make "his Sword to approach unto him; rather as *Bochart*, *applicavit ei Harpen ejus*, gave him his Faulchion, or *crooked Sword*; which can't be the *Elephant*'s *Trunk*; and his *Teeth are harmless*. The next is as improper, *v.* 21 *He lies in the Covert of the Reed and Fens*. But the *Elephant* tramples Trees like Corn; and what *Reeds* are high enough to afford him Covert? Which so perplexed *Kimchi* and others, who thought the *Elephant* this *Behemoth*, but yet knew this so disagreeable to his Character, that as *Bochart* (*ubi sup.*) they translate it by an Interrogative; *An sub umbrosis cubat*, &c. equivalent to a Negative in the Sacred Language; though, as he well observes, if such a Liberty be granted to interpret a plain Affirmative by a Negative (like *statuimus* by *abrogamus*), what certainty will there be left in the Sacred Writings? Again, what we render, *the Willows of the Brook*, v. 22. *Bochart* translates, *the Willows of Nile*; and it's certain that the *Heb.* נַחַל *Nachal*, or *Nakal*, is often taken for the *Nile* in Scripture; and the very word used in *Jonathan*, and the *Jerusal. Targ.* and that which makes this seem more probable, is, the *Reed* in the former Verse, rendered παρὰ παπυρον, by the *Seventy*, the *Paper Reed* being almost solely proper to *Nile*; where, as before, we hear of no *Elephants*. To proceed to *v.* 23. which the so often mentioned Learned Man thus translates, differing from ours, *Behold*

hold a River preſſeth him, and he will not tremble; he will be ſecure, although Jordan *ſhould break forth againſt his mouth*; the other Reading making in his Opinion, too vaſt an *Hyperbole*, and is contrary to the Grammar of the *Heb.* Beſides, that the *Elephant* is immediately drowned, if the Water be above his Trunk.

This for the *Elephant*. Now let us ſee whether all theſe Characters agree any better to the *River-Horſe*, and that we ſhall find they do exactly, as well as all the reſt there mentioned.

One of the greateſt difficult is about the word, *Behemoth*, which ſeems to include only *Land Animals*. But beſides that of *Eſdras* before, where this is reckon'd among the Productions of the water, on the fifth day; beſides this 'tis certain that Amphibious Creatures, as the *Sea-Horſe*, are call'd by good Authors *Terreſtrial*, as well as *aquatick*. Thus *Pliny* of the *Crocodile*, its Brother Monſter *unum hoc Animal Tereſtre*, &c. Nor is he alone, for the Greeks ca'll 'em both together, θηεία, as *Diodorus*, and the *Latins*, *beſtia*, and *bellua*. Of his firſt Character, whom I made with thee, we have diſcours'd already, [2. Who eats graſs as an Ox] If this were true of the *Elephant* 'twou'd be ſcarce remarkable, but 'tis a Memorable property of this vaſt Amphibious Animal, and has been taken notice of by *Diodorus* and others, he feeds, ſays he, on Corn, and Hay; beſides, he's not unlike an Ox in his *Bulk* and *Form*, whence the *Italians* call him *Bomarin*, or *Sea-Ox*, as we our Seals, much the ſame, *Sea Calfs*. [3. His force is in the Navel of his Belly,] which agrees well enough to the *Hippopotamus*, who is arm'd with impenetrable ſcales all over. [4. He moved his Tail like a *Cedra*,] rather he bends it, the word ſignifying *Curvare*, or *retorquere*, as Swine do theirs, to which this of the *Hippopotamus* is not unlike, which therefore muſt be longer then an *Elepeants*, though neither of 'em have ſo much as to boaſt of it. However the Tail of the *Hippopotamus* may be compar'd to a *Cedar* well enough for its ſtrength, ſmoothneſs, firmneſs, and roundneſs, tho' not its length, nor is't neceſſary this ſimilitude ſhou'd run of all four, any more than any other; as for the other part of the verſe 'tis alſo at leaſt as exact for the other *Hippopotamus* the *Elephant* [5. The Sinews, or Nerves (Gr. τὰ νεῦρα) of his Thighs, are wrapt, or folded together, for ſo *Bochart* is for rendring it, the word here, like ירך, being taken for the Thigh, as well as any part near it; which makes the ſence full as clear and perfect, and perhaps more agreeable to the Majeſty of the Speaker, and ſeems to have been the Opinion of the ſeventy, who tranſlate only [τὰ νεῦρα αὐτῦ συμπέπλεκται] His Nerves are wrapt, or folded together, without taking any notice of the place where this πλυγμὸς, or folding, was moſt remarkable, which doubtleſs it muſt have been in the Leg and Thigh of this vaſt Creature, whoſe ſtrength in that part is noted by *Hiſtorians*, to that Degree, that he'll ſink a Boat with one ſtroke of his Foot; and not much leſs is reported of the *Morſe* his ſtrength, by our People who hunt 'em in *Green Land*, and thoſe *Northern* parts of the World

World; of which more below. [6. His bones are like ſtrong pieces of Braſs, &c] not meer tender *griſtles*, or *Cartilages*, as thoſe of other Fiſh, but ſtrong, and firm, like Braſs, or Iron, made uſe of for that reaſon, for Weapons, inſtead of Iron, and ſtronger, as well as whiter, as *Barboſa* tells us, then the Ivory of the *Elephant*; and Father *Avril* ſays 'tis more valu'd in the *Northern* parts. [6. He is the chief of the ways of God.] one of the principal Inſtances of his Power and Wiſdom. [8. He that made him hath apply'd his *Crooked Sword* unto him, or has given him his Sword,] as *Bochart* before-mentioned. His *Teeth* are like *reap hooks*, and called *Harpen* from the *Phœnitian Harba*, by the Greek Poets, becauſe he reaps the Graſs, and corn with 'em, [9. Surely the mountains bring him forth food;] what wonder of the *Elephant*, though 'tis of the other? and Authors tell us, that in the *Northern-Countrys* they come aſhore whole *Herds* together, and go into the mountains for Food. [10. He lies under the ſhady Trees, in the Covert of the *Reed* and *Fen*] His Love of *Reeds*, and chief dwelling among 'em, is ſo far noted by Authors, that they ſay ſay his Hunters make uſe of *Reeds* in their *Traps* for him. [11 Behold a River oppreſſes him, &c. as before;] this is true of the River Horſe, who will remain *whole days* together in *fudo Nili*. [12 He taketh it with his Eyes, his Noſe pierceth through ſnars] or rather, as in the margent, "Will any take him in "his ſight, or bore his Noſe with a "Gun. The *Elephant*, 'tis true, is too big to be eaſily taken, yet with much more eaſe then this *Rival* of his, and beſides, ſoon *tam'd*, which for the other is impoſſible, being one of the *fierceſt*, and moſt terrible Creatures in the World, and as ſubtle as he is terrible, for he can ſcarce be taken any way but by *deceit*; others ſay, not without *Nets* of *Iron*, and our own Country-men, as well as the *Hollanders*, give us much the ſame account of 'em in their *Greenland Voyages*, where they often meet with 'em, for they are both for Sea, Land, and River; therefore call'd, either Sea-Horſe (or Cow) or River Horſe, and they deſcribe 'em as one of the moſt Politick, as well as the fierceſt Creatures in Nature; for when they ſleep upon the Ice, which they do in *Herds* together, they always ſet a *Centinel*, who on the approach of their Enemy, Man, gives notice to him that lies next him, by ſtriking him on the *Tuſh*, with his own, who immediately ſtrikes the next, and ſo Box it about to the End; on which they are in a moment in the Water, and if any of 'em perceive themſelves wounded, they make to the Boats with the greateſt Fury imaginable, and oftentimes overturn or break 'em. Thus much then of the *Behemoth*, or *Hippopotamus*, as well from *Bochart*, as our Authors. Nor is't any wonder that *Athens* ſhould not have room for *Leviathan* too, which the *Rabbies* tell us, as before, that all the World would ſcarce hold 'em; but the beſt is, he'll keep in Pickle till another *Oracle*.

Q. *Whether* Xenophon *is not ſomewhat out, when talking of* Cyrus *his Empire, he ſaith* ὡς ἐν πρὸς

—ρὸς Εὖ τῇ ἐρυθρᾷ θαλάττῃ πρὸς Ἄρκτον δὲ τῷ Εὐξείνῳ πόντῳ πρὸς ἑσπέρην δὲ, κύριε, καὶ Αἰγύπτῳ. *For* Cyrus *lies full* West, *as he ſays, of* Babylon; *but how he makes the* Red-Sea *to lie* Eaſtward, *I'm at a ſtand, and would be gladly lifted out on't?*

A. If you had directed to the place, perhaps we might have given a more ſatisfactory ſolution; but as it is, take this that follows. It's certain, from all Ancient Authors, that the great *Southern*, or *Eaſtern* Ocean is called the *Red-Sea*, toward the more *Northerly* part on't, where it waſhes *Arabia* and its confines, and thence quite on to *India*. Hence *Dionyſius* called it Ἐρυθραῖον τε καὶ Αἰθιόπιον. And of this *Red Sea* the *Arabian-Gulf* (to which only the *Europeans* now give that Name) and the *Perſian*, were formerly accounted parts, as the *Scholiaſt* on *Dionyſius* alſo tells us. Nay, the ſame Author ſeems to affirm, that 'tis ſtill the *Red-Sea*, even as far as the Ancient *Taprobane*, otherwiſe Σαλικὴ, as *Euſtatius*, and now *Zeilan*; where the Poet deſcribes Elephants by Land, and Whales to anſwer 'em by Sea, about the Shoars of the Iſlands, calling them, Ἐρυθρῆς βοσὰ πώεα, Cattle of the *Erythræan*, or the *Red-Sea*. And this is ſtill more plain, even as to the preſent Queſtion, when he comes to deſcribe the *Gedraſians*, *Carmanians* and *Scythians*, ſtill more Eaſterly than *Perſia*, adding immediately, ἐρυθραίης καλεομένης εἶσι θαλάσσης. He makes the River *Indus* run into the *Red-Sea*. Though even this *Red-Sea*, it muſt be granted, is not due *Eaſt* of *Babylon*, bearing rather ſome points to *South*. But this was a ſmall miſtake among the Ancients, who had at firſt but Four Winds, thoſe we now call the *Cardinal*, *Eaſt*, *Weſt*, *North* and *South*; after which they got Eight more; but our Thirty Two are a much later Invention. So that if the Ancients were but there, or thereabouts, they did not much matter *Critical Exactneſs*, which they had the leſs need of, becauſe in their Navigation they were only Coaſters, never venturing out of ſight of Land, unleſs full againſt their Wills. Another Example of this lax way of Expreſſion in theſe matters, we have in the very paſſage quoted here by the Queriſt out of *Xenophon*, who makes the *Euxine Sea* the *Northern* bounds of *Cyrus*'s Territories; whereas, to ſpeak truth, it lies rather to the *North Weſt*, at leaſt as much leaning that way as the *Red-Sea* does to the *South* of his Territories, the *Hyrcanian*, or *Caſpian* Sea being rather more full *North* of *Babylon*, which doubtleſs was alſo under his Empire, there being two Rivers called by his Name, running into it, and a *Cyropolis* juſt upon its ſhoars.

From

From a Lady, with the Three following.

Q. *CUrſt Fate! that brought me where theſe artful Eyes*
Did firſt my pleas'd, *my* wondring Thoughts *ſurprize!*
Heavens! What a Conſternation *ſeiz'd my* Soul!
How to my Heart the poiſon'd Blood *did roll!*
Trembling, and fix'd, I ſcare conceal'd my pain,
Whilſt Honour *urg'd her rigorous Law in vain:*
'Tis paſs'd, ſaid I, 'tis paſs'd, the black Decree;
I ſinking catch in vain, but no Redemption *ſee.*
I felt the cruel ſpreading Venom range
Thro' all my Soul, and every Atom *change!*
Then quick, Athenians! *quick preſcribe the means,*
Or I am loſt, to eaſe my Rageing Pains!

A. We know but Two, loſt Nymph! *Darkneſs* and *Chains.*

Q. *When* Damon's *Arts do my ſoft* Breſt *invade,*
What Forces ſhall I call unto my Aid?
Since 'tis alas! but weakly fortifi'd
With Reaſon, Honour, *and reſenting* Pride?

A. And wou'd you now agen diſpute the field,
Who, e'er the Foe attackt, did tamely yeild?
You'd not be cur'd; A Lover asks not Eaſe,
But *drink*, like *Oyl in Flames*, to feed the wild *Diſeaſe.*
The beſt Phyſician then, the greateſt Foe;
You'll think he *raves*, when you your ſelf do ſo.
How wou'd you your abandon'd Heart Reclaim?
What methods to Retrieve the *Deſperate Game?*
There's little hopes of *cure*; but, as before,
Take, *Quantum ſufficit*, of *Hellebore.*

Q. *More calm, and from all hurtful paſſions free,*
Scarce Man alone in Paradice cou'd be,
Than my contented Thoughts, *if diſpoſſeſs'd*
Of this one curſt Invader of my Breaſt:
But Oh in vain! too hopeleſly in vain,
My feſter'd Soul lies ſtruggling with her Chain;
I'm doom'd a ſlave; nor ſighs the Queen of Love
More ſoft, or ſofter pants her gentleſt Dove;
Yet pure, though brighter then Platonick *Fires*
Are all my Thoughts, *unmix'd with groſs deſires:*
Sure Fate it ſelf compels me thus to lovt,
What elſe within ſhou'd theſe wild Tumults *move?*

A. Nothing

A. Nothing but *Love!* Is there a greater *curse?*
'Tis well it is not, can it well be, worse?
Who *fright*, you thus, and dismal tidings tell?
'Bating the *Plague*, you're still *extreamly well.*
Too late from *Athens* you *advice* desire;
Help comes too late, your *House* is all on *fire*:
Thus gasping *Beau*, when he no more can *swear*,
Sends for the Curate strait to come to *Pray'r.*
Revulsives yet, and *Cauterys* may be try'd;
For *desp'rate cures* must be to *desp'rate ills* apply'd.
Cut, lance and burn! tear out the envenom'd part!
A *Gainer*, tho' it cost you *half your heart.*
If all be seiz'd, and *every Herb* too late.
Be Just, and blame your Folly, not your Fate.

Q. I *love, but not one Star in Heav'n my Friend.*
There, there begins *my* grief, but where will't end?
My wretched Soul, lost in the Abyss *of Night,*
For ever lost, unless some Beam of Light,
Some friendly glimm'ring, ere too late appears;
Lost in the Maze *of Grief, and Seas of Tears.*
Begin; perhaps your Artful Numbers may
Charm back my Soul into the Reach of Day:
If not, 'tis Pity nobly thrown away.
Ah! Would my Deaf relentless Friends but try
Some other way to prove my Vertue by
Then thus,—— but Duty *bids me say no more;*
'Twou'd make me Rave to think my Torments o'er.

A. Can Love on *Pity* live! Compassion's due
To all the World, but something more to you.
Thus *Afra*, thus despairing *Sappho* mourn'd;
Sure both their Souls are to your *Breast* return'd.
By the same Tyrant-Passion all enslav'd,
Like you they wrote, like you they lov'd and rav'd.
But ah! Their *Vertue vanish'd*, what remain'd?
Their *Verse* as spotted as their *Glory* stain'd:
They lost that Gem with which *Orinda* shin'd,
And left a sully'd Name and Works behind.
Your *Vertue* still preserve, what e'er it cost;
It may perhaps remain when Reason's self is lost.
So shall you greater than *Alcides* prove,
His *Veins* with *Poison fir'd*, and yours with *Love*:
Your *Vertue* shall the Coward Hero shame,
And teach the World, " 'Tis not an *Empty Name*

Now enter a little *Doggrel*, to digeſt [illegible] doleful *Heroic*.

Q. *Is't not better weltring in* Blood *to lie,*
Then to live in perpetual Infamy?
Better to fall underneath the ſlaying Sword,
Then to bear the Laſhes of Envy's Word?
When Word nor Deed won't ſtop the haſty Rage
Of malicious Wrath, nor any thing in the World will it aſſwage.
When none can tell, none can conceive what wrong
——Has been ſuffer'd by an evil Tongue.

Theſe Verſes, Gentlemen, *I aſſure you* (Ay, we dare ſwear thou doſt not lie) *I wrote when firſt I came Prentice, on my being traduc'd by a peeviſh Maſter to all my Friends; on which I preferr'd a Military Life before all other. Pray tell me your Judgment of them, and what you think of my Reſolution to change my way of Life?*

A. Rouze *Athens*! Rouze! Or thou art excell'd,
And for ever, and ever out-*Doggerell'd*.
And *S——le's* no better; here's your true *City Poet*!
Fleckno's an Aſs, and *Jordan*, all Men know it,
Hexameter, *Pentameter*, all together,
Pindarick, or *Saphic*, chuſe you whether!
But you, O thrice ingenuous Queriſt,
Whom we by Sympathy love dearlieſt,
You are inſpir'd, there's no doubt of ye
With *Beef-Broth* ſtrong, and potent *Coffee*!
For Natural Dullneſs, Line for Line,
Could never reach a pitch but thine.
But whether or no, 'twas wiſely done,
That from the Shop-board you are gone
To Trail a *Pike*, inſtead of * *Ell*
Let him be Knighted that can tell.
For had you Faithful been, and true,
And ſtilll writ on, as us'd to do,
You might have ris'n to— who knows who!
Not that you'r blam'd for being bolder,
You're not the firſt brave *Prentice Soldier*.
Write ſtill like this, and at defiance
Thy Charms may put ten Roaring Lions.
Write on, and ſpare not, till thou'rt out of breath,
And haſt Rhym'd all the *French Rats* to death.

* *'Tis a plain caſe it could not be a* Yard *by the next Verſe.*

Indeed, Gentlemen Readers, the *hot Fits* off, and we have no more Poetry for ye at present; therefore we know no Remedy but to fill up with the cold Meats of a little Prose.

Q. *Whether* Top knots *are not unlawful? At least very inconvenient, considering their Trouble in Riding, &c. and not very graceful neither; for there are few Ladies, as well as they love them, who care to have their Pictures drawn with them?*

A. There will be work enough about them shortly (whereof we shall perhaps trouble the World with an Advertisement), and therefore we'll not forestall the Market, but leave the Ladies themselves to plead for their own *dearly beloveds*.

Q. *Why Rivers are not Salt, as well as the Sea?*

A. A School-boy can tell ye; 'tis because of their *Percolation* through the Earth, supposing that *Fontes oriuntur à Mari*; which some appear not to do, but because they never flow but upon great Rains, gluts of melted Snow, or the like.

Q. *What is the best, most easie, and most improvable Part of Philosophy for a young Student, who has not any great Estate, to Prosecute Experimentally, as the Famous Mr.* Boyl *did, so as to make it, at once, his Study and Diversion?*

A. That's much as his Genius is, for according to that, one part of Experimental Philosophy may be more improvable to him than another. *Chymistry*, doubtless, is a very Noble, and sufficiently useful *Study*; but this, we doubt, will scarce agree with his small Estate; and besides it can't be learn'd without a Guide; and if he meets with a Cheat, he is ruin'd, as thousands have been before him. *Astrology* is a bewitching Study, and a Man may, we believe, arrive at good proficiency in it at an easie Charge, with good Glasses, and the advantage of the New Observations. But here, unless his Glasses be exquisite, 'tis probable, he must pore a long while in 'em before he discovers any thing New in the Coelestial Bodies, and consequently can't much improve that Science. There seems to be a fairer Field open'd in *Micrography*, by the Microscopical Glasses, which may be had with no great Charge, and always present us with a New Face of things, discovering unknown Worlds all about us, and consequently, must give a surprizing Pleasure to the curious and industrious Enquirer, and be as useful as pleasant, by disclosing still New Instances of the Power and Wisdom of the Creator; and he who should carefully read the Observations of *Swammerdam Leuwenhoeck*, Mr. *Hook*, and others, which are made to his hand, and confirm and advance them by new Experiments of his own, so as to Range these little Creatures into a Systematical Order (as has been attempted in Plants, and a large and happy Progress already made in it, though far from being compleated). Such a Person we are apt to believe might rationally Promise himself, he should thereby procure great Improvements to the common Service of Divinity and Philosophy, and consequently, a fair Esteem and Reputation for himself with all the *Learned World*.

Q. *Whether it's lawful for a Woman to marry one she don't love,*

love, in hopes that love will come after?

A. There's a great deal of difference between *not loving* a Person, and not being *able to love him*, as having an unconquerable Aversion to him, either from some secret unaccountable Causes, (as who can give a satisfactory Reason, why so many People have an Antipathy to Cheese, unless that they were surfeited of Milk before they were weaned) or else such an Aversion be grounded on some *Disagreeableness* in a Man's *Person or Humour*, which may be very difficult to conquer. In both those Cases 'tis not *Prudent*, nor, we think, lawful to Marry, because one main end of Matrimony, mutual comfort and support, can never be answered. Besides, you'll find so much to bear with, and forgive in you Husband, as well as he in you) that unless you are both Angels, that without this *Love on both sides*, to *sweeten* and *solder* all, you are like to lead but a miserable Life. But to tell Truth, Men are seldom so complaisant after Marriage as before, and ten to one you must do all your self towards loving them, since they generally think they have said all their Part *before Matrimony*.

Q. *Whether is* Anger *a Necessary Passion?*

A. Why not? As well as *Love*, *Fear*, and all the rest? Else why would God have implanted them in the minds of Men? And why, was our Saviour himself, who knew no Sin, capable not only of *Love and Delight*, but also of *Sorrow and Anger?*

Q. *What course ought a Person to take, who finds their Eyes and Mind inclined to wander, in the Place of Publick Worship; but is so extreamly concerned at it, that they resolve, unless you direct otherwise, if not intirely to leave off the Publick Devotion, at least to be much less frequent at them?*

A. If all our *Querists* would but oblige themselves to follow our Directions, 'twould be to some Purpose to let them have them. However, we can but give them, our Judgment, and the Reasons on which we ground it; and if they won't follow it, when we are in the Right, the Fault is their's, as well as the Inconvenience.

To the present Case, we answer: The *Querist* does *very* ill, once to think, of either partly, or totally forsaking Publick Worship, by reason of the Temptations they find there attending them; because at this Rate, they must forsake the *World* too, for the same Reason. Nay, nor though they find they are generally too weak for the Temptation, because *forsaking the Assembling of the Saints*, is doubtless a Sin, and one sin, we are sure, cannot excuse another. But there are other ways besides this, to conquer the Temptation; as before they come to Church, *earnest Prayer*; the same as soon as entered, The consideration of the Place, and Business, and Invisible Attendants. Besides this, fixing their Eyes constantly on their *Psalms*, *Prayers*, and *other Offices*, and sitting, if possible, low and out of sight. After all, this is certain, that he whose *Heart* is full of true Devotion, will have no Room, either in that, or his Eyes, for any other Object.

Q. *I have been a Tradesman these many Years, and the World has for several Years smiled upon me, and I have been in a prosperous condition; but now 'tis otherwise, and by the going off of a great many Men in my debt, I find I am run behind-hand; and that on the looking over my Books, and casting up my Stock, all my good Debts and Stock will but just pay my Debts: Whereas, should I pay all to the full, I should have nothing left to subsist on, and to maintain my* Family. *I desire your Judgment, whether 'tis lawful for me to compound with them, and pay as far as I am able, reserving some little Matters to my self to begin the World again with?*

A. 'Tis an hard piece of Equity, to pay all away, and starve ones own Family: However, we are inclin'd to think, if your Creditors absolutely demanded their full due, 'tis not just to retain it from them, as far as your Estate will extend, because 'tis *properly theirs*, and not *your own*. But mayn't there be a *Mean* found in the present Case? And that is, to acquaint your Creditors with your Condition (keeping your Body out of the way, since we can scarce think our Forefathers were very wise, or kind, to order it should lie rotting in a Goal, perhaps not for your own, but others ill Husbandry) and if they have any manner of Christian, or Humane Compassion in them, they'll voluntarily allow an honest Man something to subsist on: Though, if ever you should come to better Circumstances, you are, we think, oblig'd to pay them all the rest of the Debt, though it should happen to be twice as much as you compounded for.

Quest. 2. *I'm no* Roman Catholick, *or in the least inclin'd to that Religion, tho' there is one of their Doctrines (which I find also taught by several others, who differ from that Church) and which I'm very much inclin'd to, and indeed very willing to believe, and that's praying for the* Dead: *Now tho' I cannot, either from the Scriptures, or what I've hitherto read, be assur'd of this as a matter of* Faith, *and being unwilling to be instructed therein by any of the Church of* Rome, *tho' 'tis offered me; I send this to desire your Opinion therein, and whether it be a Sin for me to do it, while I'm under some uncertainties about it. The occasion of this Query is, That I've lost a Relation that was, and still is, equally dear to me with my own Soul, and consequently am so solicitous for his future* Happiness, *that if I can be confirm'd in this Doctrine, I should perhaps become so great a* Zealot, *that I should not cease till I had prayed him and my self into that* State of Bliss, *where I hope to see him and share in his Felicity. The Answer will highly oblige yours*, &c.

A This Question come in a fair Womans hand, unsullied even by the Tears of the Writer, whom we wish we could give more satisfaction than we are like to do, in this difficulty, *Grief* being as great an Enemy to Reason as Love it self, and both are here united. And here by the way, the impartial Reader may observe the true rise of the *Popish Purgatory*, and praying for the Dead, which is grounded chiefly on that Natural Weakness incident to all persons that passionately affect each other, either to converse with them, or at least some way

way assist and benefit them after they are separated by, at least, half the great Gulf from 'em, to which general Passion, the Church of *Rome* has fixt a *Center*, as we think we have somewhere formerly observed, and upon some superstitious Tales, and Fancies of *Fond Relations*, have erected all the *fair Fabrick* of *Purgatory* in th'other World, which has rais'd 'em to many fine *Churches* and *Abbys* in this. However, that the *Dead* might receive some *benefit* by the *Suffrages* of the *Living*, as the *Living* by those of the *Dead*, and that the whole Church *Militant* and *Triumphant*, do pray for one another, has, we believe, been the general Opinion of the *ancient Fathers*, and yet not one spark of Purgatory, not one single *Soul-saving Mass* neither, which will soon appear if we compare the *reason* and *manner* of the Prayers of the Primitive Church, as well as the *Objects* of their Prayers, with those of the present *Romanists*. The Suffrages of the ancient Church, were *general*, for those whom they esteem'd *good Men*, and departed in the Faith, for this reason, because they (we think) generally believ'd, that the generality of Christians enjoy'd not the *beatifick Vision* till the Resurrection; others, who carry'd it highest, did believe that Souls departed were in a sort of anxiety and pain, in that *unnatural State*, from an impatient longing after their consummation, by the reunion and perfection of their Souls and Bodies, and that under this *anxiety*, they were capable of receiving some sort of *Refrigorium*, or *Refreshment*, probably by the sight and converse of our *blessed Saviour*, in his glorify'd *Body*, who may descend to *Paradise* now, as well as he did to *Earth* formerly, that *Place*, if there be any such, being rather to be reckon'd to *Heaven* than *Earth*, because the Mansion of *happy Souls* in *Hades*, or the *Invisible World*. But tho' this was, we believe, the general received Opinion amongst them, 'tis certain there's a great deal of darkness in't, and so far *precarious*, as it supposes the Saints receive any such present benefit by our Prayers, of which its certain there's not *one word* in Holy *Scriptures*, the only ground and pillar of our *Faith*, tho' a less may serve for *Opinion*; and yet even here, the Prayers were suppos'd to reach *all holy Men* departed; and never medled with *ill Men*, whom they believed in an *irreversible State*, and that out of *Hell was no Redemption*: Nay, nor held so much as any *middle State* in relation to *good and bad*; Joy and Torment, no *Trimmers* between Hell and Heaven. Tho' the *Jews*, we confess, talk, in their Fables, of some relief the *damn'd have*, but 'tis only, according to them, every *Sabbath-day*, and this without any Prayers or Masses for 'em, and they mult to *broiling* agen on *Sunday* morning, as in the famous Instance of their *Tyrannus*, *Turnus*, or *Terentius Rufus*, quoted by *Buxtorf* in his *Synag* and several other Authors: We say, we find no Place of *Torment* for good Men after this Life, nor any ease for the Wicked, either in Scripture or ancient Fathers, but as the Tree falls, so it lies, the *State* of *Probation* being in this World only, the true *Purgatory* only here, as the other World the State of *Retribution*, of eternal Punishment or Reward, nor can we suppose any thing else, for

how shou'd *Habits* of Vice be ever *chang'd*, if we carry 'em out of the World with us? How can we expect an *Eternity* to repent in, who refused to do it in *time*? How shou'd our Friends avail us after we are dead, when we wou'd not pray our selves while we were living? Or if happy, what need of 'em, unless for the general Consummation? On the whole therefore, this passionate Lady wou'd do much better to pray for her self, than another, and to employ all her Life in Acts of Charity and Devotion, that if he she lov'd be not happy, she may avoid his Fate; if he be, she may in God's time share in his *Felicity*.

Q. *Whether a Person in* Publick Office *may with a good Conscience receive such* Moneys *in his* Office, *as have only a* pretended Custom *to warrant their* Payment.

A. If the Custom be only *novel* and *pretended*, 'tis a clear Case you ought no more to *take* it, nor have any more right to it than an *Arab* has to *Caffre-money*, for the Civility of not cutting your throat, or our Gentlemen upon the *Road* to *take* a *Purse*, a very *customary* thing you know, nay, and can plead *President* for many *Ages*. However, the *Law* has over-rul'd 'em there, tho' it gives more Licence in *Cases* perhaps not much less *mischievous*, there being hardly any Remedy where things are once too deeply rooted. And yet to speak truth, unless the thing be very plain and notorious, the mischief is greater in *disturbing* what has been long allow'd and setled, than the removing any private inconvenience can *countervail*. But farther, as to the present Case. There's good Reason that all *Officers* should have *Fees*, how else should they *live*? Tho' there's a Question whether 'twere better for the Commonwealth that they shou'd receive their *Salaries* from the *State*, or the *People* in particular, there being inconveniencies in both, the first is obvious, the second that they'll impose upon the *People*, which is in many Cases unavoidable, and in Fact we find that these Fees, *Custom* generally determines, for even in such Cases where they are exactly ascertain'd by *Authority*, the Officers often take more than is allowed 'em; but we think not *honestly*, unless 'twere *honestly* given 'em, as we suppose the Case usually was at first, which afterwards they pretended to as a *just due*. 'Twill be said, if they quit such *irregular Profits*, they *injure* their *Office*: 'Tis easily answer'd, they *injure* it more, and themselves too, by *Injustice*; and 'tis a piece of *Injustice* to *demand* more than *Law*, or publick *Justice* gives 'em.

Q. *How far a Man may suspect another's* Treachery, *and not be* censorious?

A. The Rule is, in that Case, to let Prudence and Charity equally direct us: Charity obliges not to *mistrust* a Man, *Prudence* not to *trust* him before we *know* him: Tho' when we do, and find him an ill Man, tis not *Censoriousness* to judge accordingly, but Folly to do the contrary; we must therefore observe the *Medium*, and neither do actually one or th'other, preserving our minds in as pure a suspence, as just an *Æquilibrium* as possible, before we are satisfied from Fact, or know how to determine. Not that they're to remain

main so any longer than till we have such an opportunity of satisfaction; which is the Nonsense of the *Scepticks*, who pretend to keep their minds equal, in order to find out truth, and yet let what weight will be thrown into either scale, won't let it carry it; tho' indeed their Opinion seems rather nothing but whim and pretence, but can ne'er be their setled Judgment; or if it is possible to be embrac'd in earnest by any, it must only be by those of very weak and unstable Minds, generally corrupted by Sense and Interest, who finding the commonly receiv'd Notions of all *rational Mankind* to be against 'em, (which they are sure enough of, tho thereby they destroy their own Scepticism) are forc'd to deny all Truths, and endeavour to render that uncertain, which they know not how to answer: And yet the mischief still is, they are as positive and dogmatical in their assertions, and as fond of the Conclusion, in spite of the Premises, as any Men in the World, as any must know, who have convers'd with that sort of People.

Q. *Tho' sometimes your Patience is almost tired, yet I find as impertinent Querists as my self, especially if of our Sex, for the most part meet with civil Answers; which makes me hope I shan't have worse Fortune, tho' I confess like others I've brought the trouble on my self. Nay, don't start, Gentlemen, nor think you have some desperate Lover coming to pose you for a Remedy, or a poor crackt Chambermaid, humbly desiring your sage Advice how she may recover her Vertue agen, which she has lost, it may be, so long since that one won'd wonder how she should remember she ever had it. 'Tis not quite so bad as this neither, tho ill enough of reason. In short my Case is this: A certain* angry Spark *took occasion lately in my company to fall a railing very liberally against our whole* Sex, *whether because* Miss powted, *or had forsaken him, I can't resolve you. I believe he had all the* Batchelors Banquet *and the sham Comforts of Matrimony by heart, I fancy a great deal more perfectly than his Creed or Responses, he lik'd nothing (he'd fain perswade the Company,) in our whole* Sex, *but we were all made up of* Vexation and Vanity: *Not a poor* Patch, *or* Mask, *or* Ribbon *about us, nothing from* Topknot *to* Shoetie *that he did not pretend needed Reformation, and upon the whole, undertook, like a most* unknightly Squire *as he was, to prove by force of Argument, and dint of Pen and Ink, that we had I know not how many* Quires *of* Impertinencies, *and more* Faults *and Vices than an old* Hack *has Maladies; and Harrangu'd so long at this rate, till I began to be* mov'd *in* Spirit *to stop his slanderous tongue, and accordingly undertook, like a true* Lady-Errand, *to answer all that this* bold Challenger *shou'd advance against our* Sex. *And so far 'twas well enough; but after this, to my terror, I discover'd that this Acquaintance of mine was that dreadful thing, an* Author, *and is resolv'd to* print *all his several* Indictments, *which he's now drawing up against us. This makes me flee to you for Succour, who if you han't forgot all your Courtesie towards our* Sex, *will be ready to lend a* Charitable Hand *to one distressed Damsel;*

the Representative (*for want of a better*) *of all the reſt. If it had been to be decided by* fair talking, *I ſhou'd ſcarce have troubled you, but the Pen being engag'd, and I not knowing how to come off with* Honour, *muſt intreat your aſſiſtance, leſt ſo good a* cauſe *ſhou'd ſuffer by a weak defendant. He has already begun to* ſpit *his* Venom *at us, and threatens to go on* Volume *after* Volume, *till he has rivall'd the* Turkiſh Spy *to your* Oracle, *and that I might ſee he was in earneſt, has ſent me a Copy of what he deſigns for the* Introduction; *which I've ſent you here encloſ'd, and which, if you pleaſe to anſwer, you'll thereby highly oblige our* Sex *in general, and in particular, Yours*, &c.

Madam,

" I was in earneſt, and am ſo " ſtill, and have too much reaſon " to be ſo, and deſire nothing but " a clear ſtage and *no Quarter*. I " ſhall begin my *attack* on that " which is the very Foundation of " all your *Sexs* pride, and the " *dotage* and *Folly* of our *own*, and that's [Love, which I undertake to prove none but a Fool can ever be guilty of.] I know you'll " ask me preſently, whether I ne- " ver knew a *Wiſeman* in that " Condition? I grant, many " that are eſteem'd *Wiſe* may have " had a ſhaking or two on't, or " have at leaſt thought fit to pre " tend ſomething like it, hold " their Necks o' one ſide and " look *like Fools*, that they might " not be out of the Faſhion, as our " *Grand Fathers* wore Ruffs, our " Grannys Farthingals, and your " ſelves now ſuch aereal, monu- " mental *Topknots*, which though " you all acknowledge little leſs " *ridiculous* then a *Cap* with a " *Bell* at the top on't, yet if the " *ſeven Wiſe Miſtreſſes* ſhou'd " riſe again, they'd rather never " be kiſt then be one *Barley corn* " ſhort of the Faſhion. But you'll " ſay, they don't all diſſemble, for " if Wiſe men han't been really in " *Love*, why do they *marry*? " A ſhrow'd Argument, and who " ever did ſo that was well in his " *Wits*? 'Tis true, that Men of " the greateſt ſence may ſome- " times *overſtrain* their Heads with " thinking, and get a little *deli- " rious*, and in that *fit*, Nature " falls upon 'em like a *Coward*, " when they are *down*, and pops " 'em into *Matrimony*, and when " once their *Horns* are faſt in the " *Brake*, let 'em get out again " how they can. That this is true, " you your ſelves muſt grant, or " your great Admirers the *Athe- " nians*, if you'd either of ye be " ſo Ingennous as to reſolve me " but one Queſtion, and that is; " whether you ever knew one of " thoſe celebrated Wiſdoms who " did not play the Fool egregi- " ouſly in ſome one great Inſtance " of their Life? and in this, I'm " ſure, as much as any other. " You have heard, I ſuppoſe, of " one of their *Sagacitys* who " when he marry'd his *Maid*, " *Frankly* own'd, there was *no* " *Reaſon below the Girdle*, and " he never gave a more *righteous* " *Judgment*. And perhaps 'tis " almoſt neceſſary that thoſe " great Men ſhou'd have ſome " ſuch *remarkable blemiſh*, " that others may know them, " and they know themſelves to " be but *Men*, as the *ſpots* in the " *Sun* and *Moon* are enough to keep

" keep any but Sots from *worshipping* 'em; and the *old Romans*, with their long *Beards*, convinc'd the *Gauls* that they were not Gods, because they were capable of *Passions* as well as themselves. Suppose then, at worst, that a *Wise-man* shou'd have been in *Love*, 'twas *Qua Fool*, not *Qua Wise man*, and my *Assertion* holds firm, that *pro hâc vice*, *pro hîc & nunc*, (you have some of the *Learned* among ye, and therefore a few *scraps* of Latin will do ye no hurt) they do *exuere*, the *Wise man*; put off their *politick*, and appear in their *natural capacities*, and as Gods are fabled to have done, *disguise* themselves with a *Witness*, to descend among *mortals*. But this I still affirm, that 'tis no part of their *Wisdoms*; a trick, a cheat, a meer *Fallacy* of *nature*, like *sleeping*, or other less *handsome actions*, and thus much is yet more certain, that no Wise man wou'd be in Love, if he cou'd help it, because all the World grant it makes him *look* so like a *Fool*, that the two *Sosia*'s are hardly less *distinguishable*. For must not any Man in his right senses) which be sure is no *Lover*) must he not own, that upon a fair and equal ballance, the Inconveniences of that Passion infinitely outweigh that *scratching sort of a pleasure* which some say is to be found in it. Wou'd any Wise-man, I'd fain know, bring a thousand mischiefs upon himself, which he might keep clear of; or make anothers misfortunes his own, as if he had not already sufficient to torment him? But he that is not in Love is half an Angel, in comparison of the wretch who is doom'd to row in that *Ship of Fools*, chain'd to some other *Fellow-slave*, to have and to hold with a Vengeance, like those poor Creatures which the Tyrant fasten'd to *Dead Carcasses*, that they might *stink* and *rot* together. The story of *Pandoras Box* is doubtless mis hold by the Poets, 'twas the *Dressing Box* which Nature presented to all your *Sex*, containing, as I hope to prove, I known't how many hundred sorts of *poisons*, *mischiefs*, and miseries, intrusted all in your Hands to punish and plague Mankind. I'd fain know what piece of *Midwifery* a Man must have recourse to, to find all the *Diseases* of your Bodies only, (since those of your mind are granted innumerable) with which if a Man has the hard fate not to be choakt or *poisoned* the *first night*, as a certain King they talk of, us'd to serve his Wives, how many a tedious *Moon*, and year, and age, must he languish, with some frightful Hag rustling by his side, unless he take a *dose* of *Hemp* to break the *Charm*, and give him his *Habeas Corpus* to an easier and more comfortable *Bed* in the *Dust*. 'Tis one of the least and most tolerable Inconveniences of that Whimsical passion, that it turns the Brains of all it seizes, and makes 'em so ridiculous that 'tis impossible to pity 'em without laughing at 'em. *Love*'s all *one great Romance*, and makes whoever are infected with't, steal all the hard Names they can meet with

" out

" out of the *little ones*. The Lo-
" ver muſt be the ſweet Knight
" *Montelion*; the Miſtreſs, the
" moſt chaſte and virtuous *Damſel*,
" *Dulcinea*, or what you pleaſe.
" The old Bawd of a *Confident*,
" the ſage *Arganda*; Every little
" *go-between*, ſome *dwarf* or
" *Wizard*; and the Rival beſure
" no leſs than the confounded Gy-
" ant *Pandafilando*. I have but
" juſt begun yet.——*Han't ye? pray ſtay then, for we have neither room nor leiſure to follow you any further, but not being quite ſo angry with Love, or the Ladies, as you pretend to be, muſt ask your pradon if we deſire you to ſtep a little o' one ſide till we have given our Queſtiran*]

[*A.*] And pray *Madam!* What do ye expect from the *Athenians?* Here's a War rais'd againſt your Liberties and Properties, that needs a new Confederacy to ſupport it. You han't the Conſcience, ſure, to make *Athens* the Field of Battle, or to deſire we ſhou'd ſuffer our Territories to be equally harraſs'd by Friend and Enemy; what we can do for ye, is to print your caſe here at large, and ſummon in all your *Sex* to your aſſiſtance, if your Enemy continues the War, as he ſeems pretty fully reſolv'd upon the buſineſs, and if he's a Man of Honour he'll engage ye, we mean (honeſtly) what are all thoſe terrible faults and miſdemeanors he intends to faſten on your whole *Sex*, and that in diſtinction from ours; for hold him to that, and he'll ſcarcely have room for ſo many Volumes as he threatens; however, 'twill give you good aim in your Anſwers, and care ſhall be taken to acquaint you with the chief Heads of his challenge, that you may prepare for your defence. The Bookſeller doubtleſs will ſcarce be ſorry at this *Accident*, many of his trade are *Soldiers of Fortune*, and a Revolution, or a ſound Quarrel, ſets up a whole ſtreet of 'em, and ours hopes that the Gentleman will be ſo civil to ſend his Letters to him, and let him have the Printing of 'em, which the Ladies ſhall have an account of as ſoon as he has received 'em, that they may do themſelves Juſtice, and rally their united Forces, ſince they are attackt without diſtinction; and though we dare not engage any further, in the main controverſy, we ſhall not only here recommend the common cauſe to all our Lady Queriſts, but, as we are in duty bound, lead the way, and attack the *Forlong-Hope* of the Enemy; we mean, take into conſideration the main of what he advances againſt Love, ſo well natur'd a Paſſion, we wonder it ſhou'd have any oppoſers.

" All Men muſt Love, and
" this, Sir, you grant, and that
" Nature it ſelf obliges 'em to do
" ſo, which if it does, it muſt be
" good and rational, and the con-
" trary unnatural, then which no-
" thing can be deſir'd more to
" the prejudice of your Opinion:
" Nor can any thing be pleaded
" more to the advantage of Love
" then that 'tis neceſſary in our
" preſent ſtate of Life; when we
" come to be like Angels, 'tis ano-
" ther matter, but what's that
" to thoſe make the Objection?
" Wou'd not a Wiſe-man deſire to
" eat and ſleep when he has occa-
" ſion, and if ſhou'd quarrel with
" nature for obliging him to it,
" wou'd he not thereby highly
" bring in Queſtion both his piety
" and

" and wisdom, it being no less
" then taking it ill that he's made
" a Man, not a stone, or a tree
" (nay they Love too, in their
" way) or a senseless Lump of
" Earth, when he was at liberty
" into what mould he'd cast his
" yet *undetermin'd matter*. What
" is there stronger, more certain,
" or more unaccountable and
" wonderful then *Sympathy* and
" *Instinct*? But had the Load-
" stone that reason we boast of,
" 'twou'd surely make better use
" on't then to find fault with na-
" ture for making it so dearly
" Love the Iron. But there's
" more then this in't, there's some-
" thing highly rational in the very
" *essence* of *virtuous Love*, ab-
" stracted from that *muddy sense*
" we've so long been talking of,
" though the Objection makes it
" all nothing else, as if the Que-
" rist had no notion of any purer
" Love, and yet concludes against
" Love in general, which is by no
" means a fair way of arguing.
" If there's no reason below the
" *Girdle*, sure there's some *above*
" it, or else we are in a worse con-
" dition then those which some
" esteem their *Fellow-Reasoners*,
" and *Fellow Lovers* too, if they
" love *promiscuously* and make
" it all a matter of sense only.
" The very mind perceives it is
" not, nor can be, in its self, com-
" pleatly happy; It therefore
" looks abroad, coasts about, and
" surveys the whole Creation, as
" the *first Man* did, in *Innocence*,
" to seek for something like it,
" and suitable to it; It meets at
" last with some *Imbody'd Soul*,
" and that it *Loves*; for wer't the
" Body only, 'twou'd love a *Car-*
" *cass* as well as an *Animal*, at
" least one Person as well as ano-
" ther, the contrary of which is
" evident in almost all the World.
" It finds, 'tis true, no perfect
" satisfaction in what it Loves
" even when it possesses it; and
" what's the reason, but be-
" cause the Body Lags behind,
" comes between, and obstructs
" its happiness, no other weakness
" then is to be found in all other
" sensible Pleasures. But the rea-
" sonableness of Love reaches fur-
" ther, the *Sympathy* of *Souls* is
" *rational*, and we are *conscious*
" of it, and can *reflect* upon it;
" there's something of choice and
" delicacy in't, whereas there's
" none in my *Magnet*, either
" *Dead* or *Living*; a subject in-
" deed fit to be wrote upon by
" none but a *transported Lover*,
" and therefore we must leave it
" imperfect till some such hand
" will give it the finishing stroke,
" this being all we shall further
" add, that the inconveniencies of
" Love are common to both *Sexes*,
" if the Women han't the larger
" share, and that none rail at it
" but as the *Atheists* do at *Virtue*,
" because they despair of attaining
" so great a *Happiness*.

Q. *Pray tell me how* that Sub-stantia Cogitans, *which is acknow-ledg'd to be an immaterial Being, can actuate and move the body, which is nothing but matter. There's something of moment de-pending on your speedy answer.*

A. A speedy answer is more easy than a satisfactory one in such Cases as these, which all ac-knowledge to be insolvable as to any clear or final determination. Though we might tell you the Soul acts upon the Body by the Ani-mal Spirits, which are fancy'd by some

ſome a ſort of a *Medium* between 'em; but to ſpeak properly, a *Medium* muſt partake of both parts, whereas theſe are granted all-Body, though the finer parts of it. More probably we think 'tis, that the Soul acts on matter by that Superior nature which 'tis indu'd with, and whereby 'twas at firſt adapted to that end, matter not being of it ſelf capable of Action. We can illuſtrate this by the inſtance of the minds chuſing out any material object, and fixing on it, forming Propoſitions concerning it, when though abſent from the Senſes. As I can think of a Tree, a Stone, or any ſuch thing, though I don't ſee it, and methinks cou'd actuate it, if uni ted to it by my mind only, ſince I can do it by the Intervention of my Body, which is much weaker. The common fallacy we put upon our ſelves, and thereby increaſing the difficulty in thoſe matters, being we believe that we apply the Properties of Body to Spirit, and then wonder we loſe our ſelves in our *Thoughts* about it. Thus on the Axiom, that nothing can *touch*, or be *touch'd* without Body, we argue: Spirits can't touch, therefore they can't act on Body. We mean can't touch, as Body does; how ſhould they without they were Body? But they may have, for all that, ſome way of acting unknown to us, and doubtleſs have ſo; nor indeed is't any greater difficulty then 'tis in Body it ſelf, the modus of few things being known even in material objects, and yet to deny any clear matter of fact, becauſe we are not ſatisfy'd of the reaſon how it came to paſs, wou'd be juſt as wiſe and rational as if we ſhou'd ſee a Man's Head cut off, to queſtion whether he were *dead*, if we did not know how it came about, or who was his Murderer.

Q. *Whether ſmoaking* Tobacco *been't a* Vice, *as well as* drinking, *it being a* cauſe *of the latter, and of a vaſt* expence, *which might be otherwiſe better employ'd? Pray ſatisfy your humble Servant. From* Virginia.

A. We did not think the *Hawkers* had run ſo far with our *Oracles*. However we muſt by no means diſoblige our new *cuſtomer*, who comes to us, from to'ther World for ſatisfaction, to whom we deſire to return another Queſtion inſtead of his own, which will partly anſwer it it: Whether he thinks eating *Bread* and Cheeſe, or *Weſtphalia Ham* be a *Vice*, nothing being more plain then that they are often the *cauſe* of drinking? He'll go near to anſwer, doubtleſs they are *Vices*, if a Man eats ſo much *Bread and Cheeſe*, that he breaks his *Belly*, or more *Weſtphalia* then he can *digeſt*, or knows how to pay for; or if he ſpends too much time in't, or eats it with a deſign to provoke him to *drink intemperately*. Juſt ſo 'tis with poor *Tobacco*, but what's that to a *Virginian*, who ſure wou'd ne'er be *angry* if every Man in *England* ſmoakt a *Sack* in a *week*.

Q. *Going through* Holbourn *laſt week, 'twas my chance to ſee the Priſoners go to Execution, ſome of whom I perceiv'd not at all concern'd, as to outward appearance, for their* future ſtate. *I muſt confeſs I've nothing to ſay againſt the* Ordinary; *for it may be preſum'd there are* always *ſome* Offenders left *in Newgate, after the Seſſions, who commonly prejudice*

judice the Prisoners *against him who is their* constant Preacher, *I desire your Opinion whether it would not be a commendable thing for the* Clergy *of* London *within the Bills of Mortality to* Preach *once every Lord's day to the* Prisoners, *which wou'd not come to their turns above once in two years? If they say, their* preaching *wou'd be to no purpose, because they are generally so harden'd when they come thither, that should an* Angel *from Heaven come down, 'twould signify nothing. But I must deny their assertion, because there have been Instances of some who have been harden'd enough, and yet by Ministers taking pains with them, have been convinced of their wickedness, to that degree, that there has been no doubt made by any of their* Salvation *and Repentance. Whereas neither the Church Ministers nor Dissenters now take any pains with those* poor Creatures, *though the latter, as well as the former, have liberty, if they please, to do it?*

A. 'Tis not to be suppos'd an easy matter to *move the minds* of such Men as have been long harden'd in such courses of Sin as generally bring 'em to such *unhappy ends*: However something is at least endeavour'd towards it, that they mayn't at once lose their *Souls* and *Bodies*, and if but some few are gain'd, better so then all lost. The Querist very well observes that the prejudices they convey to one another against the Ordinary, are likely to be *insuperable*, unless 'twere possible to introduce better discipline among 'em, and keep one part of those *Wretches* from *infecting* the other. In the mean time, what the Querist wishes, we believe will be readily subscrib'd to by all charitable Men; though if he'd give himself the trouble to enquire, even the Right *Reverend Bishops* of our Church have themselves preach'd among 'em, and thereby given so good an *example*, as wou'd be an honour to the *Clergy* to imitate.

Q. I've served a Relation and Friend some years without any advantage either to my self or him. The reason I've not done my self much service, is because I've been careless and extravagant, but now, by God's mercy, I hope I thoroughly see my Error, and resolve to mend it. I have accordingly sent him a Letter, wherein I have made him acquainted with my Resolutions, but fear his anger so much that I dare not go near him. Q. Whether I had best run the hazard of his present anger in appearing before him, or his perpetual displeasure *in not going near him?*

A. That's as his Temper is, of which you can't be ignorant, having liv'd so long with him. If good, you were best your self; if violent, you may get some other Friend to feel his pulse before you venture; and if he again receive you into his favour, have a care how you ever again forfeit it.

Q. Whether one that borrow'd Money of several Persons in Ireland *about the time of the Revolution, having no intent to repay it, to facilitate his Journey into* England, *as well to avoid the ensuing troubles, as the austerity of his Master whom he then serv'd, and is not yet able to return the same, whether such a one may go*

to

to the Holy Communion before he has made full Restitution?

A. If he repents what he has done amiss, and does better to the utmost of his power, refolving an exact Reſtitution if ever he is able, he doubtleſs Sins in ſtaying away from the Sacrament, for the reaſon mention'd in the Query, and ought no longer to neglect that great, and *indiſpenſible* Duty of all good Chriſtians.

Q. Wherher ought we to repeat after the Miniſter at Church in the Prayers where 'tis only his part, and that ſo loud that thoſe about may hear us?

A. We ſhou'd not think this needed any Anſwer, had we not obſerv'd many honeſt People guilty of that miſtake, which confounds the whole order of the ſervices; the Miniſter requires us to accompany, "With an *humble Voice* in the Confeſſion, but not in the Abſolution, which 'tis a wide miſtake for the Congregation to repeat, ſince they're only to joyn in it with their Amen, at leaſt only with the Latter part of it. "Wherefore let us beſeech him &c. And that mentally only, and and ſo in all the reſt of the Prayers, except their part of the *Pſalms*, the Reſponſes, &c. Though if they find it neceſſary to repeat the other Prayers, (except the Abſolution) to fix their attention, after the Miniſter, they may do it innocently and profitably, but privately, and very ſoftly, ſo as not to diſturb any others.

Q. I'm under 30 years of Age, and can ſee any thing at a miles diſtance as well as moſt others, but yet before I can read a whole Oracle over, my Eyes fail me ſo ſenſibly that all's clouded, and I can ſee nothing. I'd uſe Spectacles, but am told they'll rather injure than beneſit me. My greateſt diverſion is poring upon Maps, and now and then reading. Pray tell me what courſe I ſhould take to ſtrengthen and preſerve my ſight.

A. 'Tis ſeldom thoſe who ſee well at a diſtance, are ſo very clear-ſighted nearer, though the advantage is, their ſight generally, we think, laſts longer. If your Imperfection ſhou'd encreaſe to that degree as to diſable you from reading an *Oracle*, 'twou'd be a loſs indeed. For uſing Spectacles, they are now brought to a much greater perfection then formerly, and you may have 'em near, or far-ſighted, for old or young, and your own experience will be the beſt Judge whether they injure your ſight, or advance it, which ſome ſay they'll do, if uſed while young. But however, it's poſſible your Eyes may have ſuch a Particulation Conformation, as has happen'd in ſome Mens, that no Glaſſes or Spectacles will fit you, there being ſome we have known in that Condition. And if yours are ſo, conſult our firſt Volume, in ſome of which you'll find another ſort of an Inſtrument without Glaſſes, which may be very uſeful and beneficial to your reading. If nothing will do, leave poring ſo much on *Maps* and *Oracles*, and read little but what's neceſſary, the *Bible* and Books of Devotion, the beſt uſe you can make of thoſe curious Engines.

Q. Whe-

Q. *Whether in singing the praise of God in the* Publick Worship *it be not a Sin for a prophane, impious, or ignorant Person to joyn with others in many of the* Psalms, *since they were* David's *private Meditations, and Prayers and Praises? And whether such Persons singing be not rather offensive than pleasing in the sight of God, since 'tis agreed by all, that he only accepts the Service of the* Heart; *and the Apostle directs to sing with Grace in the Heart? Pray your opinion and direction how far such a Person may joyn with others? Nay, suppose him a* Civil Man, *that yet can't say as* David *does in many places, what shall he do, and how shall he so perform this Duty as to be acceptable to God?*

A. There's no Question, but the *Prayer of the wicked is an abomination to the Lord*, whether it be in *Prose* or *Verse*, singing or not, which are only accidental Circumstances, that don't enter into the Nature of the thing, nor make any Alteration in't. But notwithstanding this, there's no doubt, but the wicked Man ought to pray that he may be made better, it being only the *impenitently wicked*, those who are resolv'd to continue so, who mock God with their Prayers, and whom for that Reason he bids bring no more *vain Oblations*. But 'tis a vastly different case in those who wou'd be better, and resolve to be so. However, none affirm, That every *Expression* in *David's Psalms* is proper for every Man, which is so far from being true, that they are not all applicable to the *same state* of the *Church*, but some to a *time* of *Prosperity*, others of *Adversity*. Much less are those high Expressions of Devotion, and hope and trust in God, and delight in his *Word* and *Commandments*, which we find every where scatter'd through the Divine works of the *Psalmist*, any way suitable to an *ill Man*, who has not so much as attain'd to the lowest *Degrees* of *Virtue*; nor can he, if he's *ingenuous*, make use of them, or joyn with them till he grows better and more *Religious*: 'Tis doubtless a Sin in him, to joyn in those *Psalms* with a resolution of being still *wicked*, or without a *Resolution* of *Amendment*: However, the Church may lawfully and profitable make use of them both in her stated *Liturgy*, and occasional *Devotions*, and has actually done so for these *many* years in her stated *Liturgy*, which must have something *suitable* to all Persons, though all can't be so. And in her *Hymns* and *Lauds*; which doubtless are a necessary part of *Publick Worship*, wherein all must be suppos'd fit to joyn, and 'tis their own fault if they are not: Nay, we know not, why one that is imperfectly virtuous mayn't joyn in the Praises of God, as well as in the penitential *Psalms*, though 'tis own'd he can't so properly in *David's Protestations* of his *Piety* and *Innocence*: He ought therefore to labour to increase *Virtue*, to lead a *Godly*, as well as a *righteous* and *sober* Life, that he may sincerely, and humbly make use of those higher *Flights* of *Devotion*.

Q. *Quomodo formantur*, &c. *How are* Animals form'd? *'Tis indeed generally now agreed, That they are form'd* ex ovo; *but that's not here the Question. But, How*

How, out of Matter *which appears plainly* Homogeneous, *shou'd be form'd an* Animal, *which consists of so many and so different parts.*

Some think this is done by the Fermentation *of the Seed; but it seems not possible, that infinite variety of parts, so aptly dispos'd, shou'd arise from thence. Others assert, that the first Seed of the several Animals created by God, did formally include all Seeds in it self; but this also seems very difficult to conceive, because of the infinite number of Animals which have been form'd from this present time to the* Creation *of the* World; *though to this indeed they say, That the* Parts *of* Matter *are Infinite. Others are of Opinion, that all the* Seeds *of the* several Animals *were in the beginning of the world created by* God, *and that we take them in daily, so that* masculine Atoms, *or Seeds are fitted and adhere to* Men, *and* feminine *to* Women. *They add a wonderful thing, that there are several* little Animals moving *themselves about in the Seed, distinctly seen in the* Microscope. *Pray which of these Opinions do you esteem most probable?*

A. Though Matter be granted *homogeneous* of it self, and in its own Nature, and all we see or handle, or any way perceive by our Senses, must be *material*, shou'd for all that puzzle the greatest *Chymist*, or *Philosopher* in the World, to produce so much as one *Atom* of this Matter, purely *homogeneous*; it being, we are apt to believe, inseparably mix'd by the wise hand of Nature, so as to defy all total Dissolution, unless by him who first made it, and who has out of different Principles compounded, and so wonderfully united it. Which being granted, we can't see any such Difficuly in that Objection. How an *Heterogeneous Animal* shou'd be compos'd out of Matter, tho' that Matter be allow'd to be in its self *homogeneous*; since whatever Matter may be in it self, and its Essence, and rude Conception, (which perhaps we don't know much more certainly than the Nature of Spirits, and immaterial Objects) this is certain, that Matter no where appears to our Senses, but 'tis various, and its parts *Heterogeneous*. However, the *modus* of the *Formation* of Animals is still in the dark, and perhaps still will be so, and preserv'd among the *magnalia naturæ*; the inspir'd Writers expressing themselves here at least, according to the capacity of the Learned as well as the Vulgar, when they acknowledge the Ignorance of Mankind. "How the Bones do grow in the "Womb of her that is with Child, "and that we are awfully and "wonderfully made, when we are "fashion'd secretly in the lower "parts of the Earth. However, it seems not probable, that meer *Fermentation* shou'd produce this, or Action and re-action of one part of Matter upon another; though we grant it may have a strange and unaccountable Power in the Alteration of Matter purely insensible or *inanimate*: Nay, this *Fermentation* may dilate, and extreamly alter the parts of animate Matter, when they are already delineated, and mark'd out by the *Finger* of the *Almighty*; but still, *Matter* being a *Principle* purely *Passive* and *Irrational*,

we

we can't conceive how it shou'd *joste* it self into an *Animal*, any more then into a *World*; it being much more ease for Stones to leap out of a *Quarry* and make an *Escurial*, a *Versailles*, or a *Tchilminar*, without asking the *Architect's leave*, or calling for the *Mason* with his *Morter* and *Trowel* to assist them. Nor seems it necessary, or *Rational*, that the *first Seed* of every Creature shou'd formally include all those *Seeds* that shou'd be afterwards produc'd from it, since 'tis, we think, sufficient that it shou'd *Potentially* include them, as *Abraham* did *Levi*, or as one *Kernel* all those *indeterminate* Kernels, that may be thence afterwards rais'd; the first Seeds being doubtless of the same Nature, with those that now exist after so many thousand years; First, the Order of time making only an *accidental Difference*, which if we don't grant, we must run into this absurdity, that *every thing* does not produce its *like*. A *Bird* a *Bird*, or a *Horse* a *Horse*, which would be to fill all the World with *Monsters*, which Natures does so much abhor. But every *Seed* or *Kernel*, for example, does now *actually*, and *formally* contain all the *Seeds* or *Kernels*, which may be at any times afterwards produced from them. A Kernel has indeed, as we have found by Microscopes, a pretty fair and distinct *Delineation* of the *Tree* and *Branches*, into which it may be afterwards *Form'd*, by the *Fermentation* of its Parts, and addition of suitable *Matter*, as in that *Tree* are *Potentially* contain'd all the Thousands and Millions of *Kernels*, and so of *Trees*, that shall or may be thence rais'd afterwards; and so we are apt to believe it must be in the first Animals; whereas the *finest Glasses*, which are sometime since brought to an almost incredible and miraculous Perfection, can't discover actual *Seeds* in *Seeds*, or *Kernels* in *Kernels*; though if there were any such thing as an *actual least*, or so much talk'd of *Atom*, they they might, one would think, be discovered by them; since they have shown us, not only *Seeds*, but even new *Animals* in many parts of matter, where we never suspected them, and even in some of the smallest *Animals* themselves, whereof our *naked sight* can take any *Cognizance*. As for the *Parts* of *Matter*, be they how they will, *finite* or *infinite* (as there are almost *Remonstrances* on both sides, and 'tis of no great concern if Men are *Scepticks* in some *Points of Philosophy*, so they are but *firm* (not *Dogmatical*) in what's of greater moment) it makes, we think, no great Alteration in the thing; for if these *Parts* are not all *Seminal*, we are ne'er the nearer. Nay at best an absurdity seems to be the consequence of this Hypothesis, because if those parts are *infinite*, and includes all successive Generations of *Animals*, it would, we think, follow, that the *number* of *Animals* too, should be infinite; nay, the number of any *Insect*, any *Animal*; and instead of one, we should get a thousand *Infinites*, and 'twould be *strange* too, if they should not, some of them, be *greater* or *less*, than one another.

For that pleasant Fancy, that all the *Seeds* of *Animals* were *distinctly Created* at the beginning of *Time* and things, that they are

mingled with all the *Elements*, that we take them in with our Food, and the He and She *Atomes* either fly off, or stay as they like their Lodgings; we hope there's no need of being serious to confute it. And we may ask of this, as well as the former Hypothesis, what need of them, when the work may be done without them? The *Kernel*, as before, contains the *Tree*; the *Tree*, a thousand other Fruits, and ten thousand *Kernels*. The first *Animal*, several others, as have been discover'd by Glasses in the Instance the Querist mentions, and as many of them as *Nature* can dispose of, and provide *fit Nourishment* for, are produc'd into what we may call *actual Being*, in comparison to what they before enjoy'd. If the Querist should go on to ask us, whether these *imperfect Creatures* have *all distinct Souls*, while lurking yet in their *Parent*; we answer, there is, we think, no need of it. They are not yet so much as *well defin'd Bodies*, but rather parts of the *Parent*. There is requir'd yet a great deal more of the *Chymistry* and *Mechanism* of Nature, and that in both Sexes, to make one or more of these sort of *Insect-Beings*, the Offspring of *Man*, capable of receiving a rational Soul; but when that capacity comes in time enough to infuse it, though when that is, and wherein it consists, perhaps he only knows, who is the *Father* of *Spirits*, as well as the *Former* of the *Universe*.

Q. *Is the* Pope Antichrist?

A. If he ben't *Antichrist himself*, he's *vilely like him*; though we mean not so much *one single Man*, as the *whole Polity* and *Hierarchy* of *Rome*. We have had *above twenty Archbishops* and *Bishops* of the *Church of England* since the *Reformation*, who have expresly asserted that *Rome is Babylon*, and the *Pope Antichrist*. And the *Homilies* themselves do not obscurely *intimate* the same. 'Tis the avow'd *Faith* of all the *Foreign Protestant Churches*, and has been so in *all Ages*: The poor *Waldenses*, the *Bohemians*, and the *Followers* of *Wickliff* here in *England*, held the same. But *Argument* is the best *Authority*; and 'tis thus argued, that he is the *great Antichrist*. ——— 'Tis granted that the ὁ ἀντικείμενος, the *Adversary*, that *exalts* himself *against*, and in the *Seat* of *God*, is the same with this ἀντίχριστος, or *Antichrist*, *Christ's Vicar*, or rather his *Rival* in the *World*. But this *Man of Sin*, this *Son of Perdition*, if any where in the *World*, is to be found at *Rome*, all the *Marks* the *Holy Spirit* gives, exactly agreeing: ——— The *Man of Sin exalts himself* above all that's *called God*; ——— so does the *Pope*, ——— above *Kings* and *Emperors*, *earthly Gods*: ——— Against the *God of Heaven*, *dispensing* with his *Laws*, and setting up others in their room. ——— The *Man of Sin* sits in the *Temple of God*, *shewing*, or *making Ostentation* of himself, that he is *God*: ——— So, to a tittle, does the *Pope*, who is plac'd upon the *holy Altar*, and solemnly *ador'd*; nay, whom they call *Our Lord God the Pope*. ——— There was *something* which *did let*, in the *Apostles* time, why this *Man of Sin* shou'd not *immediately appear* in the *World*; and something must be remov'd or taken out of the way, before it cou'd be done; and *something* which

which, for some Reason or other, the *Apostles* thought not *fit* more *plainly* to mention? —— All which is *interpreted* by the *ancient Fathers* themselves, of the *Roman Power* and *Empire*: This *Empire* is now *taken away*, ——— that which *succeeds* in its room, and whose *Power* was hinder'd from *appearing* while that remain'd, must be *Antichrist*: ——— This belongs, without dispute, to the *Pope*, therefore *he is Antichrist*. ——Again, ——— the *Man of Sin*, or *Antichrist*, is to come after the *working of Satan*, with *Signs* and *lying Wonders*: So does the *Pope*. ——— The *Prophecy* in 1 *Tim.* 4. is as plain: ——— The *Apostates* of the *latter Days* are the *Followers* of *Antichrist*; —— they, as *God's Spirit* tells us, shall *give heed to seducing Spirits*, and *Doctrines of Devils*; shall forbid to *marry*, and command to abstain from *Meats*, &c. This have the *Papists* done more eminently than ever any other. We cou'd add more *Arguments* from the *Revelations*, but *desire* first (though we never expect) to see these *answer'd*; but will leave it here, after we have *precluded* an *Objection* or two, which make a greater *noise*, because of the *Persons* who rais'd 'em, than from any thing of *weight* they have in themselves. All who are set up against the *Pope*, to *excuse* him from being intended in these Prophecies, are *Simon Magus*, *Caligula* and *Mahomet*, ——— But neither of these can be here *pointed* at, therefore the *former* must e'en keep his *place*. Not *Caligula* or *Simon Magus*, because *both reveal'd*, or *appearing* in the *World* before this *Epistle* and *Prophecy* was written: Nor *Mahomet*, who stands fairest for the *Title*, next its *true Owner*, ——— because he came not with *Deceivableness*, nor was there any *Mystery* in his *Iniquity*; it being *open*, and *bare-fac'd*: Nor is he worshipp'd as *God*, only as his *great Prophet*: Nor does he *forbid to marry*, nor *Meats*, though he does *Wine*: Nor was his *Seat* at *Rome*, which is *Babylon*.

Q. *In what State shall the* Sun, Moon *and* Stars *be after the* Last Day, *when there shall be no* Creature *upon the* Earth?

A. That there shall be *no Creature upon Earth*, or that the *Earth* shall be *annihilated* at the *last Day*, we are not so *sure* of from the *Holy Scriptures*; ——— perhaps the *contrary* is more *probable*. For the *Heavenly Bodies*, ——— We read indeed, ——— that the *Sun* shall be turn'd into *Sack-cloth*, and the *Moon* into *Blood*, ——— and the *Stars* shall *fall* from *Heaven*; ——— but as we are sure *some* of these are only *figurative Expressions*, so 'tis to be remember'd this was to happen—— "*Before* the *great* and *terrible* "*Day* of the *Lord*, not *after* it; and that *Day of the Lord*, in all probability, only the *Day* of his *Coming* to *Judge Jerusalem*; which was fore-shewn, as Historians record it, By *darkning* of the *Element*, and the most *dreadful* and *horrid Prodigies*. Some *great Men* have thought, that only this *Sublunary World*, as *infected* and *depraved* by *Sin*, shall be *purified* or *changed* by the *Fire* of the last general *Conflagration*; but that the *Sun* and *Heavenly Bodies*, being many, or most of 'em,

in probability, vaſtly bigger than our *little Globe*, and no way, that can be conceived, *touched* or *infected* by the *Sin* of *Man*, ſhall ſtill remain in the *ſame Condition* as they now are: Though, we confeſs, we can ſcarce *ſubſcribe* to this *Hypotheſis*, ——— becauſe 'tis ſaid expreſly, ——— "That the *whole Creation* groans and travails for a *Reſtoration*; nor can we well ſee how that Expreſſion of *whole Creation* can with any tolerable Senſe be Explained by a *part*, and the *ſmalleſt part* of the *Creation* only. ——— However, we think neither Opinion *Matter of Faith*, but *Curioſity* rather, and therein leave every Man to his own Judgment.

Q. *Whether 'tis better for a* Man *to be born* Poor *and* Fortunate, *or to be born with a* Conſiderable Eſtate?

A. We confeſs 'tis not very *rational* to talk of any ſuch thing as *Fortunate* or *Unfortunate*, *abſtracted* from *Induſtry* and *Reaſon*, and are ſure that thoſe things are very often in our *own power*; and we ſee, every day, *Men* ſtile themſelves *unfortunate*, when they are indeed either *imprudent*, or *criminal*, or *both* together: But after all, it muſt be acknowledged there is ſuch a thing as a *Lucky Hit*, which *ſome Men* have more than *others*, and there ſeems ſome *Foundation* in *Reaſon* for that odd Proverb ——— *Give a Man Luck, and throw him into the Sea.* Now what this *Luck* or *Good Fortune* is, 'twill be very convenient to enquire, and even a certain modern Philoſopher, who was none of the *beſt Divines*, tell us, ——— 'tis nothing but the *Favour of God Almighty*. (*Si ſic —— omnia dixiſſet*: ——) And if ſo, he for ſuch *ends* as he think fit, oftentimes *raiſing* one, and *depreſſing* another unaccountably to the *common order* of *cauſes* and appearance of *Reaſon*, it's a *caſe* will quickly be *decided*, That 'tis much better to be *Born* in this Sence *Fortunate*, though never ſo poor, than to be born *Heir* to the greateſt Eſtate in the World.

Q. *Whether the Story of* Eſdraſ's receiving *the* Scriptures *which were* utterly loſt, *and the Paſſages of* Sampſon's Acts, *and* David's Worthies, *the Prophets* lying ſo many days *on their Sides*, *and many other things inſiſted on by Father* Simon, *beſides the whole drift of the Revelation of the* Old Teſtament, *that God ſhould* delight in Blood *and* Sacrifices, *be not ſufficient to weaken its Authority?*

A. Not at all, for theſe *Reaſons*; as for the *Story* of *Eſdras's receiving the Sacred Books*, when *utterly loſt*, we'll grant it to be as much an *Old Wives Fable*, as any in the *Apocrypha* whence 'tis taken; and, how *fairly* and ingenuouſly, let any judge, commonly made uſe of by thoſe, who would overthrow the *credit* of the *Bible*. But of this ſee more in the *Queſtion of the Pentateuch*. For the Paſſages of *Sampſon's Acts*, we'll give the Objector fair play, and take the very *ſtrangeſt* of them (for *Lyſimachus* and many others have *killed Lions*) which we ſuppoſe they'll readily grant, that of his *killing* a *thouſand* Men with the *Jaw-bone of an Aſs*. But if *One Man*, why not as well a *Thouſand* as to the *force* of the *Weapon?* And we are apt to believe thoſe, who ſee *that Weapon*, and fairly conſider it, would hardly be willing to try the *ſtrength of their Sculls* againſt it, though not

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in the *Hands of Sampſon*, whoſe *extraordinary* Strength, as we are expreſly told in the Scriptures, was a *miraculous Gift*; nor is *any thing too hard for God*; which alſo reaches *David's Worthies*, though even the *ſtrangeſt* of their Performances, that of *combating whole Armies*, we have ſeen almoſt *Parallel'd* in Human Hiſtory. We have read of a *brave Roman*, who *ſtopt a whole Army* till the *Bridge* was broke under him. Nay, *even* of a *brave Iriſhman*, who with his *Half-Pike* only, has for ſome time maintained his ground againſt *Thouſands of Victorious Engliſh* (ſee *Coxes Hiſt. of* Ireland, *Part.* 2.) why then may not *David's Worthies* do as much, eſpecially before the *Invention of Guns*, and probably in a *Paſs* or *Defile*, where they could only be attack'd in Front, and that not by many more than themſelves. But we'll quit this Head, leſt the Gentlemen we are diſputing with, who are generally very *nimble* in theſe Caſes, ſhould *change ſides*, and complain, that inſtead of *two* here *a Miracle*, 'twas now *no Miracle* at all. For the *Prophets lying ſo many days* upon their *ſides*, might only be done in *Viſion*. We are ſure there's no *abſurdity* in this, which being granted, *their abſurdity* vaniſhes. For *Father Simon*, and that *numerous heap* of Objections, which he has raked together, in his *Anſwer to the Bible*, we meddle not with him at preſent, none of them being produc'd, (though ten to one he may ſhortly fall in our way) only add this, That 'tis no wonder a *Popiſh Prieſt* ſhould be *againſt the Bible*, when the *Bible's againſt* him. For *God's delighting* in *Blood* and *Sacrifice*, it can't be ſaid, That *as ſuch* he ever did, any more than we *delight in the Blood of Beaſts*, which we kill for our uſe and Nouriſhment; nay, he affirms in the *Pſalms*, he did *not delight in Sacrifices and burnt Offerings*; that is, as has been ſaid, for their *own ſakes*, but only as they ſerved for the *uſe of Man*, being enjoyned as *lively Types* or *Figures* of the ineſtimable *Sacrifice* of his own *Son* for the *Sins of the World*, at whoſe *Death* all thoſe legal *Obſervances* were for ever *aboliſhed*. In the mean time, what *Barbarity*, what *Cruelty* in the *Blood* of a *Sheep* or *Ox*, on which too 'tis to be remarked, that the *Prieſts lived*, when we daily kill ſo many *Thouſand* of them for our own uſe, nay, eat the *Blood too*, which they did not! What ſo horrid *cruelty* in all this, unleſs we are to deal with ſome very merciful *Pythagorean*, or one of the more modern *Prieſts of the Indies*, who think it as great a piece of *Barbarity*, nay, *Sacriledge* it ſelf, to *Murder* one of their *holy Cows*, as this Gentleman reckons it *Cruelty* to enjoyn the *Sacrifices* of the *Old Teſtament*, then in uſe among the *Jews*.

Q. *Whether 'tis not probable, that* Chriſtianity *was* invented *at the* Deſtruction *of* Jeruſalem? *Whether the* riſing of the Dead, the darkening of the Sun, *and the* Aſcenſion *of our Saviour before* 500 *together*, *had not been worthy of* Joſephus *and other Hiſtorians*, *had the* Facts *been* true? *And whether the* Prophecies *of*, Out of *Egypt* will I call my Son; *and that Chriſt ſhould be born of a* Virgin, *be not too* wreſted, *and the* Inconſiſtency *of the* Death

of Judas *in Scripture*, *too great a Contradiction for the Inspiration of the Holy Ghost?*

A. 'Tis a sign the *Queriſt* forgets his *Chronology* as well as *Divinity*, when he talks of *Chriſtianity*'s being forg'd at the *Deſtruction* of *Jeruſalem*, which *before* that time, was *Planted* in the moſt *remote Nations* on the *Earth*. This *Deſtruction* of that *Noble City*, for the *ſame Crime* he who makes the *Query* is *guilty* of, *not believing our Saviour*, happened ſome *Forty years* after his *Death*,—— but the *Goſpel* was *Planted* throughout the *World*, as ancient Hiſtorians aſſures us, within *thirty years* after his *Crucifixion*, *ten years* before that *Deſolation*, according to our Saviour's own *Prophecy*, (by the beſt Commentators thus apply'd) That the *Goſpel muſt be firſt Preached to all Nations*,—— and that for this very end, that they might ſee the *terrible Deſtruction* which befel the *Jews*, God's own People, for ſlighting and *refuſing* it, and the *truth* of Chriſt's *Doctrine* by the Completion of his *Prophecies*. *Jeruſalem was deſtroy'd* by *the younger Veſpaſian*; and don't all the World know, that *Hundreds of Thouſands of Holy Men dy'd* for the *Faith of Chriſt* under thoſe *Monſters of Cruelty*,—— *Nero* and *Caligula*, long before either *he* or his *Father* came to the *Crown*?—— And we hope they won't ſay, as great *Fools* as they make the *Martyrs*, that they *dy'd* for *Chriſtianity* ſo many years *before* 'twas *invented*. As to the *Miracles* of *Chriſt*, the *Objector* goes beyond either *Phariſees*, or *Celſus*, or *Julian*, or the *Devil* himſelf, in what he advances againſt them: The *Phariſees* attributed them indeed to the *Devil*, but they never *deny'd* they were *really performed*, no more did *Celſus*, or *Porphyry*, or *Julian*, though the moſt bitter and ſubtle *Enemies*, the *Chriſtian Faith* ever had,—— except that *grand Enemy the Devil*, who was ſo ſenſible of the *truth* of them, and the injury and wounds that his *Kingdom*, and eſpecially *Paganiſm* receiv'd thereby, that he raiſed up an *Apollonius Tyanæus*, and gave him *all the Power of Hell*, on purpoſe to Ape our *Saviour's Miracles* with his own *lying wonders*, and if poſſible, eſtabliſh a little longer his own *tottering Intereſt* in the World. As for the *mentioning* the greater *Miracles*,—— the *darkening* of the *Sun*, our *Saviour's Aſcenſion* before *Job* at once, &c. For the *Firſt*, 'tis very probable, even *Heathen* Writers do *mention it*, (as we may ſhew when we ſee *this* firſt *anſwered*) for the Second, we are not ſure his *Aſcenſion* was before ſo *many*, that *appearance* of his to the *500 Brethren at once* being generally thought to have been in *Galilee*.—— But the Matter is not much whether; and we ſay this concerning it, If *recorded at all*, it muſt have been by *Chriſtians*, *Jews*, or *Heathens*. The *Heathens* (which will reach the *other Miracles* alſo) were either too *far diſtant*, or too *much prejudiced*: From one of both of which Cauſes, ſee what *ridiculous Accounts* they gave of the *Jews themſelves* and their manner of *Worſhip*, and this even the very *beſt of their Hiſtorians*: And had not ſomething of this been in the *Matter*, we could not eaſily imagine, how ſuch *famous Princes* as *David*, *Solomon*, and others, which none

none doubt had once a *Real Being*, would *not be mentioned*, as well as their *Contemporaries* are in Heathen Writers (unless perhaps in a few *doubtful Fragments*) or how the *Temple* at *Jerusalem* merit a *Name* among the *wonders* of the *world*.

This for the *Heathens of that time*, for the *Jews*, we can't wonder they did not *mention* that and *other Miracles*, since they did not believe them, ——— for had they done so, they would no *longer have continued Jews*. ——— But those who *saw* them, or who had such *Authentick Testimonies* of them, that they did believe them, *turn'd Christians*. ——— *Four* of whom have committed the *exact History* thereof, and of our *Saviour's Life*, Death, and Miracles, to *writing*, to which add a fifth, if not one of the *same*, who has done as much in the *Acts of the Apostles*, all *agreeing* in the *great Circumstances*, and no where *contradicting* each other in the very *least*, as we already have, and are still ready to *prove*. But *besides* these, (or *including* them) *Five hundred more* were *Witnesses* thereof, as *Thousands* of his *other Miracles*: For as the *great Man*, St. *Paul* says, *This thing was not done in a Corner*, who all to their *lives end*, nay, with their *very lives*, attested the *truth* thereof, in spite of *Wild Beasts* and *Men*, *Atheists*, *Scoffers*, *Flames*, *Lions*, *Jews*, *Heathens* and *Devils*. For *Josephus*, is't not, considering what has been said, a *greater wonder*, that he takes *any notice* of our *Saviour* at all, than that he takes so *little*? For that he does *mention* him, we see plainly in his *Works*; nor are we *willing* to give up so *Noble a Testimony* from one who was *no Friend* to the *Christian Faith*, till we see *stronger Arguments* to oblige us thereto than we have yet done: But supposing he and others should have *writ* both this and much *more* of our *Saviour*, is it any way harsh to suppose the *Jews*, or *Heathens* shou'd get an *Index Expurgatorius*, to darken the *Truth*, and *expunge* all such *Passages* as favoured of *Heretical Pravity*, as their *Successors* have since done? After all, we may once more ask, ——— Why are *not the Christians credible Witnesses*? If we had no *Matter of Fact* confirm'd unto us, but by *Evidence* of the *same Nature*, with what they gave, we must believe nothing we *don't see* with our *own Eyes*; nay, not so much as *what we do*. Do the *Jews* themselves *deny*, or did they ever, that they *put to Death*, though they won't own they *murdered* our *Saviour*? Was it *Glory* made the *Christians suffer* all they did in *Confirmation* of those *Truths* which we still *believe*? They were *poor Fishermen*, not *capable* of such a *Motive*: They were *unlearned*, they *cou'd* not invent them; *fearful*, and dared not *publish* them. Besides, they wrought *Miracles* to *confirm* them, which *baffled* all the *Philosophy* of *Greece*, *conquered* all the *Power* of *Rome*, *dazled*, and at length, by the most unlikely means, That of *suffering* and *dying*, *subdu'd* the World. ——— The *Tendency* of this *Gospel* is *Divine*, the *Directions* thereof *Practicable*, and *Perfect*, and infinitely Superiour to any *other Rule of Life*. It teaches the *best Divinity*, the most refin'd *Morality*,

rality, and makes all Mankind, if *Practis'd*, easie and happy.

The *Prophecy of Egypt*, and that of a *Virgin*, may be apply'd to our Saviour, and that *Principally*, as well as the *Sacrifices* referred to his *Death*. —— Nor are we to wonder if the *Spirit of God*, who *inspir'd* the Scriptures, and *assisted* in the *Writing* of them, should discover a more *deep* and *recondite meaning* in some places thereof than we our selves cou'd otherwise think of. This alone seems a *tolerable Account* of those, and other such Passages, not to say as some do, that they are apply'd by way of Comparison, Similitude, or *Accommodation*.

For the *Inconsistencies* in the Death of *Judas*, let us first see what is advanced to *reconcile* those *seeming Inconsistencies*, in *Vol.* 1. Answered, And then we'll consider further thereof.

Q. *Whether the* Martyrs *were not a* parcel *of* Fools *and* Enthusiasts, *to lose all the* Happiness *of this* World, *and suffer for, they* knew not what?

A.--*We Fools counted his Life Madness*, —— wou'd very well become the *Querist*. We know well enough his *Name*, who did *really* give those *Holy Men* that *Title*, which is here fix'd upon them only in *Supposition*; nor is there any great Reason to wonder, that *one* who thought himself *All matter*, and that when this *Life was gone*, *all was gone*, shou'd think it the highest piece of *Folly*, for any Persons to lose *All* for one, who cou'd never requite them, since even *Almighty Power* it self cann't *make* what *is not*, *happy*. But those Men *believ'd* they were a little *higher than Brutes*, as well as a little *lower than the Angels*. —— They knew they had *Souls*, and knew very well *what* 'twas they *dy'd* for, and *who* would *reward* them. 'Twas for that *word of God*, which Mr. *Hobbs* thought of just as much *Authority* as the *Alcoran*, and the *Testimony of Jesus*, whom, we believe our selves not *uncharitable* if we think from good grounds, *he* and his Followers tho't no more *sent from God* than *Mahomet*. This they *believed*, this they *lov'd*, and this they *dy'd* for; even those very *Truths* which the *prophane World now tramples upon*, as it did *then*; and this with *highest Reason*, seeing they chang'd this dull *drossie Life* for Eternal *Glory*; and for this shall their *Names and Memories* be ever *Sacred* and *Venerable* among Christians, while those who abuse and *ridicule* those *faithful Servants of Jesus*, will have their *Names stink* with all *virtuous Men*, and be equally *abhor'd* with those of a *Celsus*, a *Porphyry* or a *Julian*. —— Thus much for the Atheistical Questions.

Q. *Whether the* Synod of Dort *had* Truth *on their side, or not? And whether, if they had, they were not very* uncharitable *in* excommunicating *the* Remonstrants?

A. Among several *Questions* of the same *nature* with this sent us by the same *ingenious Gentleman*, this is *all we* think fit to meddle with; both because they are so *deep and unfathomable*, there being, for ought we see, *unanswerable Objections* on both sides; and because these *Controversies*, which so miserably *distracted* the *Church* in the last *Age*, are now happily laid *asleep*, and he must not be very *wise*, who wou'd endeavour a-

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gain to *wake* 'em. —— If our *own Opinion* be ask'd; we hope we may without *Offence* give it; But advancing no more than what we think we are *sure* of, and no *good Men* will deny. As to *Evil*, we believe the *depraved Nature of Man* now ſtrongly *inclined*, but not properly *neceſſitated* to it. As to *Good*, That without *ſupernatural Aſſiſtance*, we can never perform it. As to *both*, That *Man* is a *Rational Agent*, and *God* deals with him *as ſuch* —— Farther that this, we care not to *venture*. —— Now, as to the immediate *Queſtion*, "Whether the *Synod of Dort* had "*Truth* on its ſide; We are apt to believe the two Parties *halv'd* it between them, as is common enough in ſuch *nice Controverſies*. —— For the *latter* part, "Whether, ſuppoſing they had *Truth*, "they were not very *uncharitable* in *excommunicating* the "*Remonſtrants*. —— We think it may with Juſtice be reſolved in the *Affirmative*, —— the Point being ſo *deep*, and ſo *nice*, concerning which they differ'd; —— nay, as *imprudent*, as *uncharitable*; for ſo it prov'd in the Event; —— whereas now *Liberty* is granted to all, they neither make ſo great a *Noiſe*, nor gain ſuch *numerous Proſelytes*, as formerly.

Q. *What's to be thought of the old Story of the* Devil of Maſcon?

A. Though the *Wits* will eſteem us *over credulous*, we ſhall not be afraid to own we believe that, as well as the *Hiſtory of the Dæmon of Tedworth*, to have really happen'd as is related: And we have *as good Reaſon* for ſuch *Belief*, as any Man can have for what he has *not ſeen* with his own Eyes; we mean, *credible Witneſſes*, —— ſuch as were both *capable* and *honeſt*; —— not *old Women* and *Children* only, but a *grave Miniſter*, no way credulous, in whoſe *Houſe* and *Sight* thoſe ſtrange things were acted. We have the Teſtimony of *Friends* and *Enemies*, *Papiſts* and *Proteſtants* concurring to the *Truth* thereof, who cou'd have no *Intereſt* to *conſpire* in a *Forgery*: Nay, had there been any ſuch thing, 'twou'd have been the *Intereſt* of *one* to have diſcovered the *other*. We have not *one* or *two*, but *numerous Witneſſes*; it being free for *all that wou'd*, to be *preſent*. —— Several of the *Pranks* of this *Spirit* were plainly *ſupernatural*, and therefore it could be no *Cheat*: And upon the whole, we are certain no Man can, with any Modeſty, *deny* the *Fact*, unleſs he'll at the ſame time affirm, that 'tis *impoſſible* to bring *convincing Evidence* of *any thing* that happens where a Man is not *actually preſent*.

Q. *At the caſting a Stone into the Water, pray what is the Reaſon of many Circles, their Continuance Extent and Ceſſation, and why ſuch Figures, and no others?*

A. If the Stone be caſt *Obliquely*, that way that it flies, it hath moſt power upon that equal tempered Element, and the Circles are partly Oval, and moſt beyond the place where the Stone light firſt, becauſe of driving the Water that way, which it mov'd it ſelf; for 'tis *impoſſible* that there ſhould be a ſingle Motion; as for Inſtance, *Move a ſtick into a Flame*, the

the Flame is also moved and separated by Reason of the Stick moving, thus the Air is expanded and scattered, when a Bullet, Stone, Bird, &c. flies through it, and so in the Water (supposing the Water to be *Stagnate*, for it holds not in *Streams*, wherein the self-motion hinders the Effect, a Stone falling *perpendicular*, must necessarily separate the fluid Body, being heavier *than it*, and the Body being equally temper'd and fluid, it must necessarily cause an equal Motion of the surface circularly, the Center being the place where the Stone light; as for Second, Third, Fourth Circles, they are caused by the preceding ones, having left a hollow surface, when they were drove out by Compulsion, into such a *Circular Motion*; as for Instance, the first Circle being driven away, the *Hollow* out of which that was form'd, was immediately supplyed with other Water; which coming in too vehemently into the Center, caused another *fluctuation* Circularly as before, and another, and so on, till the *surface* of the Water was by little and little made level as at the first, the Extent and Continuance is from the *greatness* of the Motion, as being a greater Stone, and the Cessation happens, by reason the Causes that produced such Motion are lost, and why such *Circular* Figures, and not other Shapes, is from the *Equality* of matter worked upon.

Q. *Whether* Israel *passed over-thwart the Red Sea? What is the breadth thereof, from one side to another? Or whether* Israel *coming out of the Sea, Arrived and Landed at the self same side of the Wilderness, from which they departed, when they entred the Sea?*

A. They went into the Sea by *Migdol*, and came out again on the other side in the Wilderness of *Shur*. According to *Thevenot*, it is not above eight or nine Miles over in any place whereabout they went over; they cou'd not come out again on the same side they went in, because the Tide was turn'd upon the *Ægyptians*, which were behind, which also made that part of the Sea which they had past, as it was before, or according to the Text, *and the Sea returned to his Strength*, so that the Sea must have been divided twice for 'em, to have come out upon the same side.

Q. *Whether it is possible for a Child born without a Navel to live.*

A. Yea, when it is found that a Child can be born without a Navel, which never yet was, for the use of the Navel is to continue it to its Mother, and by the Vessels thereof to convey its *Aliment and Sustentation*, which Vessels are, 1. the *Umbilical Vein*, or a Branch of the *Porta*, implanted in the Liver. 2. *Arteries* arising from the *Iliacal Branches*, by which the Infant receiveth the purer portion of Blood and Spirits from the Mother And 3. The *Uracho's or Ligemental passage* derived from the bottom of the Bladder, whereby it discharges the waterish and urinary part of its Aliment; now these things being so necessary for the living in the Womb, so a Child cannot be without them; and if so, cannot be born without them, though their use ceases at the Birth.

Q. *Why*

Q. *why was Barrenness counted a greater Curse in the* Levitical *Law than in the present Age?*

A. One Reason why our Women are not so very desirous of Children as theirs, may be, because the *Jewish Women* had much *easier Labour* than other *Nations*; as in the *Story* of the *Egyptian Midwives*——— besides, their *Country* being *warmer*, made it yet *gentler* than 'tis with ours in *colder Climates*.——— But the *reason* why they thought *Barrenness* so great a *Curse*, more especially, was, because the *Women* all expected to be the *Mother* of their *promised Messiah*, the very *hopes* whereof, and the *Honour*, they expected to receive thereby, *out-weighed* all the *pains* they could endure—which *Honour*, if without *Children*, they must *despair* of; and 'twas this Principally, as *good Authors* tell us, which made them in *that Age* so *impatient of Barrenness*.

Q. *'Tis said in the* History *of* Abraham ——Three Men *stood before him, and he seeing them, fell down and said,* ——My Lord ——*The meaning of it?*

A. Some have hence endeavoured to prove the *Trinity*,——but we have *clearer* places, and don't *need* it. What we esteem more probable, is,———that one of these *three Men*, or *Angels*, which appeared in the form of *Men*, was *Christ* himself, the *second Person* in the ever *blessed Trinity*, who is called the *Angel of the Covenant*, and the *Angel* which *delivered* Jacob *from all evil*. This *Abraham* knew, and accordingly *adored him*, not the *others*, which would have been *Idolatry*.

Q. *Two Persons, the one Rich, and the other Poor, Contracted a Real Friendship, is it any Breach thereof, if he that is Poor, Endeavours to raise his Fortunes by Marrying with his Rich Friend's near Relation, without his Knowledge?*

A. It may be Prudence, but not Generosity to Conceal it; *Friendship ought to be abstracted from Passion and Interest, or it is not Real*; but there may some accidents Occur, (amongst which, this is one,) that will either destroy it, or alter it into another sort of an Establishment: 'Tis certain such an Attempt will make the Friendship less, or greater, and 'tis possible to know whether Case will happen by *Insinuating something of this Nature at a Distance*; no Advice can possibly be resolved upon, since Circumstances almost change the very matter of Fact, as whether such a Marriage will Countervail the loss of such a Friendship, if it is to be lost; and if so, whether none of all this; besides other things which render a person (ignorant of these things) uncapable of giving a proper Answer: Only thus much, *Kindness and Prudence, ought to have a due Distinction*, and yet at the same time to consider, that they are both of very great Consequence.

Q. *What is the Reason that Millers are usually more Deaf than other Persons.*

A. We read (*Zuin Theat*) that those People that live near the *fall of the River Nile*, are Deaf in a little time, and cannot hear one another, unless they speak loud, and with an Extream vehemency; which proceeds from a *Continued and*

and too much extenſion of the Membrane called the Drum— We have an Inſtance in the *Philoſophical Tranſactions*, of a Perſon that could hear when he rid in a Coach; but when he was in a Room, or ſilent place where there was no Vehement *Agitation of Air* to extend the Sunk Membrane, he heard not without great Difficulty; and thus it is with a Miller, whoſe imploy is amongſt a continued *Noiſe of Waters*, &c. for the *Drum of the Ear* being continually ſtretch'd by the Agitation of the Air, when he comes out of the noiſe grows remiſs, therefore not ſo capable of hearing as before, juſt as an alteration is effected in the ſound of another *Drum*, according to the ſtraitneſs or looſneſs of it's bearing.

Q. *What is the reaſon of the Antipathy betwixt a Spider and a Toad? And whether thoſe Relations are true about the Fighting of a Spider and a Toad, and the Toad having the worſt on't, till relieved by biting of a Plantane leaf?*

A. I have met with *two verbal* Relations from Perſons that had no Intereſt in telling Lyes, and by what I knew of them, were honeſt and credible; to wit, That they *ſaw a Spider* deſcend down a Wall, to a place where a Toad lay, and perceiv'd the Spider touch the *Toad, and retire*; whereupon the Toad immediately ſwell'd very big of it, and leap'd to a Plantane, biting a bit of it, and her Swelling abated again; whereupon ſhe returned to the place where ſhe was before, and was again aſſaulted by the Spider, with the ſame Effect and Remedy, till upon the third time the Relator pluck'd up the *Plantane*-leaf, which the Toad wanting, burſt, and died immediately; the other made not the Removal, but the *Spider went her way*. But this could not be a common ſort of Spider, from the Experiment that the ingenious Dr. *Brown* made, *viz*, He put a *Toad into a Glaſs* with ſeveral Spiders, which run over his Head, and all his Body; and he taking his Advantage as they run by his Mouth, did *ſwallow ſeven of them* in a little time, without any hurt at all. See *pag.* 201. of *Brown's Vulgar Errours.*

Q. *Whether it be a Sin to deceive the Deceiver?*

A. Yes: For although Circumſtances may make an Action more or leſs ſinful, yet they change not the nature of Sin; for Deceit is Deceit, though uſed to a Deceiver. The Command is poſitive, *Let no Man defraud or circumvent his Brother*, &c. There is no Limitation or Exception made, *Unleſs he be a Deceiver.*

Q. *What are we to think of the Mandrake, whether Fictitious? Or if real, whether the ordinary Virtues aſcribed to it, are to be credited?*

A. To the former part of the Queſtion, about *Fictitiouſneſs*, we anſwer, That there have been counterfeited ones, and may be yet. *An.* Italian *Mountebank* (as *Mathiolus* relates) made of them out of the Root of Peony, or of a great Reed in the *ſhape of a Man*, and ſticking Millet or Flax Seed, where Hair ſhould grow, buryed the ſame for twenty days, at the end whereof, ſome ſmall threds appeared in thoſe places, and a *Skin over all the reſt*, which repreſented

repreſented and *paſſed for a true Mandrake*: But that there are real ones, we our ſelves are certain, having ſeen and examined them with *great Curioſity*——————

The word probably may be derived from *Mandragen* the *German* Apellation, Man ſignifying in that Language the ſame with ours, and *Dragen* is to bear, to carry, or ſomething that reſembles the *Humane Nature*. *Pythagoras* calls it, an *Anthropomorphite-plant*, where he endeavours to prove his *Metempſychoſis*, becauſe 'tis related, that they have been ſometimes found where dead People have been *Gibbeted*; but we may let *Pythagoras* alone in his Ravings, who taught the ſame of *Beans*, and had them in ſuch Reverence, that he ſuffered himſelf to be killed in a Field of Beans rather than run the hazard of *trampling* upon ſome of his Friends, whoſe *Souls might be got into ſuch and ſuch a Bean*; not but at the ſame time we allow, that the Juice of Humane Bodies may be productive of ſome particular Weeds, *&c.* ſince of the Urine of a Dog is produced the Herb Orrach, and as ſome ſay, the Seed of Stags produces the Muſhrooms, called *Boleti Cervini*. There are ſeveral kinds of *Mandrakes*, one is called *Mandragoras*, or the *white Mandrake*, which is productive of Sleep; the other, *Mandragoras Niger*, the Female; theſe two have Leaves broad and long as a *Lettuce*, ſomething ſhining, and bear Apples about as big as a *Lemmon*; 'tis probable Leah *hired* Rachel *with one of theſe to ſleep with* Jacob. The third ſort is called *Morion*, or Mandrake of *Theophraſtus*, higher Stalk, leſſer Leaves, and with a Fruit not bigger than a Lemmon. They are all Somniferous according to *Galen*, and other Naturaliſts. *Columella* ſpeaking of the Soil where they grow, ſays,

Quamvis ſemihominis vocanto
gramine fœta
Mandragoræ pariat flores——

There's many vain idle Stories reported of them, as when they are taken out of the *Ground*, they emit ſuch a *ſkreech, that the Dog which finds them out* dies immediately: Others ſay, that the Root cannot be found except a little before the *riſing of the Pleiades*, which is about the beginning of *September*; others, that by the help of them, Thieves may ſafely ſteal Goods out of Houſes, or Children from their Mother's Breaſt, thoſe that behold them being unable to defend themſelves, becauſe that Plant ſtupifies their Heads: Some, that 'tis apply'd with great Effect in *Philtres* and amorous Potions: Read *Henry Bonquet*, and *Levinus Lemnias*; the only certain Vertue that they have, is *Opiatiſm*, and they provoke Sleep.

Q. *When a Man is Marrying, and ſays, with this Ring I thee wed, why does he alſo ſay, with my Body I thee worſhip, and with all my worldly Goods I thee endow; when as ſoon as they are married, he* becomes the Head, *and what was hers is his, and not his hers?*

A. 'Tis a miſtake, his *worldly Goods* are as much hers after the Marriage, as her own were before Marriage; and 'tis no more on his part; only Marriage makes this difference, whereas before they might each diſpoſe of their own without rendring any account to each other,

now

now in *Fusion* they are obliged to each other to dispose of by a joynt consent; for they being one, *their wills ought to be so too.* Not but at the same time they have power to assign over such strictness, and to rest satisfy'd with each others managements in all *trifling* concerns; nay, the greatest, when there's reason for't; and as for becoming the Head, it may very well agree with his Promise of Worship. Worship had anciently a larger signification than it now commonly has, and signified any high respect paid or due to God or Man. Thus in the History of *David*, and the Peoples offering for the Temple, 1 *Chron.* 29 20. after the Solemnity was over, 'tis said of the People——They *worshiped* the Lord and the King. To this day we use the Title of your Worship, and Right Worshipful; and in a Sense not unlike, 'tis taken in the *Form of Matrimony*, being equivalent to a *Promise* of *great care* and high *Respect*, which the *Bridegroom* promises his *Bride*, whom he is to regard and cherish as his *own Flesh.*

Q. *I have seen your Resolution about the Case of the Rational Soul's Infusion, but shall be much dissatisfied about it, till I receive your Answer to the following Queries*——(Q. 1.) *Whether when God created Man in the State of Innocency, he gave him power by his general Blessing* (Be fruitful, and multiply) *to generate his whole Kind; that is to say, a* Reasonable Creature; *which he cannot be said to do, if he had power only to beget a Body, with no more than an Animal Soul? whence is the Man, if the Rational Habit be wanting; or in his Generation, wherein doth he differ from a Brute?* (Q. 2.) *How shall we understand that Text,* Gen. 5. 3. *That* Adam *(after his Apostacy)* begat a Son in his own Likeness, *and his* Image? *If it be not of his whole Nature, viz. a compleat Man corrupted, and this from Infancy, before the Members or Faculties of the Body could actually exercise any Operations to sin; which seems strongly to militate against your Opinion that the infused Soul receives Taint from the Senses of the Body?* (Q. 3.) *Whether, in contradiction to this Opinion, doth not our Saviour expressly tell us that* Nothing coming out of the Mouth *(and consequently from the other Bodily Faculties)* defiles the Man, but that which proceeds out of the Heart, *as the first Principle? This therefore being an undeniable Truth from Christ's own words, (connected with what is aforesaid of* Adam's *corrupted Issue in very Infancy,) how comes Man to be so corrupted, (as sad Experience tells us,) if the Soul of Man be infused by the holy God, out of whose Hand nothing unclean proceeds?* (Q. 4.) *Whether doth not this Opinion of the Soul's Infusion contradict that Scripture, where 'tis said,* That after the Sixth Day, God ceased from all his Works that he had made? (*That is to say, of Creation*) *For if Souls are infused, out of the way of common Generation, into all that are born into the World, then a continued Creation of Spiritual Substances out of Non-per-existent Matter, must necessarily be supposed; and by consequence, it will be a puzling Consideration, how* Adam's *Guilt*

should

should become ours, comparing one thing with another, notwithstanding I am not of Opinion that the Soul is mortal, which is the great Stumbling-block in the way of its Generative Production.

A. The first Question supposeth Man to get the *whole Man, Body, Soul* and *Spirit*; or else that his Generation differs not from Brutes. To which we answer, That which comes immediately from God, is not begot by Man; but the Soul or Spirit comes immediately from God, therefore it is not begot by Man: The *Major* Proposition is indisputable, the *Minor* is proved from this Text, *Eccles.* 12. 7. *Then shall the Dust return to the Earth as it was, and the Spirit to God that gave it.* As also from that, *Gen.* 2. 7. *He breathed into his Nostrils the Breath of Life, and he became a living Soul*: Which is full enough. And at the same time the preceding part of the Verse shews, that the Body of Man was made before his Soul. As to the Parity of Generation betwixt Men and Brutes, read *Eccles.* 3. 19. for that which befalleth the Sons of Men befalleth Beasts, even one thing befalleth them: As the one dieth, so dieth the other; *yea, they have all one Breath*: So that a Man hath no Pre eminence above a Beast, for all is Vanity. Speaking as all Interpreters conclude, about the Animal Life.

A. to the 2d. Q. Which supposeth that this Text, Adam *begat a Son in his own Likeness*, intimates that *Adam* begat Body and Soul; and if so, the Senses could not taint the Soul with Sin, or be the Means of Attaindure, as has been formerly insinuated.------ To this we answer, that we have already proved that *Adam* begat not the Soul: So that the Text of *Adam*'s begetting one in his own Likeness, means, that he begat a Man, not a Lyon, Eagle, or Whale. As to that Philosophical Maxim of every thing begetting his Like, we answer Man begat something so like a Man, as to distinguish him from other Creatures; and as to the Soul receiving its Attaindure from the Body, or by means of the Body, we see no Philosophical Reason to disbelieve it; nor do we yet meet with one Text, which infers a Necessity of the *Soul's Self Corruption*, or that it was corrupted before it was joined to the Body.

A. to the 3d. Q. Which supposeth that those Words of our Saviour, viz. *That which cometh out of the Man, defiles a Man; as Murders, &c.* do infer, that it is the wickedness of the Internal Parts, or the Soul that defiles the Man, and not the Senses. To which we answer, We don't say that the Senses defile the Soul, but that the Soul is defiled by means of the Senses; as, by the Eye it is tempted to Lust, &c. So that such Texts as these, *we are by Nature the Children of Wrath,*——— must be explained by such as these, *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts that War in your Members?* ——— And then we shall find the *Medium* of such an Unhappiness alway was, and yet is effected by our Members or Senses. Consider but any Sin, and you will find the Original not to be in your Soul, but the Senses. As for Instance, *Murder*: The Person murdered abused you, your Ear

was

was the first Receptacle of the Affront: Or perhaps a Blow, which the *Sense of Feeling first resented, and conveyed the Injury to the Passions*; which, by a natural Defect, through *Adam's* Fall, does *erroneously represent this Affront to the Understanding, which is the Seat of the Soul*; and the Soul wills the Act, as guided by the Understanding. 'Tis not foreign to the *Question* to add, that perhaps it is a little too generally deliver'd, that all the Faculties of the Soul and Body are corrupted by *Adam's* Fall: It will be found hard to be proved, that it has essentially weakned any more of us, than is common to Beasts; that is to say, our Animal Life, and all the constitutive Faculties and Parts thereof; for our Souls shall yet live for ever: We can number certainly yet, and make certain Demonstrations in the *Mathematicks*; but we are at a loss when we come to use our Senses, *to love, fear, chuse, refuse, &c.* which are common to Brutes: *Adam's* Fall has brought our Bodies into an inevitable State of Mortality, and has disorder'd not only his own, but the whole State and Frame of Nature; so that when a pure Soul comes to act in *irregular Bodies*, it errs not by its own Defect, but by Accident, or Resultance, as a good Musician plays ill upon an Instrument out of Tune.

A. to the 4th. Q That God finished all his Works upon the Sixth Day. ——— We answer, that, according to the *Schools*, Rest is opposed to Motion, and consequently to Labour: And Motion, in respect to Spiritual Beings, as *God*, *Angels*, *Souls*, is twofold: 1. By Operation of any thing. ——— 2. By designing some new Action: And hence Rest is taken two ways; one, by *Cessation* from Labour; and the other, by *Fulfilling* of the Desire: after both which Ways, God is said to have rested the *Seventh Day*, because he ceased to make any new Species or Kinds of Creatures, that he had not made before, for the Souls of Men are no new Creation; I mean, what is different from the Sum of the *Six Days* Labour, no more than Lyons, Horses, *&c.* that he daily makes by the Series and Chain of Nature, which cannot be denied to be his daily *Workmanship*: As also particular Instances of unaccountable Deliverances or Judgments, which he effects not by the Order of Second Causes.

Q *Why a Pump may not be made to draw Water an hundred Feet deep, as well as twenty four?* &c.

A. There are *two more Questions*, which came along with the same Letter, *viz. Who was the first that drew Water out of the Earth by a Pump.* ——— And, *Why there may not be an Invention of Air to do it, as well as continual Labour of Man, Horse*, &c. The first of these Questions deserves an Answer, the two last we think not worth the taking notice of; one of them being a *Secret, in it self, not worth a Minute's Study*; and the other being *too profitable an Invention to let go* out of our Hands, if we knew it: However, the first makes amends, and we are willing to oblige the Gentleman in it; and if he sends again, we desire him not to be so very angry in being not answered till his *Turn comes again.* We

have

have not yet *been assured of the Matter of Fact*, but take it for granted, as seeing very plausible Reasons for it.

(1.) There is a *certain intrinsick Vertue and Power in all the Elements*, whereby they do (as much as the Subject can be passive) change any part of the other Elements into their own Nature: Thus the *Air draws up and rarifies little Lakes of Water into it self*: Thus Wood, Stones, &c. being put into Fire, are overcome by it, and imbibe it's hot Quality. And so of the rest.

(2.) By this Innate Power and Virtue in the Elements, each one will *struggle and fight with the other*, and the stronger (as in other Natural Beings) will always overcome. Thus Water and Fire mix'd together, will never *leave fighting*, till the Water is evaporated, and divides its Nature betwixt Earth and Air; or until the Fire is extinguished, (that is,) driven from its proper Aliment, or that which it *feeds upon*, *as Wood*, *Coals*, *Sulphur*, &c. and its more subtile part condens'd into Air; for it is impossible that any thing should be annihilated, though it may be changed.

From this last ('tis hoped) we have reasonably *concluded*, how a *Bottle*, *stopp'd with a strong Cork, and let down so many Fathoms into the Sea*, was forcibly driven into the Bottle; for that little quantity of the Air having gone too far in a *contrary Element*, and finding it self oppress'd by the *others* opposite Power, and being beyond a possibility of farther Relief from its own, began to gather its Strength, as all other *Natures do*, *by Contraction and Union*, till the *general Frame of Nature* forced either to suffer a *Vacuum*.....he rest of the Bottle, or else to send in the Water into it, to supply its place, by driving in the Cork to come at it. And this is evident from this Experiment: Take two Bottles, one larger than other, equally cork'd, and of the like wideness at the Mouth, and you will find that the greater quantity of Air will drive farther into its Enemies Quarters before it is repuls'd, than the lesser. That *Elasticity*, that natural buoying quality of the Air cannot assimilate it self to the *declining Centre of Gravity*: ——— From which Reason, an Answer is inferr'd to the present Question, *viz*. *The Air*, *when it is loose, and expanded* upon the Surface of the Earth or Waters, has a greater deal more power, than when it is confined within the *narrow Limits of a Well*; and doubtless, a Bottle cork'd, and let down into a very deep Well, would have the above-mentioned Effect many Fathoms *Ebber* than at the Sea. Now there being no *Pumping without the Assistance of Air*, it cannot reasonably be supposed to be aiding so deep in its Enemy's Bounds, where it has enough to do to defend it self from its Assault, or that Innate Virtue and Power mentioned before, wherewith the other Elements are also furnished, to conquer their opposite Aggressor, when too weak for them.

Q. *If 'tis convenient to speak the* Truth *at all Times?*

A. Undoubtedly it's not *convenient*, but the meaning I suppose is, Whether it be *necessary*: We answer, It's neither *one* nor *t'other*. 'Tis undoubtedly *necessary* never

to ſpeak an *Untruth*; but the contrary holds not, that we always muſt *ſpeak Truth*, ſince there's a *Medium* of *Negation*, ſomething that's neither one nor t'other, namely, *not ſpeaking at all*. Indeed there ſeems a *Fallacy* in the Term *ſpeaking Truth*; when we *ſpeak*, it always muſt be *Truth*, but we muſt not ſpeak *always*.

Q. *Pray*, Gentlemen, *what's the Reaſon that ſtanding on the Wharf at* Greenwhich, *at High-water, one may diſcover the Sheep feeding in the* Iſle of Dogs, *which at Low-water we can't diſcern, tho' feeding in the ſame place?*

A. A pretty Obſervation, and We believe it may be true; tho' in the firſt place 'twou'd do well to be certain whether the Sheep are really feeding in the ſame place when they are thus *viſible* or *inviſible*, for it ſeems probable that at *Low-water* they may be grazing in the lower part of the Iſland, juſt on the *Rivage*, whereas at *High water* they may be forc'd up nearer the middle, and higher ground, and conſequently be ſeen there; whereas when lower they were inviſible. But ſuppoſing the *Fact*, exactly as repreſented, We muſt now ſeek for the Reaſon: There are two undoubted Appearances in Opticks not altogether unlike this, one of the Riſing and Setting Sun, which ſome Mornings and Evenings is ſeen above the Horizon for ſome time after and before the Body is certainly above or below it, and can be demonſtra-ſo to be by the Rules of Aſtronomy. The other, which illuſtrates this, is that of a *Shilling*, or any piece of Money in a *Baſin*, which if you withdraw your ſelf from it to ſuch a diſtance as the Edg of the Baſin juſt hinders your ſight of the Piece, and then order Water to be poured into the Baſin, the Piece will ſeem to ariſe, and float on the top of the Water, and you'll plainly ſee it then, tho' before in the ſame place 'twas quite inviſible. Something not unlike this ſeems to happen in the preſent Caſe; for either the Sheep being a little below the Water, are ſeen higher than they are, by Refraction, as the Piece of Money in the Baſin, or rather the Vapours which ariſe out of the Water, being thicker juſt at the top of it than when further exhal'd, and almoſt Horizontal to the Eye, renders the Medium thicker, and ſo makes the Refraction, by which the Sheep are ſeen. 'Tis there or thereabouts We are pretty ſure, and if We han't hit the very *White*, We ben't far from the matter.

Q. *Whether and how far it's lawful to Diſcourſe on Worldly Matters on the Lord's Day?*

A. So far 'tis Lawful as they are Neceſſary, or diſturb not the *Holy Reſt* which is that day to be obſerv'd.

Q. *I'm very much troubled about the Text of Scripture*, 1 Theſ. 4. 17. Pray without ceaſing; *it being underſtood by ſome in the literal Senſe: I deſire your Judgment and Direction therein?*

A. There have been ſome Perſons indeed formerly ſo weak as to underſtand this Scripture as you do, but we hoped that the World had now been grown wiſer. However, for your Satisfaction, We'll firſt prove 'tis not to be taken in the literal Senſe, juſt as it ſounds, and then ſhow you in what Senſe it is to be taken. Not in the *literal*, becauſe it would croſs and interfere

interfere with other Duties, we being (for example) commanded to read God's Word our selves, and oblig'd to hear it read by others, which we can't do and *Pray* together. There are also other Duties enjoined in the same Chapter, and in appearance as positively as this, which yet can't admit of a *literal Interpretation.* To go no farther than the words immediately preceding these that are Controverted ——— *Rejoice evermore* ——— Notwithstanding, which we are in another place Commanded *to Weep with them that Weep*, and that in opposition to Rejoicing with them that rejoice; there being, as *Solomon* says, a *Time* for *all things.* Now it being plain from what has been said, that this Precept cannot be taken in a strict literal Sense, We must enquire in what Sense it is to be taken, because in must be *true* in some or other. And here 'tis to be remark'd, that We are not, in Interpreting Scripture, to recede any further from the very Words than Necessity compells us; whence in follows, that tho' We are not to employ *all* our Time in *Prayer*, yet We are as great a part of it as is consistent with our other Indispensible Duties. We are therefore to *Pray* in *private*, to Pray in our *Families*, and above all to join constantly with the *Publick daily Prayers*, (unless as before indispensibly obstructed) which have more Promises made to 'em in the Scripture than any other sort of Prayers, and which *our Church* only, of all that are call'd *Protestants*, have the Advantage of. But besides this, We are to have an *Habitual Disposition* for *Prayer*, and actually reduce it into Practice, as often as is conveniently possible, by private and devout *Ejaculations.* And if we do thus, we think we come up to the full meaning of the Apostle here in his Command to *Pray without ceasing*; unless it may also have some reference to *Constancy* in *Prayer* for the same Blessing, 'till we have receiv'd it; according to that of our Saviour, "That Men ought *always* to Pray, and not to *faint* ——— one of which Expressions seems to *clear* and *expound* the other.

Q. There was a Maiden, with whom I engaged so far in Love, that I promised her Marriage, and she the like to me, unknown to our Friends, the which when they come to understand, they were very much troubled at, and have so far workt upon her, that she deny'd all that had pass'd between us, and told me positively she wou'd never Marry me: Now the Question is, *Whether I am not at Liberty, notwithstanding my Promises to her, to marry any other, she having freely Discharged me before Witness from all Obligations under her own Hand?*

A. Without doubt she has made all your Promises void, except you were such a stark staring Lover as to Promise you'd have her whether she would or no; for 'tis plain that upon no other Terms you can ever keep your word: For in this Case Promises are always understood to be reciprocal, or at least made to such Persons where an impossibility does not destroy the Design; therefore you are left to your Discretion, and if you have Courage enough, may venture the like repulse from another.

Q. *A Gentleman of a plentiful Estate lost it by Misfortunes, insomuch that he was obliged to put his Son Apprentice to a Trade which the Son thought beneath him; now his Son hath such a Proffer offered him by a Person of Quality, as he is perswaded will in time restore both his Father and Brethren into as good a state as heretofore they have been in, but his Master will not part with him upon such Propositions as he is able to make for his Time: For if he leaves his Master, it will prove to the great Detriment of his Master's Family; and if he stays, it will prove greatly to the Damage both of himself and Relations: Pray your speedy Answer and Advice in this Case?*

A. If the Injury will be as great to his Master, as the Benefit will be to him, no Man can blame the Master for being unwilling to part with the Servant, though it is not improbable but some way might be found to relieve them both; for if the Advantage he can be to his Master, must be by his Understanding his Business, and tho' another raw Apprentice cannot do the like Service, yet why may not a Sum of Money, and Experienced Journey-man manage the Matter's Business as well, and get the Servant his Liberty; though if the last is not to be had, Justice requires the contracted Time.

Q. *If a Man takes his Brother to be his Apprentice, whether he is bound in Duty to shew any more Respect and Kindness, than to his other unrelated Servants? And if so, wherein? And whether a Brother so bound, ought to Respect and Reverence him in all things as an unrelated Master?*

A. The Obligations are reciprocally greater on both sides, the Duty of a Brother being required, as well as that of a Master and a Servant; the one ought to be more kind to his Servant, and the other more diligent, if possible, and ready to serve his Master.

Q. It was my Fortune some time since to be in the Company of a young Lady, who was with the liking and Agreement of all Friends, just entring into the Matrimonial State, so that it seem'd to be a very Happy Match, where after some soft and pleasant talk which we had together, I soon perceived she formerly had a great Love for me, which I had sometimes before took Notice of, but never mentioned any such thing, only kept a mutual Friendly Correspondence, being neither (as then) Inclined, or Capacitated to Marry, but some words of hers, together with the pleasing Company, excited my lingring Passion and puffed me up into a Flame of Love, that I also thought, and did express the same to her. and wish'd the time might be expired, when both our Hearts and Hands should be conjoyn'd, but made no Promise that I would do so; but this changed her former fix'd Resolution, that the first time she saw her other Spark she pick'd a Quarrel with him, and blasted all his Hopes with a flat Denyal, and swore she'd keep his Company no more, merely upon my account; soon after the time came when I must away, being Obliged to Travel, it was not my Happiness to be in her Company any more, not so much as when I departed, but the

the first Opportunity that offered it self (which was about a Fortnight after) I wrote her a Letter to this Effect, That since my Fate was uncertain, I begg'd of her not to miss her Opportunities upon my Account, for I did not desire to be any ways her Hinderance, intimating that I did not design to Marry for some Years yet, (which was my Thoughts when that flight of Passion was over) withal telling her, That if she was not satisfied in this Resolution, to let me hear from her further: Now this is some Years since, and I have not heard from her, yet she refuses all Proffers tending that way, and I have a Prospect of marrying where I may make my Fortunes, but when I go to attempt any such thing, the Thoughts of her stops me, and as it were damps all my Proceedings, for what Reasons I cannot tell: Therefore I beg your Advice, *Whether I may with a safe Conscience marry another, and what Restitution I must make for my Offence, and how I may ease my self from the Thoughts of her who is far distant hence?*

A. That you have injured the Lady it is very plain, since you have been in all probability the only Person that has not only hindered, but perhaps ruined her Fortunes; for her refusing to marry can be but upon your Account, and you have no way to free your self, but by getting her as good a Husband, as you have made her lose, or else e'en spoiling one another's Fortunes together; for you can neither handsomly, nor honestly leave her unprovided, that has left all for you.

Q. *I was Born when my Father's Estate was declining, and for that Reason had the Misfortune to be brought up without Education: I am deeply sensible of the want of it on all Occasions, which is no small Vexation to me, besides Loss in my Employment: My Father knowing my Necessity, is willing to Contribute a small Summ towards my Learning and Education now at this time: I am young enough to learn, but have no other Opportunity than this my Father offers me. I desire your Opinion, Whether I may accept of it, he being more in Debt, than ever he can hope for to pay? All my Brothers and Sisters have been very well Educated, which has gained them great Preferments, and I only am without both. And if you Answer in the Affirmative, I shall gain my Desire; but if in the Negative, I will desist, because it is my Duty.*

A. 'Tis a great deal of Pity that such a Disposition to Goodness and Wisdom shou'd lye under almost an impossibility of attaining that Felicity which Learning gives, for 'tis as unlawful for you to receive the Benefit of Education from an unjust Action, as 'tis unhappy that you can have it no other way: And if it be not allowed even to support Nature by injuring our Neighbour, 'tis without dispute forbidden, that we should by the same means procure to our selves such Advantages as are not absolutely Necessary, therefore you must not accept of your Father's Proffer under his Circumstances. But though all Hopes are here lost, yet why may not your Brothers, which you say are in so good a Capa-

city, allow you something to profecute your Design? 'Tis true, the Kindneſs wou'd be great to you, nor wou'd they be without without receiving some Advantage from it, since they'd have the happy Reflection of having done a generous Action, putting you into such a Capacity as they need not be ashamed of the Relation; and perhaps you might thereby one Day be able to return as great, if not double their Kindness.

Christmas-Day, 1693.

The Shepherds sing, and shall I silent be,
My God! No Hymn for thee?--Herb.

PINDARICK.

I.

ENough of Love's false flatt'ring Joys,
And all those *short liv'd Dreams* below!
My *Saviour* calls, and I must go;
Vain *World*, Farewel, with all thy glitt'ring *Toys!*
My *Saviour* claims my *Lyre*, and claims my *Voice*.
Awake! awake my *Lyre!*
To *mightier things*, and bolder *Notes* aspire,
And make the *Plains* around us listen and admire!
Let's *trace* those *Paths* to *Glory* o'er,
Where *Herbert*, deareſt *Herbert*, went before;
O *more* than *Man!* O *All-divine!*
Jesus thy *Master* was, and *thou* art *mine*.
Sweet *Thames* adieu, for though thy *Banks* are fair,
We must to *Jordan's happier Streams* repair:
To *Jordan's well known Streams*, which long
Stood list'ning to the *Royal Shepherd's* Song;
As when Heav'ns Voice they *thrice before* obey'd,
And *Heaps* on *Heaps* their *wond'ring Waters* laid.

2.

Now let 'em gaze! now *higher* let 'em *rise*,
And turning every *Christal Drop* to *Eyes*
See *David's* Mightier *Son* descending from the *Skys*

See

See how his *Beams* dazle the *bashful Day*!
See all the *heav'nly People* him convey.
A *Cloud* of *Stars*, like *Dust*, mark all the *flaming* way.
But when *below* the *Moon* he came,
She wants the *intercepted Sun* no more,
But shines far *brighter* than *before*,
Out shines the *Sun* himself, with *new-reflected Flame*.
His glitt'ring *Guard*, so he himself *Commands*,
Whose *Nod* all *Nature* awes,
As near our *dusty Ball* he approach'd, *withdraws*,
And on Heav'ns *utmost Limits* waiting stands.

3.

As when some *General*, *Father* of the *War*,
Singles his *haughty Rebel* from afar,
He bids his *Host* give back, who *press* in vain,
And *shoots* himself away, across the *trembling Plain*,
His *Eyes* like *Lightning*, his lost *Foe* confound,
His *Spear* like *Thunder* nails him to the *ground*;
So, *single* comes our *Lord*, agen to try
The *Force* of his once *vanquish'd Enemy*:
The *Wine press* he *alone* will *tread*,
Displays a *Banner* strangely *red*,
By which *Captivity* is *Captive* led.
The *Banner* of the *Cross*, in which he knows
He soon shall *Conquer* all his Fathers *Foes*:
With this on *fatal Golgotha* he stood,
Earth's Heav'ns, and Hell's united *Force* he bears,
Nor once *gives back*, nor once *Despairs*,
His *Limbs* all *torn* with *Wounds*, his *Garments* roll'd in *Blood*.

4.

But long he *suffers* here, before he close
With *Death* so *sad*, so sad a *Scene* of *Woes*;
To a mean *Cave*, *Incognito* he came,
And in a *Manger* lay,
(Ah, how *unlike* the *same*!)
Undressing all his *Glories* on the Way.
Where are his *Royal Ensigns* gone?
The King of Heav'n a mean *Mechanick's Son*!
Where are those *Hands* which did the Thunder *wield*,
And in the ancient *dreadful Field*
Struck thro' proud *Lucifer's seven-plated Shield*:
(Then first the Rebel did to *fear* begin)
Struck thro' his *Adamantine Arms*, and scorch'd his *Soul* within:

Thoſe once ——— redoubted *Hands*,
See where they're bound with *feeble Bands*!
See where the *Infant Hero's* forc'd to go
And ſeek, by *Flight*, a *ſhelter* from his *Foe*,
A *petty Tyrant*, whoſe weak Rage reſtrain'd
To ſcorn'd *Judea's* ſcanty *Neck* of *Land*.
Tho' he the ſame whoſe *Arms* con'd boaſt
They had quell'd the *Prince* of all the *Airy Hoſt*.
Yes, 'tis the ſame, altho' ſo *ſtrange*,
And hardly *credible*, the *Change*:
So when a *Star* ſhoots glit'ring from the Sky,
In vain we run to *mark* its Fall,
But nothing find at all,
Or at the moſt a *trembling Drop* deſcry.

5.

This ſaw amaz'd the gloomy *Prince* of *Hell*,
Saw at the *Hebrew Boys* command,
Legions of diſcontented Spirits *disband*,
And *yelling* leave each ſilent *Oracle*.
How did he *rave*, how did he *grieve*,
His *Iron Teeth* all foaming *gnaſh*,
Whence ſudden *Lightnings* thro' Hell's Horror *flaſh*;
His *ſhaggy ſides* how does he *laſh*,
Encreaſing Torments which he wou'd *relieve*?
"O *Hell*! a *Boy*! he crys:
" For this did I of old thro' Chaos *climb*,
" Puſh on the *eaſie Adam's Fate* and *Crime*,
" And I from *Heav'n* baniſh'd from *Paradice*?
" Nay, higher yet, of *Noblers Wars* I boaſt,
" Where endleſs *Fame* we *won*, altho' the *Day* was *loſt*.
———Thus, might we *great* with *ſmall* compare,
Thus huge *Goliah* fell, and *ſhook* the *Plain*,
Quell'd by the *young*, the *valiant Swain*,
Thus fell *Goliah* and the *War*:
Curſing he fell, and bit the burden'd ground,
While *Blood*, and *Brains*, and *Soul*, crowd mingled thro' the *Wound*.

6.

O *David's* Son! thy calm, thy *peaceful Reign*
Yet brighter *Triumphs* gave;
The *King* did the *Prieſts* Office not *diſdain*,
Man to *inſtruct* and *bleſs*, and *God* to *attone* again,
Leſs Noble 'tis to *Conquer* than to *ſave*.
The *Seeds* of *Juſt*, and *Good*, and *True*,
If not all *loſt* before,
Known but *obſcurely*, ev'n to th' *Wiſe few*,
Thou with a *liberal Hand* didſt to the World reſtore. Teach

Teach 'em both what they *were* and *ought* to be,
Reſtor'd their *Innocence* and *Liberty*,
Both *God like Gifts*, and worthy *Heav'n* and *Thee*:
Our *odious Load* of *Guilt* thy ſelf didſt *bear*,
Our heavy *ranſom* paid,
Thy ſelf th' *Attonement* made,
That we might not *deſpair*.
O *God Incarnate*, help! O bear our Prayer!
Melt! even thoſe *ſtubborn Hearts* melt down,
Who ſo *unhappy* are, they thee *deſpiſe*,
Heav'n's and their *own* worſt *Enemies*,
Who thy *obliging Laws* and thee *diſown*.
O thou who giv'ſt both *Eyes* and *ſight*,
Shine from *above*, and chaſe their Hell-born *Night*
With *Reaſon's* dawning Ray, and *Faith's* full Noon-day *Light*.

Queſt.

Wean'd from the buſie Town's tumultuous Bliſs,
The Country yields me Solitude and Peace:
Freedom from Want my Birth and Fortune gave,
A few good Books I have, and more may have.
My Soul at Knowledge graſps with full deſire,
And ſomething ſure of an uncommon Fire
I feel within, a more than Mortal Heat,
Something that, whiſpers ——— *Study and be great!*
But when ſo vaſt an Ocean I deſcry,
Where, as in boundleſs Plains, I loſe my Eye;
When Learning's Sea ſo wide, ſo deep ſurvey,
I quiver on the Shore, and dare not launch away:
Yet ſome ſmall part methinks I might ſubdue,
Some Creek or Arm, if I beyond cou'd view;
My little Bark cou'd cruiſe along the Coaſt,
Tho' ſoon 'twoud be i'th' wild Atlantick loſt.
Be you my Pole-ſtar *then, ſhine bright and clear,*
Direct me for what Port my Courſe to ſteer!
Say Athens, *nor your Courteous Aid refuſe!*
What Point i'th' glorious Circle ſhall I chooſe?

Anſw.

Firſt *know thy ſelf!* thus did the Sage adviſe;
For he who does not that, can ne'er be *wiſe*:
Then thy *Creator know*, his *Works* admire,
And learn thoſe Sacred Words he did inſpire:
This *Knowledge* can alone thy *Mind* compleat,
'Twill make thee *Good*, and then thou may'ſt be *Great*.

Q I'm

Q. I'm a Member of the Church of England, have an entire Affection for the Prayers of the Church, and have reapt a great deal of Benefit and Satisfaction by them; but I meet with one Custom in our Churches, wherein I think Persons are mistaken: There are, I see, many Pious and Well-disposed People, and that of good Education and Sense, in most Churches both in London and the Country where I have ever been, who repeat all the Prayers after the Minister with an indifferent loud Voice, not escaping so much as the Absolution, or the Responses and Ejaculations appointed for him alone: And so in the Psalms, which I think are order'd to be read both by Ministers and People by turns, one the one Verse and the other the other. Some I've also heard who have read the two Lessons, the Epistle and the Gospel in the same manner, so loud, that those who stand next or near them, are extreamly disturb'd, and can't so much as hear or distinctly understand the Minister. Another thing is, that in all the Churches (except one or two) that ever I was in, almost all the Congreation Sat at the Singing of the Psalm, which seems no more decent a Posture there, than to sit when any of the Creeds are repeated. I observe two several other, in my Opinion, improper Customs, for the Sacred Place, particularly (to instance in no more) the Womens showing their Manners to one another in the time of Divine Service. If you'd be so kind as to give your particular Advice and Direction as to these Mattrs, it may be of general Use and Benefit, and I would desire you for that reason to explain your selves so as the meanest Capacity may understand you. I fear you will direct both them and me to the Rubrick of the Common Prayer it self, or Dr. Comber, or Beveridge, or the Rules set forth by the Author of the Weeks Preparation to the Sacrament, or Dr. Sherlock's Practical Christian, &c. any one of which in my Opinion I confess might be sufficient, but they are not in Hands enough, nor can they be perhaps understood, at least purchas'd by all; therefore I agen desire you to bestow one Oracle upon so good a Work, which I know will Oblige many of that Communion whereof you have so often profess'd your selves Members, and among the rest your Humble, &c.

A. As We would always more readily Answer such Questions as these, which may be of general Use, than such as tend only to Diversion, or at least unprofitable Speculation, so we more greedily embrace this before us, and the Opportunity it gives us, in a little room to inform many People of what would very much conduce to their *Piety* and *Happiness*. The Question seems to proceed from a *Good Soul*, and one that is really concern'd both for his own *profit* and *others*; and if this has the desir'd effect, we hope neither he nor we shall lose our *Reward*. 'Tis true, those Books he mentions are of excellent Use, and it's great pity but that they were in more Hands; nor are We so vain to think we can advance any thing beyond them, or so much as equal to them: However, the more People are taught their Du-

ty,

ty, the better 'twill be if they Practice is accordingly; since 'tis a Question whether is the greater Enemy to true Piety, *Ignorance* or *Indevotion*. Now its certain that nothing is a more Popular Objection against our Excellent Liturgy, (which even the most Learned and Pious of those who are no great Friends to't have acknowledged the best that is, or ever was extant) than the Careless and Formal way, wherein too many make use of it; whereas did Men see all our People (as Dr. *Hammond* was wont to be, and doubtless many others are) almost in Extasie whenever presenting their Supplications to God in that *Form of sound Words*, they'd soon be of another Mind, and be as justly in Love with it, as they now without any Reason *abhor* and *hate* it. In order therefore to promote so desirable an Alteration in the Minds of many Men, We shall give some plain *general*, and some *particular* Directions, and those either previous, concomitant, or subsequent; going before, accompanying the Duty, or following after. *First*, Before the Office begins, and that either before we enter the Church, or as soon as we are there, or immediately before the Service, as soon as we *hear the joyful Sound*, warning us to the House of God, and the time approaches near, let's be sure to abstract and withdraw our Thoughts, as well as Conversation, from the World and all Secular Affairs, otherwise unless we have a rare Art indeed, they will importunately return, and distract our Devotions: And this especially when thou goest to the House of God, as we are on the way thither. We should go our way into his Gates with *Thanksgiving*, and into his Courts with *Praise*, excite all that Holy Joy in our Minds which the Occasion requires, though mixt with that pious awe and *Reverence* which becomes us when we are approaching our Creator. This last, to encrease as we actually enter into the Church, to say, as *Jacob* did at *Bethel*, "This is God's House, "how dreadful, how awful is this "place! Surely God is here! "This is no other but the House "of God, these are the Gates of "Heaven! All *genuine Sons* of our Church do believe there is a *Holiness* in Churches, on account of their *inseparable Relation* to God, and the presence of his Holy Angels, agreeable to the constant *sense* and *stream* of *Antiquity*, and a serious Reflection on this one thing, as soon as we enter that *Holy Place*, would have a great *Influence* on their Minds, and cast, as we may say, an Air of *Reverence* and Devotion on the whole Duty; one advantage we have to fix our Thoughts in Devotion, which those have not who believe no such *Holiness*. Now the first thing we are to do when we come to our *Seats*, is humbly to fall on our *Knees*, and with some short *Ejaculation*, to acknowledge God's *Presence*, and implore his *Blessing* on the whole Work; which practice, if it be in self an advantage to *Devotion*, the *Solemnity* of it sure can't make it otherwise. And this one thing we are here to take a particular care of, not to spend the time between our *Entrance* into the Church, and the beginning of the *Holy Offices*, as too many do, in vain or unnecessary Discourse, or as all of us are too apt

apt, in ſuch *Thoughts* as are *unſuitable* both to the preſent *Place* and *Action*. As for the *Service* it ſelf, firſt in general, act Humility, Faith and Zeal through the whole, and obſerve well what the Rubrick orders as to the outward *poſture* and *behaviour*, believing, as Modeſty obliges, that the Church had Reaſons for determining thoſe Circumſtances, ſome of 'em in themſelves indifferent, though we perhaps can't every where ſo well ſee into the Reaſon; let's have a care of our Eyes, for if they wander, our Thoughts will follow 'em. In particular.

1. When the *Sentences* are read, we are to *ſtand*, and attend to them with as much *application* as *poſſible*, as a Preface of Preparation for the whole *Service*, and if we find our Thoughts enclin'd to wander, it may be a very good way to repeat them, and moſt of what follows, all except part of the *Abſolution*, after the Miniſter, though with a very *low Voice*, or as *Hannah* pray'd, rather *mentally* than *vocally*, unleſs the Perſon is ſo *weak* as no other way to be able to keep along with the *Miniſter*.

2. When the Miniſter comes to the *Exhortation* after the *Sentences*, we are *ſtill ſtanding*, to conſider him in the Name of God ſpeaking to us, as afterwards to God in our behalf, and to obſerve his *Directions* in the following.

3. Confeſſion, which we are to make kneeling, with a *humble Voice* after the Miniſter, and not only outwardly to repeat it, but with a *penitent* and *obedient Heart*, conſidering well and throughly what we ſay, and privately reflecting on ſuch Sins as we our ſelves have been moſt guilty of.

4. At the Abſolution, remaining ſtill kneeling, we are not to *repeat*, at leaſt not the former part, but attending to it as an *Act* of *Authority* in the Miniſter, when he comes to thoſe word, *He pardoneth and abſolveth*, &c. *thankfully* and *humbly* to apply them to our ſelves, which we may ſafely do, *if we truly repent, and unfeignedly believe God's Holy Goſpel*. But when he goes on, and changes the *Forms* of his Expreſſion, *Wherefore let us beſeech him*, &c. inviting the People to *pray*, or rather actually praying with and for them, we are then to join with him, and beg God's aſſiſtance for the reſt of the Duty, and all our Lives.

5. At the *Lord's Prayer*, in the ſame poſture, we are to repeat all *audibly*, as in the *Confeſſion*, and wou'd do well to take care that the cuſtom of repeating it makes us not *formal* in it, ſaying the words like a *Child* or *Parrot* without heeding 'em, but exactly attending to every *Petition*; and after that, and all other Prayers, to ſay *Amen*, thereby teſtifying our *Fervency* and *Devotion*, which may in part attone for any wandring Thoughts in the very *Prayer*, at leaſt will bring us to our ſelves again at the beginning of every *New Prayer*.

6. At the *Reſponſes*, *O Lord open thou our Lips*, &c. We ſhou'd join in *Heart* with the *Miniſters* part as well as well as our own, otherwiſe there will be danger of wandering in both.

7. Then, as the Rubrick directs, ſtanding up, we are to repeat our part of that *Little Creed*,

Glory

Glory be to the Father, &c. testifying our belief of the *Trinity*, and this with so much the more *Devotion*, because we are so unhappy to live in an Age wherein there are so many who deny this *great Truth*.

8. We are to consider that Versicle, *Praise ye the Lord*, immediately before the Psalms, as a solemn Exhortation to us to prepare our *Hearts* for the Sacred and *happy empoyment*, to which we also give our consent when we return, *The Lords Name be praised*. And here we are to excite all those affections which are proper for the Lauds and Hymn of the Church, as Love, Joy, &c. To be sure as before, that we mind the Ministers part as well as our own, even repeating it softly after him, if we cannot otherwise keep our Mind intent upon it.

9. When the Minister comes to the *Lessons*, we wou'd do well with a very *submiss Voice*, or only with our *Eye*, to read them with him: And carefully observe (which we also should do in the Psalms) any thing which occurs more remarkable in them, most suitable to our own and the Churches occasions, and *Treasure* up that in their *Memories*, for unless we *remember* what we hear, how shou'd we be the better for hearing it?

10. At the *Creed* as directed, to stand up, and repeat it after the Minister, with actual *assent* to every *Article*.

11. In the *Suffrages* after the Creed, and the Lord's Prayer, where we intercede (kneeling again) for the King, the Church, the *Minister*: For *Peace*, *Purity*, and God's *Holy Spirit*, to observe the same Directions with those already mention'd before the Psalms.

12. To join in the Collects for the *Day*, *Peace*, *Grace*, the King, &c. and if there be any occasional, with the same Devotion, keeping our Eyes fixed on the *Words*, as well as our *Hearts* on the things expressed by them, and repeating all before to our selves, (tho not so as to disturb others) whereby we shall have the assistance of the *Eye* and *Tongue* to fix more deeply what we also receive by the Ear from the Minister.

13. At the *Prayer* for all Conditions of Men, and the *Thanksgiving*——If either We or any of our near Relations are any ways *Afflicted* in *Mind*, *Body* or *Estate*, or have had any *Mercies lately vouchsafed*, we are in a particular manner to take Notice of it; and if the Case be signal, to interess the Congregation in the same, desiring their Prayers, returning Praises, and joininig our selves devoutly for others, tho' we are not particularly concern'd; taking special Care if we have receiv'd any Blessing on the Prayers of the Church, not to forget giving God the Glory due unto his Name, which 'tis to be doubted many are guilty of, else why have we so many more *Petitions* than *Thanksgivings*; at least mayn't We say as our Saviour in a Case something like it —— *Of Ten Cleansed or Healed, where are the Nine?*

14. In St. *Chrysostoms* Prayer, we shou'd be more than ordinarily *fervent* and *devout*, that *summing* up as it were, as well as concluding all the rest, that we may in this, in some measure recal our *neglects* in the *former*.

15. At

15. Attend to the *Bleſſing* as *a Miniſterial Act*, pronounc'd by the *Prieſt*, like the *Abſolution*, by the *Authority* of God, as appointed to *Bleſs* in his *Name*, concluding that and all the Service with a Fervent and Devout *AMEN*.

This for our Behavior in the time of the *Holy Offices*: But we have yet a word or two of what is to follow before we leave the Church. And,

Firſt, We ſhou'd not *hurry* thence in ſuch haſte as if We were glad 'twas over, or fear'd the Church would fall upon our Heads, as We obſerve many of the ruder ſort of People are wont to do.

Secondly, Nor ſhou'd We ſpend that Moment we have left before we leave the Church, in Diſcourſe or ill tim'd Civilities, (which ſure will keep Cold 'till we come out) but rather cloſe all with *earneſt Prayer* to God that we may Profit by his *good Word* which we we have heard, and perform thoſe Pious Reſolutions we have made in the Preſence of him and all the Holy Angels.

Thirdly, And when we return home, ſome Moments wou'd be very well employ'd in Reflection on what has paſs'd, and how we have Diſcharg'd all the parts of our Duty.

Thus have We endeavour'd as plainly, briefly and fully as we cou'd, to direct the Well diſpoſed Chriſtian how he may be preſent at the Publick Prayers of the Church with the greateſt Decency, Profit and Advantage, wherein if any thing eſſential be omitted, We ſhall be glad to learn it our ſelves as well as to teach others.

As for the Queſtion about Sitting when the *Pſalms* are ſung, though a very abſurd Cuſtom, yet 'tis grown ſo inveterate, that we Wiſh it be ever altered. One thing which gives occaſion to it, may probable enough be —— the *Lameneſs* of the *Tranſlation* —, which there's none who have any Love to the Church, or true Taſte of Poetry, but heartily Wiſh were *alter'd* or *amended*: Not but that they were well enough done for the time; ſome indeed very well and as they are; very few of thoſe that come after have done better: Nay, moſt of 'em (*Rouſe*, *Barton*, not to add more modern and greater Names) do clearly out—*Sternhold* —— *Sternhold*: Some are too much *Proſe*, others too *Poetical* (and yet dull enough almoſt every where) ſo that on the whole, we are miſtaken if thoſe who are Judges, on the Peruſal of all that has been yet attempted, wou'd not be of Opinion that there is yet wanting a more Correct Tranſlation: However a Pious Mind will make a ſhift to paſs over the Words, and regard the Senſe only, which is ſtill Sterling and Noble; and as many now do, ſo we hope more will ſhow that Reverence in the Uſe of 'em that is due to ſo Sacred an Ordinance.

Q. *Suppoſing a Man has by his Ill-fortune, Credulity, Ill-husbandry, Suretyſhip, &c. run himſelf beyond all preſent Capacity of paying what he owes, and his Creditors will not believe his Integrity, but would throw him into Gaol, and let him* Rot for't, *as they commonly expreſs it, I deſire to know,*

A. *We*

1. *Whether it be lawful for him to Abſcond himſelf to eſcape their Hands?*

2. *Whether it be lawful to run to the* Savoy, White-Fryers *or other ſuch* priviledged *places for Protection?* ——— *Which I never knew any of what Profeſſion or Reputation ſo ever ſcruple, when Neceſſity try'd 'em?*

3. *What's your Opinion of Sanctuaries in general, ſome of which we read of in Scripture, and which I hear are either allow'd, conniv'd at, or uſurpt, in all or moſt parts of the World?*

A. To the firſt Queſtion ——— The Law of Nature teaches us to preſerve our Liberty by all lawful means, as long as we are able, which next to Life is the deareſt Temporal Bleſſing, if not in ſome Caſes preferable unto it. The Body of Man will make no Satisfaction to his Creditors, (unleſs they ſold his *Tallow*, or made *Mummy* of him) and therefore we know not any who queſtion the Lawfulneſs of getting it out of the way, to prevent taking Lodgings in the *Counter* or *Ludgate*.

To the ſecond Queſtion——— *Whether it be lawful to run into the* Savoy, *&c. for Protection?* This Reſolution will partly depend upon that of the former already decided, partly on the Circumſtances of the Perſon who is ſuppos'd to be going thither. 'Tis true, there's difference between getting out of the way ones ſelf, and carrying off Effects and Goods with one, which are none of our own; nay, perhaps *taken up* juſt before for that very End ——— One of the vileſt ſort of Knaveries, and in ſome Senſe worſe than *Publick Robbery* ——— and indeed it ſeems a hard Cauſe that ſo many ſhou'd be hang'd for taking thirteen pence half Penny on the *Highway*, or for borrowing a *piece* of *Silk* or *Lace* from a *Shop*, and yet thoſe 'ſcape *Scot-free* who carry off ſometimes many hundreds. Of t'other ſide, it muſt be own'd *every thing would fain live*, and 'tis a *ſevere Tryal* of a mans *Honeſty*, to give that out of his *Hands*, which ſhou'd keep him from *Starving* ——— Tho' conſidering it's none of his own, we think 'twou'd be *better* to pay *as far as 'twill go*, and truſt *Gods Providence*, labouring tho' in the meaneſt *Capacity* to get a *Living*.

To the third ——— for *Sanctuaries* in general ——— we read of 'em in Scripture 'tis true, for *Homicide*, when not *Wilful*, as the Cities of *Refuge*; but never we think for *Debt* ——— unleſs we call *David's Hiding Places Sanctuaries*, to whom we read, repair'd thoſe that were in *Debt*, as well as thoſe that were otherwiſe *Diſtreſſed*. Such *Sanctuaries* there now are in *Popiſh Countries*, and were formerly here in *England*, and we need go no further than *Weſtminſter* to find 'em; nay, the very Name of *Sanctuary* is yet remaining, tho' moulded by length of time, and *vulgar pronunciation*, which wou'd be apt to make one think that the word *Centry*, or *ſtanding Centry* had the ſame Original, from thoſe who ſtood watching and guarding ſuch places. Did not both *Sentinel* and *Sentry* (as it were better written) plainly owe their Original to the Latin Verb *Sentire*, from Vigilance and Watchfulneſs, as ſoon as

be

he approach'd to discover or perceive the Enemy. That such places are in themselves lawful in some Cases, there's no doubt to be made, because God himself gave positive order for them; but this never in the case of *wilful Murder*, where even the *Horns* of the *Altar* cou'd not preserve: Whereas we know very well what Work the *Monks* did formerly make with their Sanctuaries here in *England*, and still do in *Popish Countries*, where 'tis a very difficult matter to bring the blackest *Offender* to *Justice*, if he get but a *Monastery* over his Head; to say nothing of the Monks Cowl it self, which makes 'em strait as Innocent as the Child unborn, or at least as the rest of the *Fraternity*.

As for *Sanctuaries* in the case of *Debt*, the former difficulties recurr; not to add that for those which *Custom* has granted here at present, all own 'em the greatest *Sinks of Villany* that are out of Hell, and we should as soon expect a Man shou'd remain honest who join'd himself with a Crew of *Banditti*, as long retain any Sentiments of *Religion* and Virtue, after he once gets into these places, which if Persons are before *good*, will make 'em *bad*; if *bad*, yet *worse*, as we have observ'd in all we ever yet knew who fled thither; which one would think, to live in 'em, or but pass thro' em, were none of *God's Dominions* any more than the *King's*, which will give *Encouragement* as well as *Harbor*, to all sorts of Villains and Villanies, nothing being there to be seen or heard but the heighth of *Riot* and *Lewdness*. In the mean time, since 'tis very hard, as before, that a Man's Liberty shou'd be taken away for what many times he could not avoid, and so *one misfortune* be punished with a greater. It were a thing, we humbly conceive, very well becoming the *Wisdom of a Nation* (but bear witness we don't pretend to advise any Body) to regulate a Matter of so great difficulty and moment, towards which perhaps *Sanctuary Laws* wou'd go a *great length*. However it seems necessary a *difference* shou'd be made between those who are undone by unavoidable misfortunes, or those whom their own *Ill Husbandry* or *Extravagance* have ruin'd. But if you further enquire when this is like to be done, We Answer, perhaps *when we have done writing*.

Q. I have lived several Years in my Trade, and have made but little Improvement, and now my Sight is decayed, and I cannot get my Expences by my Labour, I am forced to only Buy and Sell for my Living; and finding my self go backward, have embraced my Customers with what Obligations I could, and have had some come to ask me for Broad Money, and they will give me two Shillings Advantage in every Pound, and pay me with Gold or old Silver, or Ingots of Silver by the Saye, or melted Lumps of Silver, which I have Traded for, and furnished them with what little Stock of Money I could pick out of my other Cash, and paid them a Market-price for their Silver, as it was reported to be worth by the Saye, and have sold the same Silver to the Saye Master, for one Penny in each ounce Profit, only I have had 22*s.* for every 20*s.* of Bad Money I have returned with my Chapman, but fear that my

my Chapmen are no better than they ought to be, although they pretend to buy the Silver up and down in several Parts of the City and Country, and the Broad Money which they gather, they say, is for Merchants to go beyond the Sea: *Now whether their Pretences of this kind be a sufficient Warrant for me to Trade with them after the manner abovesaid, I humbly beg your Advice as to the Lawfulness of it, and whether I may take what Profit they will give me for my Broad Money, and justifie my self in the Action?*

Answ. There is no great doubt but you guess very right of these Sparks; and whilst you Trade thus with them, you are so far from being justifiable, that you in a great measure encourage them in it; and you have no way to requite the Publick for your accidental Disservice to it, but by going to some Magistrate and getting a Warrant for the securing of them next time they come again.

Q. *Looking upon it to be an Act altogether very uncharitable in this Nation, where Christianity is so universally profess'd, that one ill Action defaces all the former good Actions of a Man's Life, and renders him for ever uncapable to repair his Reputation, or be of any Publick Credit or Trust, notwithstanding the Sincerity of his Repentance, visible Amendment of Life, and Satisfaction made to whomsoever he injured:*

Query, *The Reason or Cause of it is speedily desired; and your Instructions how a Person under so unfortunate Circumstances should behave himself?*

A. A Man is to be judged of by the major part of his Actions, and he having been accustomed to Vice, 'tis not one or two Acts that can reasonably convince the World he is reform'd, but Persons will be naturally apt to think he has some Interest that pushes him on; but if he continues in good Actions, that appear purely disinterested, there's no generous Person but will as willingly espouse his Cause, and encourage him in it, as if he had never been otherwise. But in respect to himself, he must still do vertuously, without shewing any great Solicitousness after popular Applause; for if such a thing is once perceived, 'twill not be very easie to convince People that all his Vertues are owing to a desire of being well thought of; and it ought to be the business of his Friends to give the World a true Idea of him, for he can do no more than to take all Opportunities to show his Sincerity.

Q. *Whether it be an Effect of Temper or Habit, or of both, I submit to you, but the Difficulty I labour under is an Excess of Bashfulness, which hath got so much the Ascendant over my Reason, that I totally lose the use of it; and when I have most occasion for Words, and Memory to express my self, the shameful Terror usurps the place, and sometimes deprives me even of Thought; this is a great Discouragement to me in my Profession, and incapacitates me for Publick Auditories; nay, even in Private Addresses to Persons of whom I entertain any Respect, the same Ague of the Mind seizes and enslaves me, and has almost the same Effects upon my Body, as the real Distemper: I am apt to attribute the Cause to Melancholy, and the disuse of Conver-*

ſation, but for the Cure of it I muſt apply my ſelf to you, who I hope will gratifie this Requeſt, which may be uſeful to ſome others under my Circumſtances, but particularly an Obligation on me.

A. This curable Evil has its various Cauſes, in ſome 'tis the Effect of an ill Education, others diſuſe of Converſation, and in ſome a too humble Opinion of themſelves, which laſt Caſe is not improbable to be yours; but if it be either of them, there's no better Method to remove it than that which *Demoſthenes* the *Grecian* Orator himſelf made uſe of. It was his Cuſtom when he was to ſpeak in Publick to retire all alone, and imagine his Auditors preſent, and repeat his Harangues with an audible Voice, tho' at firſt he began with the rehearſing whatſoever had been ſpoke in private Companies, and at laſt brought himſelf to ſuch an Aſſurance and Eloquence as has been ſufficiently acknowledged in the World: Tho' it may not be amiſs for you, after having uſed your ſelf to a Freedom of Thought, and in this manner ſpeaking whatſoever ſhall ſeem reaſonable to you, to talk as freely before ſome few Friends, and in time you need not fear being able to ſpeak to any one.

Q. *I once reſolved to avoid the Company of ſome Gentlemen, becauſe they were prophane and idle in their Talk, and that I might not forget it, I wrote thus in my Pocket-Book:* Reſ. *To avoid the Company of* &c. *but ſince that I have a Proſpect of advancing my ſelf by their means: Now I deſire to know, whether I may not uſe their Company (with Caution and Circumſpection) notwithſtanding my former Reſolution; I doubt it, and fear that I am obliged in Conſcience to the contrary?*

A. Very much in this Affair depends upon your Education: If you have been well inſtructed in the grounds and reaſonableneſs of Religion, you may with leſs danger venture into ſuch Company, the beſt Argument they can offer being either Banter or Sophiſtry, which are eaſily confuted by Perſons of Learning or good Senſe: But if you find your ſelf unſettled, or apt to be taken with their Wit, 'tis only ſafe to avoid them, ſince no Intereſt is ſo preferable as that which is the greateſt and moſt laſting, which they may be too likely to endeavour to baffle ye out of. As for your Reſolution being an Impediment to you, that you undoubtedly made leſt their Converſation ſhou'd be detrimental to you, which remains valid according as you experience it to be.

Q. About a Year and an half ſince, being in the Countrey, I accidentally ſaw a young Woman of Wit and Beauty, with whom I fell in Love, and making my Addreſſes to her, whilſt I ſtayed there (which was ſome few Months) I gain'd her Affections; ſo that ſhe coming to Town lately about Buſineſs, we were privately married together, without the knowledge of any of her Relations: But her ſtay here being longer than at firſt ſhe deſigned, has cauſed both her Friends and my own to ſuſpect what has happened, (tho' I am ſure none of 'em can find it out) and my Circumſtances being at preſent in ſo ill a condition, that their Knowledge of it would in all probability ruine us, makes me bold to deſire your ſpeedy Anſwer to theſe following Queries: 1. *Whe-*

1. *Whether you're bound to declare it when ask'd, be not a sin? And if so,*

2. *How shall we hide it? (Since its knowledge will be of so fatal Consequence.)*

A. 1. It is not lawful to Conceal any Truth by the telling of a Lye, though the Discovery of it would be never so prejudicial to us, Falshood and Deceit being most offensive in the sight of God Almighty.

2. Not only avoid all Opportunities of being ask'd, but likewise shun as much as possible the seeing one another Publickly, or any Action that may encreale their Suspicion; and if they continue to persecute you, carry it off with a Joke, leaving every one to their Guesses; but if this won't do, and you find you're like to be discover'd, e'en report the first Story your self to some such Friend, as may be wise enough to consider now all's past help, and therefore what's to be done is only to perswade the Interested Relations to do that at first which they must at last, if they are honest People, Forgive ye both, and make ye happy as fast as they can.

Q. *Whether that Person can be a real Christian, that doth not do what he can for the Conversion and Salvation of others? And if a Religious Man always endeavours to be an Instrument of making others so, then are not those excluded that Number, who do not do their utmost to promote the Salvation of others?*

A. Yes: For he does not believe his Saviour, from whom we derive that Name, for the Blessed *Jesus* has said, *Whosoever saves a Soul, hides a multitude of Sins*; and again, *He that keeps his Commandments, and teaches Men so to do, shall be great in the Kingdom of Heaven.*

Q. *Whether the Conscientious performance of this Duty, would not be much for the Glory of God and the Credit of the Gospel? And whether the Neglect of this Duty is not a great Sin, and a Cause of much Dishonour to God and the Christian Religion?*

A. Yes, since the great Cause that so many Youths are Debauched, is either through the ill Examples, or Negligence of those under whom they are Educated; which unhappy consequence, is not only destructive to Manners, but also it impoverishes the Common wealth, for Idleness, and ill Courses have been the Ruin of many Families: And on the contrary, if this Means were taken for the Propagation of Virtue, the happy Effects would soon be found.

Q. I am Melancholly, and apt to have so mean an Opinion of my self as dispirits me in my Business, thinking I cannot do it so well as others, and that I am despised by other Men, which does in some measure render me uncapable of doing it, and backward to engage in it; but whenever I am a little Admir'd and Commended by others, and can conceive a good Opinion of my self, these things do elevate and improve me, that I am forward to Engage in Business, and active when I undertake it, and perhaps do it as well as other Men: Query, *Whether the good Opinion I now and then have of my self, and the Satisfaction I find in the Applause of others, be from Pride? And whether it be lawful to act from these Principles, or*

I should (which I cannot otherwise help) suffer my Diſtruſt, and Melancholly to ſink me into Sloth, and utter Neglect of my ſelf?

A. Your inordinate deſire of the good Opinion of others, proceeds partly from Pride, partly from Folly: From the firſt, becauſe it ſeems you ſo much Value your ſelf, that except you meet with your due Praiſe, you ſcorn to oblige the World by acting reaſonably; and from the ſecond, becauſe a wiſe Man eſteems things as they really are, and is not to be byaſſed by ſo empty a thing as Popular Applauſe: But ſince 'tis as it is, you muſt e'en like the Phyſician make Phyſick of Poyſon, and till you know how to make a better Judgment of things, let your Weakneſs be as uſeful as poſſible, for 'twill be much more profitable and lawful for you to do your Buſineſs, though under theſe Inconveniencies, than wholly to Neglect it, by endeavouring to remedy the former, ſince that would be avoiding a leſs to fall into a greater Evil.

Q. *A Neighbour of mine who is under my Care, has frequently received the Communion from me, I not doubting, but that ſaid Perſon was Initiated firſt into Chriſt's Church by Baptiſm; but finding now, that the ſame Perſon being born of ſuch Parents as are commonly called* Quakers, *I perceive, he never was Baptized, wherefore I deſire to know, whether the Perſon ought not now (notwithſtanding his having partaken of the Communion) to be Baptized?*

A. Yes undoubtedly, for tho' Baptiſm ought to have preceded, it is no Reaſon that it ſhould be wholly neglected, becauſe it has for ſuch a time been ſo? And it being an expreſs Duty to be Baptized, and the firſt Profeſſion we ought to make of our Chriſtianity, yet where an Omiſſion has been in Adult Perſons, through the miſtake of the Parents, or in thoſe that are grown up through their Miſinformation, they are highly obliged to Examine into it, and be Baptized with all ſpeed, though they have performed all the other Duties commanded.

Q. *Whether an Infant, that is Baptiſed in every thing according to the Baptiſm of the Church of* England, *only by a pretended Divine, ſuch as has not been Ordained at all, ought not upon this Diſcovery to be Re-baptized?*

A. No: For though ſuch things ought not to be, yet when they are done, they are valid.

Q. *If there be one Infinite Creator of all things, and he perfectly good, for what Reaſon did he fill the World with Monſters, Poiſons, Vipers, and Beaſts of Prey, which certainly Conduce not to the Happineſs, but Deſtruction of Mankind, and ſeem not at all conſiſtent with ſo much Goodneſs?*

A. It was this Objection, as well as the Difficulty of Sins coming into the World, which threw a parcel of *Fooliſh Heretick*s of old upon the *Whimſey* of two Principles, one the *Maker* of all that's *Good*, and t'other of what's *deſtructive* and *bad*; or as the barbarous *Indians* to this Day, one the *Good God*, and t'other the *Evil*. But an indifferent Portion of common Senſe without much Philoſophy, will ſatisfie a Man, that nothing can be a greater Contradiction

diction than *two Gods*, *two Supreams*, for so they are suppos'd, which must be either of Unequal Power, though that's Nonsense, both Supream, and then one would destroy the other; or else of *Equal*, and then we should not only have *two actual Infinites*, but being Contraries, they would both be eternally struggling, and one would immediately destroy those Worlds the other had made, which he might easily do, being of Equal Strength and Power. This Monster then being Confounded, we must try if We can assign any other Cause of all the Mischiefs which we are sure we feel, though we neither know (without Revelation) how we came by them, nor how to get rid of them. And here, The Creation of all things by one Supream Good Being, having been granted, which can't be deny'd with any Appearance of Reason, 'twill be very plain by the same reason that the World came not in this manner out of God's Hand, distorted and deform'd as we now behold it; for though there are many things in it, which yet retain the visible Mark of a Divine Architect, yet there are others far unworthy of him, and altogether unlike him, who makes nothing but what's Good, however we come to be plagu'd with so much Evil. Thus far Reason goes; and here how highly are we oblig'd to that Gracious Being, who has given Revelation to help us, and to strengthen our Sight when we could see no further, but were lost in the dark Abyss of his Providence? And 'tis this tells us, not only that *Man is fallen*, but also how he *fell*, and *dragg'd* with him the whole *Creation*, which *groans* and *travels* as well as he; for 'tis Unnatural for any positive Being to be Evil, and is a plain Force and Violence upon it. Hence then 'tis that we must deduce all the Confusion or Misery we *see*, or *feel*, or *hear* of, from our selves, not from God, all of which are the Effects and Punishment of Sin. 'Twill go a great way toward the Proof of this, if we consider, that 'tis for the most part a Secret implanted Aversion, and Enmity between Man, and those Noxious Creatures that makes them so Mischievous and Inconvenient to us, when they are not so in their own Natures, but might rather serve to the Use, at least the Ornament of the Creation. Lyons and Tygres, if tam'd as some have been, may be, if not Serviceable, however Delightful: Wild Beasts have Fury, at worst, that will Comfort us as much as before their Owners fear'd us. Not to add, that many of them will not set on a Man unless in their own Defence. Nay, even Serpents, some of them especially, are even in their present Estate (perhaps as much alter'd as that of Man) very Beautiful and Lovely, and some of them perfectly Harmless; and if we believe one great part of the *Foreign Virtuoso*, their whole Venome lies in their enraged Spirits, since when in a good Humour there's not half so much Mischief in their Bite, as in the Prick of a Pin or Needle: And the rankest Poisons have no effect on some Bodies, nor won't on any Man's, were it not for some accidental Causes, which may be even by Art provided against; and even Scorpions, and Vipers, and Mad Doggs, carry in their own Bodies Sovereign Antidotes against those Mischiefs they cause. An Argument of Divine Wisdom

and Mercy, as well as Justice. And these Noxious Qualities may be suspended whenever the Supream Being pleases, who makes use sometimes of such a Suspension, or rather perhaps fortifying of the Body against their Effects, for great and wise Ends, well worthy his Interposing, namely, to Evidence great and momentous Truths to Mankind; as for Example, that of our Saviour's Mission and Doctrine in Confirmation whereof his Disciples had Power over Asps and Serpents, and if they drank any deadly thing they could not hurt them. After all, why do We Complain of those *less* and *rarer Evils*, when at the same time we every Day bring a thousand times worse upon our selves, though free and voluntary Agents. —— Nay, and are very fond of them too, and will by no means part with them. We see Men are Wolves, Tygers, Serpents to themselves as well as one another, and one *great* French *Basilisk* has (it's very probable) already destroy'd more Men than all the Vipers, Serpents or Tygers since the Creation; and yet he, as the Old Serpent, has many Hundreds of thousands, that will still *fall down, and Worship him.*

Q. *To have sometime since given the World an Account of the Nature of Virtuous Love, in which I'm oblig'd to acquiesce, being not only taught by the Athenians, but by that Excellent School-master, Experience it self. All the Trouble which I shall therefore at present give you, is to inform me what Bounds Religion and Reason prescribe to Love, and Whether it be not possible, let Women be never so excellent, to sin in over-loving 'em, I mean in such Love as is in it self lawful, towards one particular Person?*

A. Love and Poetry, as they are extreamly near a *Kin*, and and very *good Friends in other Respects*, so are they in this, that they hate *Bonds* and *Shackles*. *Cupid* as well as *Apollo*, is a sort of a *Pindarical Gentleman*; He's, you must know, a *God* too, *such a one* as his, and looks as *Big* with his *Bow* and *Arrows*, (shall I say as a *Finsbury*, *Archer*?) Or the *fine Green Old-Man* that rides about like a *He Diana*; nay, as his Uncle *Jupiter* himself with all his *Thunder*, though *Vulcan* had just *Hammer'd* them a new *Set* of *Bolts* out of the *Forge*, and *Filed* them as bright as his Mother *Juno's* Forehead. But hold, if we run on any further at this Rate, the World will think *We* too are *Still* in *Love*, by our own *Description*, and therefore to say no more of these *Heathen Gods*, and *Loves*, there's no doubt but the Love of a *Wife* and *Good man*, ought (how difficult soever 'twill be) to be confin'd within the *Bounds* of *Religion* and *Reason*, which is a clear Case, unless he'll Love *irreligiously*, or like a distracted Person. As for those Bounds, they are to be fix'd by the Obligations of a Superiour Love: And such undoubtedly are or ought to be our Love to Heaven; to our Country, our selves, and perhaps our Parents —— We mean, before Marriage; for though we are to leave Father and Mother, and cleave to a Wife, yet 'tis no where bid so of a Mistress. As for the 2d Question, the Resolution of it depends upon the First —— for if 'tis possible to *Love* a *Woman* more than any

of

of those *Objects* which ought to be *preferr'd* before her; that *Love* is *disorderly*, and Transgression both of the *Laws* of *Religion* and *Reason*——— Though we'd be glad to see one who *Loves* in *earnest*, that yet has nothing to *answer* for on that *account*.

Q. I have for a considerable Time loved a very young Woman with all the Zeal and Fervency which that Passion is capable of. I have often the Happiness, if I may so call it, to see the Beloved Object, but the sight of what my mind foretels me I shall never possess, does but the more increase the Love of my misfortune; for I foresee an Improbability of ever declaring my passion to her; and if ever I shou'd be blest with an opportunity of doing it, there's almost an utter Impossibility of obtaining what I desire above all things. She is so charming, I'm confident I must have many Rivals, too mighty for me to stand in Competition with; and my Mind is wholly taken up with the Thoughts of that dismal day which must make me for ever Unhappy by another's possessing her. These Considerations do urge me to Despair, almost unbecoming a Christian, in which I esteem Death my only Happiness, and I can hardly forbear imploring God to grant me that Blessing, when I foresee so many Miseries unavoidably impending on my future Life. This being my Condition, I earnestly desire you speedily to inform me whether you esteem it a Sin to implore God to end these Miseries and my Life together, provided I Conclude with an Entire Submission to the Divine Will?

A. In Answer, as we really *commiserate* your *Condition*, so we'd do all that's in our power to relieve it, and that by something *solid*, not *Flattery*, or false hopes ——— In order to which, we'll first give you a *plain Reply* to your Question, and then some such advice. We say then, That in our *Judgments* it is a *Sin* to *pray* for an End of your *Miseries* by that of your *Life*, even supposing, at the same Time, a *Resignation* to the *Divine Will*. And our Reason for't is, that such a *Wish* must certainly proceed from an *Immoderate Passion*, which we have before *prov'd* a *Sin*. Our *advice* is, that you rather pray to God to *pardon* that *Sin*, and do what you *can* your self against it. We know you'll *say*, and think, 'tis impossible for you to *conquer* it; and so far we confess you may be in the right, that it mayn't be in your Power totally to *Root* it out, if your *first Love*. But thus much we can assure you, from the *Experience* of such as think they have *known* as much of *Love* as others, that 'tis in your *Power* to do much more towards it than you are, *actually*, ever like to *do*; and consequently, that your not doing it is your own *fault*, your *Choice*, and a voluntary *Action*, proceeding either from a long *Rent*, and *Habit* that way *difficult* enough 'tis true, though not *impossible* to be *surmounted*, the *Stream* of your *Thoughts* having so long *hurried* one way, that 'twill require the *strongest Resolutions* and efforts to row against them. Whereas on the contrary, an *Unhappy Lover*, either foolishly *resolves* to *Love on* and be *miserable*, striking along with the

Stream, as if he wou'd not be carry'd fast enough without it, or else out of a *lazy Despair*, throws himself into the *Current*, and is born away with it. This is certain, that *Despair* of *Possession*, o-ther Objects, *Absence*, *Time*, or even manly and *Rational Endeavours*, (though they must be in *earnest*) especially if assisted by *Piety*, have conquer'd as troublesome *Passions* as yours; and therefore you may, if it ben't your own *Fault*, use the same *Methods*, and obtain the same *Benefits* by them.

2. I have been for some time, guilty of some *Actions*, which though I can't say are *directly Criminal*, I'm yet satisfi'd they are neither *Commendable*, nor *Lawful*, and further, that they may very probably lead to *worse*. Those I've often, for that Reason, *resolved* against, and *Seal'd* those *Resolutions* with the Holy Sacrament, but have been as often so *Unhappy* as to *break* 'em again when the *occasion* offer'd. This being my Case, I desire you'd answer me these following Questions relating unto it.

1. *Whether I am not to expect some* Temporal Judgment *for the repeated Violation of those Vows, which I've made at the Sacrament in so solemn a Manner?*

2. *Whether considering how highly I offend God by the* breach *of them, I were not better* forbear *receiving the* Sacrament *any more, till I find my self better able to perform those* Vows *I there* make, *than still to* make new Vows, *and still break them?*

3. *What Method you'd Advise, in Order to perform what I've so often vainly promis'd?*

A. First to your Supposition of *Practices not directly Criminal, and yet not Lawful*, we know not what to make on't, for if *unlawful*, certainly they are *Criminal*, unless by *directly Criminal*, you mean *highly Criminal*, which are sufficiently different one from another.

To the first Question, *Temporal Judgments*, we confess are *tender Points*, and nothing more frequent and easie than to *overshoot* in discoursing of them. However thus much is certain, that the *Prophanation* of the *Sacrament*, (join'd with that of the *Holy Place*, wherein 'twas receiv'd) was severely punish'd by *Temporal Calamities* in the *Apostolical Ages*; for this Cause some were *Sick* and *Weak*, and fallen asleep, as the Apostle himself tells us. Now all those things were written for our *Example* (as well as those that went before) and if we are guilty of the same or the like *Sins*, we may rationally expect the same or the like *Punishment*. Though this is more sure, that every *Sin*, much more such *Notorious* and *Repeated* Breaches of such Solemn *Vows*, deserve *Divine Vengeance*, not only *Temporal*, but *Eternal*; and since they *deserve* it, will be punished with it, without *Repentance*.

2. To the Second, *Whether you were not better* forbear *the Sacrament, than approach it again, and make new* Vows, *before you have better perform'd the old.* We Answer, we think that you ought not to *stay away*, any more than a Sick Person to desist taking a most excellent *Remedy*, because he does not find it *operate* at the first taking, or the diseases returns again, after he has us'd it. Since the Sacrament is

not

not only granted to have it's principal Vertue in *Confirming Pious Resolutions*, but has, as well as the Word, been instrumental in *Converting Sinners* from their *Wicked Lives*.

3. To the Last, Besides what's already said, observe what have been the occasions of your former Errors and carefully avoid them, which if it can't be done in your *present Circumstances, alter them*, and *remove* from your *Station*, whatever *Temporal Disadvantage* you may find in doing it.

Q. I am sorry I should trouble you again; but my Melancholy encreases, and I wonder how you can term it an unmanly, weak, mean spirited Action, for a Man to lay down his Life for the benefit either of Country, Parents or Friends, perswading my self, and I hope without deceit to my self, I have deale by others as I wish God may deal by me, yet I believe God careth now for me not so much as 'tis Written for the Sparrow, the Hair of anothers Head, or so much as a Mortal Man would for a Toad, (tho' I am (or have been) the Work of God's Hands as well as the Great and Mighty, Happy and Rich Men on Earth) Therefore I beg your resolution on the following Queries:

1. *Whether you think there is not an unavoidable necessity, destiny, fatality, predestination, vel quodcunque aliud, (Term it what you please) that rules the Affairs of some People?*

2. *Whether the Sins of the Parents may not entail a Temporal Curse on their Children, tho ('tis probable) as well their own Conscience as their Life and Conversation may declare to the World they lead Sober, Righteous and Godly Lives?*

3. *Whether you think the Private or particular Suffering or Calamity of an honest Man in the way of his Trade, with his patient and Submissive Resignation to the Divine Dispensation, be not as Meritorious and more Calamitous than those Martyrs Sufferings being a Common Calamity in Queen Maries Reign for their Religion; because an honest Man is no more to blame for his Misfortune, than a Candle for burning, or the Sun for shining; yet shall be Abused, Reviled, Despised, and Insulted over by the very Villains that he hath maintained with his Bread in time of health, and his Money in time Sickness?*

A. What think you of the Angels that fell? Were they not much more noble Creatures, and more in the favour of God, than those vile contemptible things you mention; and yet we see they were not spared; certainly you have not reflected upon the forbearance of God towards you, for the repeated impieties of your whole Life; to which you add this of reproaching him, ingratefully forgetting his Goodness, and yet you are spar'd, and why? Is it because he hates you? We charitably Hope a great deal of your unreasonable Conclusions depend upon your Melancholly, and that upon the Temperament of your Body, which wants a Course of Physick.

1. God Almighty having absolutely commanded our Obedience to such and such Laws, sufficiently declares that he has given us a Power to chuse or to refuse, for it wou'd be injustice, and contrary to his Nature

Nature to require impossibilities. And he having given us our Reason to judge of things indifferent, according to our choice and Determination; such effects naturally follow such Causes; as if we commit Murder, or otherwise break the Laws, we shall be punished for it: Whereas if we observe them, we shall be protected by them. Nor is any Mans Case exempted, we having all the Universal Law of Reason to govern us. Not but that there are several Decrees of God Almighty, which are fixt and unalterable, for instance the Morality of Man, that he must dye, and that this Death shall, generally speaking, not exceed threescore and ten, or the extent of the Common Powers of Nature, and this Decree is necessary for the Government of the World, which as it encreases daily would grow too populous, and subvert the wise ends of Providence: those that are not of this Opinion, we would ask, what they think of these unhappy days of War and Destruction? Has God Almighty ordain'd that there shou'd be so much Mischief and Misery, and such Methods of Mortality, as the Sword, Fire, &c. purely because of his Decree (which no one dares doubt is very just)? Or rather was not Mortality first Sentenc'd for the fall of *Adam*, and these unhappy Methods of it, occasion'd by Vices of an impious and wicked Age? Who doubts this, is unacquainted with sacred Writ, where no Miseries are suggested as the Decrees of God, but the Effects of Disobedience and Rebellion; but a particular Discussion of this Point, would take up more Room than our Narrow bounds will permit.

2. If the Parents have been guilty of any known fraud, and the Children have not made Restitution, so far as has been in their Power, although as to all other things they may have lived very Piously, they can never expect the the Blessing of God in their Affairs, but if the Parent has done an Injury to his Neighbour, which the Child might, and has made Reparation in, he may very warrantably expect to be prospered in all his undertakings. Or at least, though the Sins of the Parents may be inflicted upon the Children, as to Temporals, yet to such Children of bad Parents, that endeavour to do their Duty, the Fruits of their Parents disobedience shall be counterpois'd with a Peaceful Happy Breast, and an Expectation and Hope of a better Place, which will make amends.

3. Though the Patience of such a Man shall undoubtedly have it's Reward, yet there's a great deal of difference between a Private Suffering, and a Publick Declaration of a Mans Faith, when it's even to the loss of his Life; for the Devil who is pretty well acquainted with Mankind, cou'd say, *Skin for Skin, yea, all that a Man hath will he give for his Life.* Besides, in this Case a Man suffer upon Necessity, but the other is a voluntary Resignation of all that is dear to him in his Life.

Q. A Minister *being to preach the* Funeral Sermon *of his* Patron, *for which, besides Mourning bequeath'd him, he was bountifully gratify'd by the* Widow, *as well as for his* attendance *on the* Sick *during his* Illness; *In the* Conclusion *of his* Discourse, *instead of speaking well of the* deceas'd, *who was a* Person *of* Quality, *he very much reflected on his* manner *of* Life, *publickly* exposing *the greatest*

teſt Crimes he had ever been guilty of, no more than the Grief and Trouble of his Friends and Relations, ought to diſturb us in our Pulpit Duty. Concerning the Deceaſed Gentleman, Mr. Advice, we deſire to remember the one he was pleaſed to have ſpoken well of him, whether he had not better have ſaid nothing at all of him ——— And whether the Publiſhing the Dying Confeſſion of any Man, unleſs a Malefactor, be not a Fault Puniſhable in the Spiritual Court, or elſewhere; and what the Penalty?

A. The Severity of the true Engliſh Pulpit Eloquence, that of late Years very much avoided the Fuſſome Praiſes, which ſome of the Ancients, and among the Moderns, the French Nation, have uſually given to Deceas'd Perſons ——— But however there's no need of running into the contrary Extream, and Exaſperating their Faults any more than ever Magnifying their Virtues, ſince Humanity, as well as Charity, requires, unleſs in ſome Extraordinary Circumſtances, that they ſhou'd be Bury'd together with them. For which Reaſons we think, on what appears to us, that the Miniſter did not well when he Publiſh'd his Patrons Faults —— We ſay on what appears to us, becauſe there may poſſibly be ſome Circumſtances Conceal'd which may Extreamly alter the Caſe ——— As ſuppoſing the Gentleman himſelf deſir'd, as ſome have done, that they might be made Publick to the Benefit and Warning of others; or if they were but ſo much as publickly known before, that might excuſe ſome higher mention of them: But if his Kinſmen neither of theſe Reaſons, or ſomething equivalent, the leaſt we can ſay of it is, that 'twas very unfriendly done, to expoſe not only a Benefactor, but what was deliver'd in ſuch a manner as ſhould have oblig'd to the greateſt Secrecy imaginable. As for any Puniſhment due for ſuch an Offence, we know of none, ſince Dead Men can't bring an Action of Defamation, unleſs any of the Family ſuffer any Injury by ſuch a Character of their Deceas'd Relation.

Q. Whether it be a Sin to buy the Preſentation to a Living, whilſt there is an Incumbent in it? And whether that can be a Simoniacal Contract by the Oath which every one is oblig'd to take at the Inſtitution into a Cure of Souls, which the Law of the Land in this Caſe has not made ſo?

A. In order to a full Reply to theſe great Queſtions, (which had been ſooner done, had the Querift dated his Letter) We think it convenient firſt to enquire into the Nature of *Simony*, as the word is now taken, and in the full extent of its Definition, whether yet it may'n't become a Sin, as prohibited by the Laws of the Land, and Cuſtoms of our Church, eſpecially ſince thoſe Laws and Cuſtoms are founded upon ſuch good *reaſon*? Even though it were not ſo in ſome Inſtances in its own Nature: After which Enquiries we may more eaſily anſwer the Doubts of our preſent Querift.

Firſt, What *Simony* is; and 'tis defined, *Studioſa Voluntas*, &c. A *reſolved Intention* of *ſelling*

selling or *buying*; *aliquid Spirituale, aut Spirituali annexum*, any *Spiritual thing*, or what's annex'd thereunto ——— *cum opere subsequente*, with an *Overt-Act* following it, or actually performing it. A resolv'd Intention, reduced into Action of Selling or Buying any *Spiritual thing*, or what's annexed thereunto. This is old *Panormitan*'s Definition, but 'tis thought faulty by *Lessius* and *Godolphin*, and others, who to make it adequate, add the Phrase [*Pretio Temporali.*] This Buying or Selling must be for some *carnal*, *humane* or *temporal Price*, because if one Spiritual thing be given for another, 'tis not properly *Simony*. And this *Price* is again divided into *Pretium Muneris*, *Money* or *Money's worth*, *directly* or *indirectly*, even though neither the *Patron* nor *Incumbent* are privy to it, in which Case the Clerk is *Simoniacè promotus*, though not *Simoniacus*, and so his *Presentation*, &c. actually void, and he disabled for ever to that Living, to that degree, that it has been often the Judgment of the Lawyers, that the King himself though he *Pardon* him, can't *Present* him to the same Benefice. *Pretium Linguæ*, is undeserved Praise or Flattery, or asking a Benefice for a Clerk who does not deserve it. *Pretium Obsequii*, doing some Service without *Salary*, but on consideration of a Benefice to be afterwards bestowed, all which the Law makes *Simony*.

But to return to *Panormitan*, it must be a resolved *Intention* or *Will*, &c. for as before, without such a *Will* or *Privity*, the Clerk is not himself *Simoniacal*: And this *Intention* must be reduc'd into *Action*, by which Branch of the Definition *Mental Simony*, which *Navar* and *Cajetan* mention, is rescinded: Though undoubtedly he is not clear in this any more than any other Case, who designs an ill thing in his Heart, supposing he cannot actually accomplish it; however that is to be judged in a *higher Court*, and none of *ours* have any thing to do with't: And this is either *emendi* or *vendendi*, *buying*, *selling* or *bargaining*, by whatever means, nay, even absolute Bonds of Resignation at three Months end, without any Reason, have been adjudged *Simony*, as in Sir *J. Paschal*'s Case, (See *Godolphin*, p. 548.) The next Member is [*aliquid Spirituale, aut Spirituali annexum*] any *spiritual thing*, or what's *annexed* to a *thing*, which may be if we please distinguish'd into *Law* and *Gospel-Simony*. To *sell* or *purchase* what's properly *spiritual*, as *Ordination*, *Sacraments*, &c. is the highest degree of *Simony*, and near that of *Simon Magus*, who was for buying the *Gift* of the *Holy Ghost*, whence the *Name* of *Simony* is generally deriv'd by *Aquinas* and others. For the other and more common sort, [*Spirituali annexum*] what's annexed to a *Spiritual thing*, this includes Buying or Selling *Ecclesiastical Benefices*, wherein We think the Lawyers *distinctions* are sometimes extreamly *Nice*, which We shall recite, and then go on to our further Inquiries. The *Advouson* or Right of *Advocation* or *Presentation* to a *Living*, (for the most part the same *Jus Patronatus*) seems to be *aliquid annexum Spirituali*, for is it not annexed to the *Benefice*, if the disposing the *Benefice* be

be annexed to that: The Patron's Right in Case of *Advouson* is judged to arise at first from Building, and Endowing the Church, which he can't do without Consent of his Diocesan; and when things are once Consecrated to God, they cease to be of Man's Propriety, and the Patron can't fill the Benefice, but the Bishop must still do it, and 'tis certain, that *Advousons* are within *Ecclesiastical Jurisdiction*, and the *Ordinary* may decree a *Process*, to enquire concerning an *Advouson* according to the Laws and Customs of the Church, —— all which seem to make it, [*Spirituali annexum.*]

But notwithstanding this, the Lawyers do universally agree, that an *Advouson* is a *Temporal*, not a *Spiritual Inheritance*; for a Writ of *Right Advouson* lies for him, who has an Estate in an *Advouson* in *Fee-simple*, and it may be *Devised* by *Will*, or *Granted* by *Deed*, as other *Temporal Inheritances*, and accordingly *Purchas'd*, either in part or whole, the entire Right for ever, or only the next Presentation, the Power of Conferring the Benefice may be purchas'd, though not the very Benefice: But 'tis in the Purchasing these actual *Presentations*, that there's so much Danger of *Simony*, and oftentimes such Nice *distinctions*.

The Lawyers generally agree, That for a Father to Present his Son by Virtue of a Purchase of the next *Advouson*, which he made in the Presence of his Son, a Clerk, when the *Incumbent* sick, and not like to live, by reason of a Sickness whereof he soon after dy'd, that this is *Simony*. So *Godolphin*, in his *Repertorium Canonicum*, p. 540. from the Case of *Smith*, *versus Shilburn*: And yet *not Simony* if the Son absent, unless it appears, that 'twas with *Intention* to *Present* him. But how to reconcile this with what follows in the same Author, his Chapter of *Simony*, Sect. 35. seems difficult, where he says, "The *Incumbent* "of a *Church* being *Sick*, the *Father* Contracts with the *Patron*, "in the Presence of his *Son*, for "the next *Avoidance* for the Son, "and agreed to give him 100 *l.* "The *Grant* is made, the *Incumbent* dyes, the *Son* is *Presented*, "*Instituted*, and *Inducted*. He's "su'd for *Simony*, resolv'd on the "Case that 'twas *no Simony*, for "the Father might buy the next "Avoidance, and present his *Son*, "it not being *Simony* in any to buy "an *Advouson*." The Lawyers indeed are divided in these Matters, though there seems a difference between a slight Sickness, and desperate illness. However, it seems hard that should be adjudged *Simony*. For if a *Father* may *Present* his *own Son*, which none *denies*, why mayn't he as well buy the *Presentation* for that *End*. For if his *Partiality* be objected, it equally holds in both *Cases*, as well as in *Bonds* of *Resignation*, and after all, the Bishop, not he, is Judge of the Clerks *Fitness*, or *Incapacity*. But we must have a Care we don't argue, on, if he may buy the next *Presentation*, the *Incumbent* being Sick, on purpose for *Son*, or *Kinsman*, why not, as well if the *Incumbent* be *Dead*? For this is flat *Simony*, and precluded both by the *Laws* of the *Land*, and *Churches Oath*. And much more, if I my self *Purchase* the *Presentation*.

Which

Which to come to our second Enquiry, the *Law* of the *Land* has expresly forbidden, and that not without very good Reason, for there would be no End of *Corruption* of this *Nature*, and we see and feel the *Inconveniencies* already arising from such *Practices*, in spite of all the *Laws* against them, and that *Perjury* into the Bargain. Now all Men own, that where the *Laws* of the *Land* require that which is not a *Sin*, not *forbid* what is *no Duty*, 'tis a Sin to disobey them, and our Statutes are so full, and plain, and home in this Case, that 'tis impossible to avoid them.

Nor is the Case less plain, if we consult the Constitutions of the Church, where not to *lose* our selves in *Antiquity*, and only to mention the *Canon*, one would think the *Oath* it self taken before Institution, should *scare* every Man that did but think he had a *Soul*, from being guilty of it, for which Reason we'll insert it here.

I A. B. do swear that I have made no Simoniacal Payment, Contract, *or* Promise, directly *or* indirectly, *by my* Self, *or by any other, to my* Knowledge, *or with my* Consent, *to any* Person, *or Persons whatsoever, for, or concerning the* procuring *or* obtaining *of the* Rectory, *or* Vicaridge *of* A. *in the Diocess of* L. *Nor will at any time hereafter* perform *or* satisfie *any such kind of Payment, Contract, or Promise, made by any other,* without *my* Knowledge, *or* Consent. *So help me God!*

There 'tis, and we think, *home* and *fast* enough, and that, as before, agreeable to the *Laws* of the *Land*, and for very good Reasons.

Now the *Wisdom* of these *Laws* must declare what that *Crime* is which we call *Simony*, and when 'tis *lawful* to *purchase* an *Advowson*, and Present thereon, and when 'tis not *lawful*. And we know but *one Case*, wherein a Person any way *concerned* in an *Advowson*, may be himself *Presented*: *Godolphin* is of Opinion, —— That if the next avoidance be granted to three Persons, and after that the *Church* becomes void, and then *two* of the three present the third, being a *Clark*, in this Case, the *Presentation* is *good*, and the Bishop may not refuse him, —— but the third Person can't present himself, not *one* of the *three* only.

Thus have we endeavour'd to comprize in as small a *Compass* as was possible, most of what's *Material* in Relation to the great Questions before us, to which we may now more clearly and easily Answer.

To the first, —— *Whether it be a Sin to buy the* Presentation *to a* Living, *while there is an* Incumbent *in it?* We Reply, in the Negative, if it be not bought in such *Circumstances*, and with such a *Design* as the *Law* of the *Land* has *forbidden*.

To the second, *Whether that can be a* Simoniacal Contract *by the* Oath, *which every one is obliged to take at his* Institution *into a* Cure *of* Souls, *which the* Law *of the* Land *in this Case has* not made *so.* —— Our Judgment is, —— That it ought also to be resolv'd in the *Negative*. —— Not that the *Laws* give any greater *Liberty* than the *Oath*, which is so wide a Mistake, that it's plain they are much *stricter*, as will appear by what has been already said,

and

and vacate a Simoniacal *Presentation*, even though the Clerk is wholly Ignorant of it. And this is our present setled Judgment on these Matters.

Q. *We have a particular Relation of a Cow, which on the 25th. of March, 1691. calv'd a monstrous sort of a Calf, about eight Miles from* Bath *in* Somerset-shire, *with an Excrescence of Flesh like a* Commode: *Pray what Natural, or other Reason may be assign'd for such a strange Production?*

A. Zuingl. in his *Theat. Vol.* gives an Account of an *honest Matron*, who was deliver'd of a Child that had upon its Head five Horns, and from the upper part of its Forehead, hung backward a very long piece of Flesh that cover'd most part of its Back, with other Deformities. *Camerarius* speaks of another that brought forth a Bear; and *Barth.* of a third that laid two *Eggs*. We have many Instances of this sort, and therefore I see no reason that the *Caprices* of Nature should not appear also in a *lower rank* of the Creation. The last Summer the *Colt with its Top-knots* was bruted abroad, and this Summer a *Calf* mounts the Stage with a second *Monumental Toy-shop* upon its Head, being the *Subject* of every Bodies Talk and *Curiosity*, for the Inquisition of a few more thoughtful, of which the *Querist* is one, to whom we offer our Sentiments of it:—— As we shan't justle out the *immediate Providence* of God in a Work of this Nature, so can't we have the Prerogative of *second Causes*, or deny that this may be an *absolute Work of Nature*: The *formative Power* belongs to *Vegetative Life*, and the Power of *Imagination* is confin'd to the sensitive, both which are eminently strong in *Animals*; (perhaps stronger than in Rationals, whose Defects are supply'd by reason.) *Jacob* knew this, when he laid his *colour'd Sticks* before the Impregnating Flock, that they might conceive their *Fœtus* parti-colour'd, and if he had laid a *Top-knot* before them, on at least dress'd a Kid with a *Top-knot*, the ingendring Females would probably have made *similar Conceptions*, both in Colour and *Protuberancies of Flesh*. I suppose it might be *Holy-day*, and the *Old Milkmaid* might stand extraordinarily *rigg'd* before Cow and Bull in the Act, when this *Calves-head and Top-knot* were imaginarily form'd by the teeming Brute. If the *Extasy'd Cow* had view'd the Milkmaid all over, perhaps she might have Conceiv'd a *brutal Milkmaid*, which (like those *Officious Goblins* we are told of) might with its Mouth and Fore-feet have done the Work of the Dairy. For the imaginative Powers in Generation, see what we had said before.

Q. *What are we to think of the Philosophers Definition of a Soul, that 'tis* Actus primus corporis Organici, in potentia vitam habentis——*The first Act of an Organical Body, having (which has)* Life *in* Power?

A. Though we can slight and affront the Memory of that Great *Man*, as many others do, yet we must take leave to speak our *Thoughts* of him, as occasion offers in this and other matters. Accordingly we may appeal to all the World, whether this Definition ben't full as *hard* as the other shorter

ſhorter one, ——— *Entelechia*; which the poor *Monk* was forc'd to go to *the Devil* to interpret. Beſides, *one part* of it ſeems to to contradict *another*; for how can *Act* be ſuppoſed without *Life*, and what can we make of a *Life in Power*, or *Potential Life*, at the ſame time when 'tis reduced into *act*, when the Power ceaſes, as it muſt do when the very *firſt Act* is exerted. On the whole, though we are not willing abſolutely to conclude the *Definition falſe*, we muſt yet own that its (to us) *unintelligible*.

Q. *A Mother and Miſtreſs being at the ſame time in equal danger, which is a Man oblig'd to ſave?*

A. 'Tis very ſeldom that Providence brings a Man under ſo ſevere a Temptation; but when it does, which ever he *ſhould* ſave, 'tis eaſie to gueſs which he *would*, namely, his *Miſtreſs*, ſince the Bonds of *Inclination* are ſtronger than thoſe of *Duty*; though here, eſpecially if a *Contract*, are both. A Woman would and ought to ſave a *Husband* rather than a *Child* in the ſame Circumſtances, though the Love runs ſtronger *downwards* than *upwards*, and ſo it ſhould ſeem from parity of Reaſon, a Miſtreſs in the forementioned Circumſtances wou'd be preferr'd to a *Mother*; though we eſteem it more generous, were it poſſible, to die himſelf than loſe either.

Q. *Whether a true Lover will offer any Injury to the Perſon he loves?*

A. We ſuppoſe the Injury is to be underſtood as relating to her Honour, and we Anſwer it in the Negative, grounding our Opinion on this Demonſtrative Reaſon—*Reſpect* is of the very *Eſſence* of *true Love*, whereever then that *Reſpect* ceaſes, as it does with a very *offer*, the *Pretender* changes the handſome Name of a Lover into one much more frightful and horrid, or at leaſt we ſhould think it ſo to any Lady, who but makes the leaſt pretences to Virtue.

Q. *Whether the taking Tobacco does a Man good or hurt?*

A. Mr. *Osborn* in his Famous *Advice to his Son*, made up, as all know, only of his own Experiences, tells him, that he had himſelf taken it from ſixteen to ſixty, without ever finding it did him one Farthings-worth either of good or hurt ——— And the ſame we are apt to believe many more might ſay if they'd be but ingenuous. However, it's certain enough that in this Caſe, as well as all others, circumſtances extreamly alter the thing: What's one Man's Meat, and Phyſick too, is another's Poyſon ——— all grant that Tobacco may be of excellent Uſe to your Moiſt and Phlegmatick Conſtitutions, by drying up or draining off what would elſe offend Nature——But on the other ſide, 'tis almoſt as much Poyſon to a dry and Cholerick Perſon, as the the Oil of it is to a Kitten, when dropt upon its Tongue, or conveyed into its Fleſh; rendring him yet more aduſt and choleriek, and even endangering the throwing him into a Frenzy, eſpecially if taken in any great Quantity; for a *little Poyſon* can do but a *little Miſchief*. And indeed it is either profitable or hurtful. We have known ſome ſuch Gluttons at it, as to ſmoke upwards of thirty Pipes a day; and others ſo bewitcht with it, that they can do almoſt

almoſt nothing elſe. Theſe extreams it was, we may believe, which brought all the Wits of the Age againſt it, when it firſt obtain'd in *England*, if we mayn't rather be tempted to ſuſpect it was King *James* the Firſt's Royal Pen being engag'd in the Cauſe, and proclaiming open War againſt it, which made all the other Writers draw on the ſame ſide; (though could that Prince have known what vaſt Revenues this Plant would in a few Ages have brought to the Crown, he could ſcarce have had the Heart to be ſo unmerciful againſt it.) Hence proceeded *Jo. Sylveſter's Volley of Shot thunder'd from Mount Helicon*, as well as all the little Pot-gun-Scribbles which we find in that Age againſt poor Tobacco. Nor has the World quite done with it yet ——— *Meibomius* in a Tractate of his ——— *De Cervisiis, & Ebrianmubus aliis*, Printed at *Helmſtadt*, 1668. mentions this among other Narcotick Fumes, and is withal very witty upon't, applying thereunto what *Virgil* ſays of *Cacus* ———

Faucibus ingentem fumum, *mirabile dictu!*
Evomit, involvitque domum *caliquie cæcâ*
Proſpectum rapiens, Oculis, glomeratque ſub auras
Fumiferam Noctem, commiſtis igne Tenebris.

Which if you are diſpoſed to be Merry, take thus, (or ſome like them) in pure *Sternhold*.

Forth from his Jaws
Vaſt Smoak he draws,
O ſtrange and wonderous Sight!
He draws and ſpews,
And fills the Houſe
With mingled Fire and Night.

But notwithſtanding all this, and that no Crown'd-head in *Chriſtendom* did ever yet *ſmoke*, that came to our knowledge, the *Porters* in *London*, and the *Good-women* and *Children* in the *Weſt* are not like to take one *Pipe leſs* than they did before ——— and ſo we leave them without any further Diſturbance at their *unenvy'd Pleaſure*.

Q. *Which is the beſt* Poem *that ever was made and who in your Opinion, deſerves the* Title *of the beſt* Poet *that ever was?*

A. The beſt *Poem* that ever was *made*, is the *Univerſe*, and he who *made* that, the firſt and beſt *Poet*. But for Artificial Poems, not to meddle with the Scriptures, a great part whereof, as part of *Job*, ſeveral of the *Pſalms*, the *Canticles*, *Iſaiah*, *Lamentations*, &c. is undoubtedly the beſt and nobleſt Poetry in the World. It is *Virgil's Æneids*, which in our Opinion, conſonant to that of the greateſt Criticks in all Ages, carries the Laurel from any humane Compoſition that was

ever yet extant; both for the Compoſition of the Work, the Curioſity of the Fable, the fine ordering of the *Nexus*, the Juſtneſs of Thought, Greatneſs of Spirit, Dignity of Expreſſion, and Purity of the Language, *Tully* himſelf ſcarce writing chaſter *Latin* than *Virgil*. Add to this, the excellent Deſcriptions, advantageous and proper Digreſſions, lovely Paſſions, neat Praiſes, (the by far moſt difficult part of Poetry, and which he ſo admirably manag'd towards *Auguſtus* his Family) take all this together, and nothing that's meerly humane muſt pretend to come near this incomparable Piece, as we doubt not will be granted by all the Impartial World, as long as that and this Poem ſhall laſt, for they are in all probability of an equal date. Thus an Heroick Poem being the heighth of Poetry, and this of all Heroicks, being grantedly the beſt Poem, *Virgil* muſt be the beſt Poet.——— Not that we can think him ſo excellent in his *Eglogues*, the *Greeks* out doing him in that eaſie and natural way of Writing, he making his Shepherds by much too well bred and learned; whereas *Theocritus*, and ſome other of the *Grecians*, ſhow them juſt as they really were, or might be ſuppoſed to be. *Homer* was a great Man, as we have formerly diſcours'd, and that which he's commonly blam'd for, his long Bedrolls of Names and Deſcriptions of Places, is perhaps if duly conſider'd one of his greateſt Beauties. *Sappho* has an inimitable ſoftneſs which melts the Soul at the very hearing the ſound of her words in thoſe few precious Fragments ſhe has left us; nor did ever any come ſo near her ſince, as Mrs. *Behn*. *Callimachus*, and other of the middle-siz'd Poets, have nothing ſurprizing in them; *Anacreon* is extreme pretty, *Pindar* incomparable. For the reſt of the *Latin* ones, *Ovid* was the wittieſt, *Horace* the genteeleſt, *Catullus* the moſt waggiſh, *Petronius*, the lewdeſt, *Juvenal* the angrieſt; but one of the honeſteſt, *Martial*; fit to be read by School-boys: ——— *Statius* a very tall Fellow, and *Lucan* a very humble Man: We had almoſt forgot the Dramatick. ——— Moſt of the *Greeks* Comics are Stuff, but little of their Tragedy but what's excellent, neither of which we think brought to their heighth until the *Romans*, though *Plautus* wrote *wittily*, *Terence* neatly, — and *Seneca* has very fine thoughts. But ſince we can't go through all the World, let's look home a little. *Grandſire Chaucer*, in ſpite of the Age, was a Man of as much Wit, Senſe and Honeſty, as any that have writ after him. Father *Ben* was excellent at *Humour*, *Shakeſpear* deſerves the Name of *ſweeteſt*, which *Milton* gave him. ——— *Spencer* was a Noble Poet, his *Fairy-Queen* an excellent piece of Morality, Policy, Hiſtory. *Davenant* had a great Genius. Too much can't be ſaid of Mr. *Cowley*. *Milton's Paradice loſt*, and ſome other Poems of his, will never be *equal'd*. *Waller* is the moſt *correct* Poet we have. For thoſe who are yet *living*, we have nothing to ſay to them: Death ſhall excuſe Mr. *Saffold*, and *Dullneſs* the *Author* of the *Lampoon* on the *Athenian Oracle*.

Q. *Whe-*

Q. *Whether there be any such thing as a* Chamelion, *and whether the Properties reported thereof are true, that it changes into Colours, and lives upon Air.*

A. That there is such a thing, we learn both in ancient and modern Histories of Animals. The Famous *Bochart* has a very learned Dissertation concerning its Nature and Properties, and a late Traveller gives us their Figure, and many pretty Experiments concerning them, they being of the Lizard kind, and generally found about the Walls, and among the Ruins of old Houses: The same Author confirms the changeableness of their Colours. —— But as for their living upon the Air, though 'tis a pretty fancy, and does well enough in Poetry, yet in reality it does so much as the Man's Horse did, who just as he had brought him to't, died. In short, they have been dissected, and Flies found in their Bodies, as well as proper Organs for digestion, *&c.* which is an evident Argument they live not upon nothing, since neither can we suppose those Flies, which are found there, would creep into their Bellies of their own accord, nor are we to believe that Nature made any thing, any of those Organs before mentioned, in vain.

Q. *From what Instinct of Nature do the sensible and humble Plants, now to be seen at* Stepney, *emit their Operations upon only a bare touch of them?*

A. There are severals sorts of *Sensitive Plants* and *Herbs*, which occur in Reading, or Travelling; the *Mary Gold* and *Tulip* open and shut as the Sun arises and sets under the Water when the Sun sets, and discovers it self again when the Sun arises, the Flowers of the *Arbor tristis*, in the *East Indies*, have the Nature of the *Mary Gold*. In the Island of *Cimbubon* in *Borneo* in Oriental *Asia*, (according to *Pigafetta*,) the Leaves of a certain Tree, after they are fallen sometime on the Earth do *vivifie, and walk upon four sharp and short Feet*; he adds, That he kept one of them for eight Days, which when touched would move, and as he thought, liv'd only upon Air. In *Zalholva*, a part of *Tartary*, the Inhabitants sow a Grain of *Melon Seed*, saving that it is not quite so long, from which issues a Plant about five Spans high, like a Lamb, with Ears, Feet, Hooves, and covered with a Hairy Skin, its Flesh is sweet, and like that of Crevishes; *it bleeds when wounded*, and is much desired by the Wolves: It adheres to the Earth by the Navel, and lives only so long as there's Grass about it; the *Mussulmans* wear the Skin of it on their Breasts and Heads. In the *French* King's Gardens, in *Fauxburg*, there are three sorts of *Sensitive Plants*, which being touch'd, flag, and return not to their place till warm'd by the Sun. *Garsias ab horto*, and *Theophrastus*, in his Fourth Book of Plants, mention some, that are in such manner Sensitive. *Apolidorus* mentions an Herb called *Æschiomene*, or *Chast Herb*, which shuns the Hand of any that offers to touch it. The *Portugals* have an Herb leaf'd like our *Tamarisk*, which touch'd never so little *Languishes*: The Philosopher of *Malabar*, being unable to find the Cause, went mad. *Nicholas Conti* mentions a Tree in the *East Indies*, between the Cities of *Bisnigar* and *Malepur*,

Malepur, three Yards high, call'd *Arbor Pudica*, or the modest Tree, which retracts its Branches when any Man or Beast approaches it. Some Philosophers upon these Instances, which are more or less Sensible, conclude, That all Plants whatever, are *sensible in some Degree*, though not perceptible to our Senses, and that *Vegetation and Sense are the Operations, but of one Soul.* They have the Distinction of Sexes, as appears in the Cypress, Hemp, Palm, &c. which bear not Fruit, unless planted near the *Male*, they seem to respire, (as 'tis reasonably suppos'd) encreasing best in the open Air, and by the Root, which is their Mouth, they seem to taste, discerning the Difference in Soils, grow better or worse, according as they like their Feeding. There is the same *Uniformity betwixt Animals and Plants*, in that both die, have their Nutrition, Augmentation, and Generation: If Animals be Salatious in their proper Seasons, Plants have their times for being in Sap. In a word, they seem only to want *Local Motion*, which some have, as in *Scotland*, where according to *Anthony Pigafet*, there is a Tree [illegible] like our *Mulberry*, the leaves whereof have two [illegible] and will run away when touched. But if after all, it cannot be granted that the Reason of this Sensation is not naturally from an Internal, but some external Cause, then the Reason of such *fading*, *moving*, &c. may be from an Antipathy betwixt them and Mankind, as an Eagles Feather's destroy the Doves, and the strings made of Sheeps Gutts, break and spoil when put amongst the strings that are made of a Wolves Gutts; or if this Reason may be defective, we add, that possibly, that these *Sensible Plants are of a more pure and subtil Contexture*; and therefore more easily affected with the Motion, Heat, Cold, &c. of any coming near them.

Q. *Why is Yawning catching?*

A. Perhaps upon Examination it will be found to be the most *Natural Act of the Passions*, if they are at all concerned in it, for I can Yawn when I please, but cannot laugh, cry, &c. when I please, altho' very near the same Contraction of the Muscles happens to Laughing and Yawning; *Mankind is Sympathetick*, one Body's laughing may provoke anothers, although the second perhaps knows not the reason why the first laughs; therefore 'tis no wonder, why a lesser Action is *Sympathetick*, when a greater of the same Nature is, the reason of which only lyes in the parity of Nature.

Q. *What is the most delightful thing to a Man in this World?*

A. Much as he is,——— If *intemperate* and *luxurious*, he Delights most in what he ought most to be asham'd of. *Virtuous Men* will take the greatest Delight in fair and virtuous Actions, the noblest whereof we esteem to be our obliging a *Friend*, or forgiving an *Enemy*. But were we asked what 'tis we esteem most *delightful* to the most of Men, we should make no scruple to affirm, 'tis *getting Money*; since for this only they'll lose their *Pleasure*, part with their *Virtue*, and sell their *Honour*.

Q. *What's the Cause that a Burning-glass contracting the Sun-beams into so narrow a compass, as to fire Cloth, Rope, Tobacco*

bacco, &c. doth notwithstanding remain perfectly cold?

A. First, Because the Glass is not the Object upon which the contracted Sun-beams are terminated, but *something beyond it.* ——— Secondly, Because *Nature never acts in vain*, as to make use of Ducts and Conveyances, where the end might be attained without 'em; as, when one looks through a Telescope, the visual Rays of the Eye (which else wou'd dilate and scatter in every side as Lines do from a Center) are contracted, and therefore represent the Object stronger; yet no one asks why the Instrument (which is the Medium of Conveyance) does not imbibe the Visuality, and officiate the Operations of the Eye by it self, *this would invert second Causes, and make all Medium or all End*; ——— Besides, Experience shows that Glass receives the Impression of the Suns heat as all other Bodies do, differenced only in this, that Bodies are more or less susceptive of heat, as they have more or less of *Continuity*, or as distinguish'd by *Magnitude*: Which two qualities (every one knows) make 'em resist the Suns heat longer than those Bodies which are porous or small.

Q. *Whether it is better to lose the Sight or Hearing?*

A. Seeing is the more pleasant, Hearing the more *useful Sense*. Without hearing, if born beaf, or so from Infancy, its not easie to conceive how any can be taught so much as the *Principles of Religion*, or any useful Knowledge, both which are commonly enough found to great perfection in the blind, they being generally Masters of vast Memories, as having none of those Objects which so frequently distract our Thoughts, by employing our Eyes. Not but that there have been some few who having been *Deaf from their Nativity*, or Infancy, have strangely, and almost unaccountably, attained to the Knowledge of many useful Truths, and understanding what is said, by observing the Motion of the Speakers Lips, nay sometimes only by *feeling them speak*, or laying their hand on their Mouths while they do it; whereof see a remarkable Story in the Reverend Bishop of [illegible] Letters, *Let.* 4. *p.* 248.

Q. *Whence proceeds the Speech and Voice, and that no two Faces are exact alike?*

A. These are absolutely different *Questions*, and as such we shall give 'em distinct Answers: For the first, *Whence proceeds the Speech and Voice* of Man? We answer, they proceed primarily and radically from *Reason*, which is the Foundation and Principle of Speech, which Speech is an essential property of Man, flowing necessarily and immediately from his Reason, and as such, incommunicable to any other [illegible]. But [illegible] by the [illegible] Or [illegible] through [illegible] principal whereof the Tongue [illegible] not without the assistance of the *Palate*, the *Lips*, the *Teeth*, and other parts, concerning which, consult either the Anatomists or Grammarians.

For the second Question, How it comes to pass that no *two Faces are exactly alike?* We question the Truth of the Supposition, very Authentick Instances having been

given us in History to the contrary, at least of those who have been so extreamly alike, that even their own *Sisters*, *Mothers*, nay Wives, han't been able to discern one from another: But taking the Question with a *grain of allowance*, and granting that few Faces are thus resembling one another, the Reason whereof we conceive to be the almost *infinite variety of the Parents Disposition* one from another, nay, *from themselves* at their different times, the diversity of their Food, their Fancy, Sickness, Health, Motion, Posture, and a thousand other intervening Circumstances of the like Nature.

Q. *Why some Men are naturally more Confident than others?*

A. Confident is near a kin to *Courage*, only one relates principally to Friends, as the other to our Enemies. Now as *Courage is sometimes natural*, so is Confidence too, tho' both are much more frequently acquired: When Natural, it depends upon the particular Frame or Cralis of the Body, some having more Blood or Spirits than others: But for the most part this assurance is the Effect of Converse and Education, as every days Experience informs us.

Q. *Whether Saturn be* Noah, *and what is meant by the Golden Age?*

A. We have formerly had some occasion to discourse on the old *Fables of Heathens*, as corrupted from the History of *Moses*, or Tradition of their Fathers, which may give some Light into this Question. We further say, That the Notices they had of these Ancient Stories being so dark and confused, they oftentimes blend several of them in one, where they found any manner of likeness between 'em. Thus out of the Tradition or Story of the *Rebellion and Defection of the Angels*, the wicked Gyants before the Flood, and *Nimrod* and his Followers afterwards, who built the Tower of *Babel*, they have jumbled together their Story of the Gyants Wars, and their *attempts to scale Heaven*, &c. So here, in their *Bacchus*, *Janus*, and *Saturn*, we may plainly enough discern the Memory of *Adam*, *Noah*. *Saturn* is said to be the Father of the God's, and that his Son *Jupiter* married his Sister, *Adam* was the Father of Men, and his Children could not chuse but thus intermarry. *Saturn* is said to have divided the World between his three Sons: *Noah had three Sons, and according to the Names of his Sons was the Earth divided. Jupiter Hammon* or *Chammon* was the Son of *Saturn*, as *Ham* or *Cham* one of the Sons of *Noah*, very probably worshipp'd by his Posterity in *Lybia*, as *Belus* in *Babylon* by his. *Janus* yet appears more clearly to have the Footsteps of *Noah* in his History ——— *Noah* saw two Worlds, *Janus* first planted *Italy*, is described *Bifrons*, looking backward and forward into both Ages. *Noah* planted a Vine, *Janus* did so too, first in *Italy*, as their Stories tell us: Nay, *Jain*, as Sir *Walter Rawleigh* also tells us, signifies in the *Hebrew*, *Wine*: *Noah* first built Altars and Sacrificed, so says *Pictor*, did *Janus*. And lastly, why mayn't the Custom of *Janus* his shutting the Gates, or his Priests shutting 'em for him, in signification of Peace, relate either to *Noahs* shutting the Ark

Ark, or to the Covenant of Peace made with him when the Flood was over.

For the *Golden Age*, the Heathens here seem to confound the time before the Flood, and Fall of Man: And for those who would see a fine Description on't, let them consult *Ovid*, or Mr. *Burnet*'s most ingenious Theory of the Earth, which affords one much finer.

Q. *Is it Injustice to pay Counterfeit Money when I know it to be such?*

A. If it be, mercy upon the *Goldsmiths!* Nay, all the Trades in *London* will have need on't. For those who buy such Money on purpose to put it away, there's hardly any will endeavour to excuse 'em: Nor seems that Person much less guilty, who in a small Parcel of Money will put off such as is before mention'd, to such as if it should lie upon their Hands, are ill able to bear it. But when it is unadvisedly taken, when those who have it cannot well *bear the loss* on't, and can put it off to those who can, nay still *pass it further*, we think the case is very much altered. Besides this, the frequency of such Money makes it more *difficult to avoid* the receiving it, Nor is every Man in a Capacity to follow the Example of a late famous *Lawyer*, who when ever he received *Ill Money*, laid it in a heap together, and would never suffer it to *pass* any further.

Q. *Why* Women, *if meer* Machines, *might not answer all other ends, except that principal one of serving* God immediately?

A. Should this be granted, (as we are far from doing it) what would be gained by it? Better the *principal* end attain'd, and all the rest neglected, than on the contrary. But should we *cross the Cudgels*, and a *Woman* ask the same Question concerning *Men*, how would the Querist answer it? To come still closer, its plain that God made nothing in vain, much less so Noble a being as a Soul; now there being the self-same Arguments that Women have a Principle of Action in them distinct from Body, which we can produce for Man, it follows that they could not answer the Ends of their Creation without it, because they are made with it; and what those Ends are 'twill be requisite to enquire, the chief whereof, as Sacred Writ and common Experience tell us, is *Society*, since even in Paradice it self ——— *It was not good for Man that he should be alone*: Now if even as things are, even while Women are indu'd with *rational Souls* as well as we, the great Objection which some who would be thought *Masters of very much Sense*, have against them, is ——— that their *conversation* is generally mean and trivial, that they are not worthy a *Thought*, and that they can't entertain their *Reason*; how much more might this Argument be used, had they only been *Created meer Machines*, as the *Querist* would fain have them? But here's still a further unavoidable *inconvenience* and *absurdity* arising from such a *Supposition*: Even *Man*, that *Noble Creature Man*, who struts and looks so big upon himself and all about him, must degenerate into at least *half a Machine* in the next Genera-

tion—for the Birth takes after the Mother at leaſt as much as the Father, and if the Parent were only a Machine, a Soul-leſs piece of Clock-work, its impoſſible but the Child muſt ſtrike after her, and accordingly, which is very *Pleaſant* and *Philoſophical*, one Clock produce another to the end of the Chapter.

Q. *Whether from the* preſent Carriage *of the Female Sex, we may not judge we are bantered into a Belief of their being ſuch Angels as they are repreſented by their* Admirers?

A. We can't much approve ei ther of the *Prudence*, *Good Nature*, or *Truth* of thoſe Perſons who are eternally commending the Days of our Great *Grandfathers*, and declaiming againſt our own. 'Tis certain, we had Vices common here in *Henry* the 8th's. days, which now make an *Engliſh* man tremble but to hear them mentioued. To come to the *Queſtion*, we think the preſent carriage of the Female Sex *much what the ſame*, or at leaſt *not worſe*, than their former behaviour——— Many then were *proud*, *fooliſh*, and *vain*, and ſo they are now; and Men as well as they, and ſo 'tis like to continue when the *Athenians Oracle* is forgotten. After all, moſt of their *vanity* they owe to us; and if we our ſelves firſt tell them they are *Angels*, and are afterwards angry when we find them *mortal*, whom can we blame for the miſtake? To be ſhort, their *Admirers* think them *Angels*, becauſe they place their *Heaven* only in them; their *Deſpiſers* and *Enemies* call them *Devils*, becauſe perhaps ſome of them have tormented them; but thoſe who know them better, and are more intimately acquainted with them, tell us poor *innocent Batchelors*, that they are neither one nor t'other, but as very arrant *Fleſh* and *Blood* as we our ſelves are.

Q. *Whether Men do not generally marry in vain, ſince what they chiefly propoſe*, viz. *the avoiding the baſeneſs of a* mixt poſterity, *is uſually ſo little regarded by them on whom that* Truſt *depends?*

A. If that *Evil* is hardly avoidable after all the *reſtraints* which God's commands, and the *Wiſdom* of all Nations can lay upon the *wild humour* of ſome Men, how much leſs were it ſo, if all were left to the moſt *lawleſs Liberty*? Unleſs they'll fairly confeſs they are wicked meerly from a *principle of Contradiction*. In the mean time, we neither believe the World ſo good or ſo bad as ſome ſuppoſe it; in all *Places* and *Ages* there were ſome who *proſtituted* their own and their *Husband's honour*, but Charity obliges us to hope many more who would even unto *Death*, inviolably perſerve it. But ſuppoſing not, how ſilly is't for Men to complain of themſelves; would they but let the *Women alone*, we ſhould have them all *Saints*, and their *Husband's Honours* much more ſafe than if they were in their own keeping.

FINIS.

AN

Alphabetical TABLE,

Giving a ready Direction to every *Question*.

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